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GENERAL BIOGRAPHY.

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GENERAL BIOGRAPHY.

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GENERAL BIOGRAPHY.

FOL. IX

GENERAL BIOGRAPHY;

OR,

LIVES,

CRITICAL AND HISTORICAL,

OF THE MOST EMINENT PERSONS OF ALL AGES, COUNTRIES,
CONDITIONS, AND PROFESSIONS,

ARRANGED ACCORDING TO ALPHABETICAL ORDER.

Composed

BY JOHN AIKIN, M.D.,

AND

MR. WILLIAM JOHNSTON.

Οἱη περ φυλλων γενεη, τοιηδε και ανδρων.
Φυλλα τα μεν τ' ανεμος χαμαδις χεει, αλλα δε θ' υλη
Τηλεθωσα φυει, εαρος δ' επιγιγνεται ωρη.
Ως ανδρων γενεη, η μεν φυες, η δ' αποληγει.

ILIAD. VI.

— quasi cursores vitae lampada tradunt.

LUCRET. II.

VOLUME THE NINTH.

LONDON:

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ALLEN AND CO.; JOHN AND ARTHUR ARCH; EDWARD JEFFERY;
AND WILLIAM LOWE.

1814.

GENERAL BIOGRAPHY

LIVES

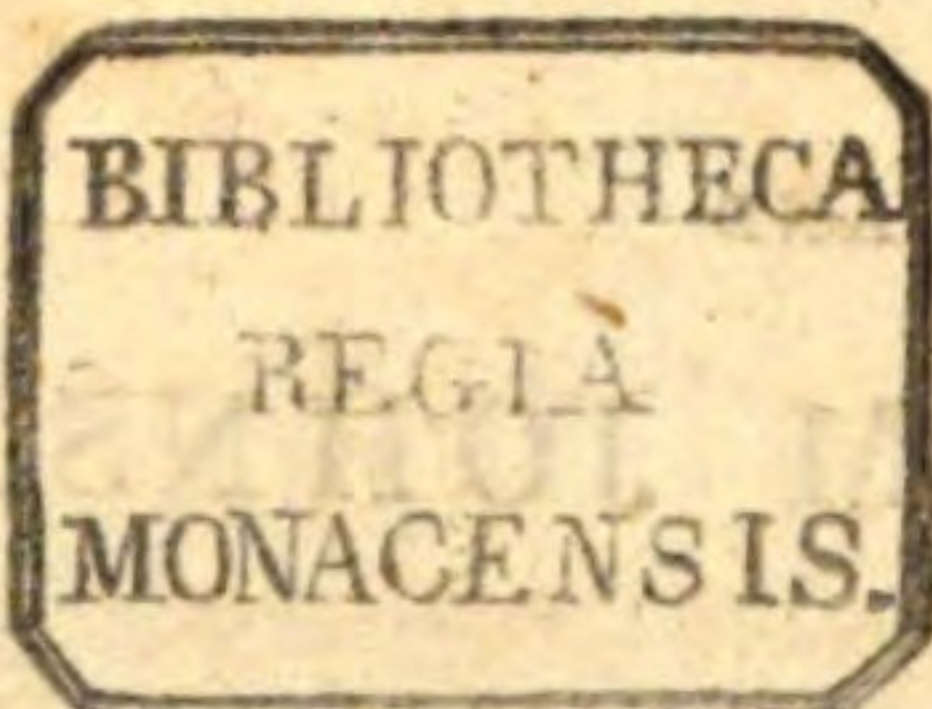
CRITICAL AND HISTORICAL

OF THE MOST EMINENT PERSONS OF ALL AGES, COUNTRIES,
CONDITIONS AND PROFESSIONS

ARRANGED ACCORDING TO ALPHABETICAL ORDER

Compiled

BY JOHN AINSIE, M.D.



MR. WILLIAM JONES

Vol. VI
Part II

VOLUME THE SIXTH

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1814

GENERAL BIOGRAPHY.

S A N

SANADON, NOEL-ETIENNE, a learned Jesuit, was born at Rouen in 1676. After entering into the society of Jesus, he was for nine years professor of Latin at Caen and elsewhere, during which he contracted an intimacy with the learned Huet, which subsisted till the death of the latter. He was afterwards removed to the Jesuits' college at Paris, where he filled the rhetorical chair for six years; and in that period he published a collection of his Latin poems, by which he acquired a great reputation. A decline of health caused him, in 1781, to be transferred to Tours, where he acted for some time as prefect of the classes. He continued occasionally to publish works in polite literature; but particularly employed himself in a new version of Horace. In 1726 he was appointed preceptor to the Prince of Conti after the death of Father Cerceau. He became librarian to the college of Louis le Grand in 1728, and died of a lingering illness in 1733, much regretted for his literary talents, and his amiable qualities in private life.

Father Sanadon was esteemed one of the most elegant Latin poets of his time, and in that language composed odes, epigrams, eulogies, and various other pieces, of which a second edition was given by Barbou in 1754. A collection was also published of his discourses on various occasions, which display his powers as an orator. One of his first publications was a translation of the "Pervigilium Veneris," with annotations. But his name is principally known by his labours on Horace, both as a

S A N

translator and a critical editor. His "Traduction des Oeuvres d'Horace avec des Remarques" first appeared in 1727, *Paris*, 2 vols. 4to. It is in prose, but it aims at a more ornamented and poetical style than that of Dacier and others, in which he is upon the whole successful, though he enfeebles his author by diffusion. With the version was published an edition of the original; and in both he took great liberties in changing the received order of the poems of Horace, as well as in omissions and castigations. The most noted effort of his ingenuity was the "Carmen Seculare," which, from a number of detached odes, he formed into a grand and connected piece of lyric composition, though with great licence of conjecture. In the text of Horace he chiefly follows that of Cunningham, but with many emendations of his own. He often makes remarks that display much taste and critical sagacity, but too much indulges the subtlety of his fancy in pursuing supposed allegories and allusions to the events of the Augustan times. *Moreri. Nouv. Dict. Hist.*—A.

SANCHONIATHON, an ancient Phœnician historian, was a native of Berytus. The time when he flourished is uncertain, but undoubtedly it was not in the reign of Semiramis, as Porphyry affirms, if the early date of that queen's reign be correct, since he mentions the founding of Tyre as an ancient event. He is commonly referred to the age of the Trojan war. Sanchoniathon composed his history in the Phœnician language, partly from the records of cities, and partly from the registers

and inscriptions preserved in the temples of Phœnicia and Egypt. Philo of Byblos, in the time of Adrian, translated it into Greek, and of this version some fragments are preserved in Porphyry on abstinence from the flesh of animals, and in the evangelical preparation of Eusebius. Dodwell, in an express treatise, has endeavoured to show that the history of Sancho-niathon never existed; and Dupin has attempted to destroy the credit of the supposed fragments; but other learned men consider them as authentic. Suidas mentions this author as having written a treatise on the religious institutions of the Phœnicians; another on the physiology of Hermes; and a third on the Egyptian theology. *Vossii Hist. Græc. Univers. Hist. Moreri.*—A.

SANCROFT, WILLIAM, a learned and eminent English prelate in the 17th century, was born at Fresingfield in Suffolk, in the year 1616. Having been instructed in grammar-learning at St. Edmund's Bury, at the age of eighteen he was entered of Emanuel-college in the University of Cambridge, where he distinguished himself by his proficiency in all the branches of literature. He took his degree of B. A. in 1637; that of M. A. in 1641; and in 1642 he was chosen a Fellow of his college. This situation he retained till 1649, when his refusal to take the engagement occasioned his being ejected from it; upon which he withdrew to the continent, where he travelled through France and Italy, and became acquainted with the most considerable of the English exiled royalists. He was at Rome in the beginning of the year 1660; but when measures were ripe for the restoration of Charles II. he returned to England, revisited his *Alma Mater*, and was chosen one of the University preachers. Soon afterwards, Dr. John Cosin having been promoted to the bishopric of Durham, Mr. Sancroft was appointed one of his chaplains, and collated by him to the rectory of Houghton-le-Spring, as well as to a prebend in his cathedral church. In 1661, he assisted in reviewing the liturgy, particularly in introducing the alterations which were made in the kalendar and rubrick. During the following year, he was created doctor of divinity at Cambridge by a royal mandamus, and also elected master of Emanuel-college. In 1664, he was promoted to the deanery of York, which he held only ten months, and in that time expended on buildings, &c. two hundred pounds more than he received. Towards the close of that year, upon the death of Dr. John Barwick, he was removed to the

deanery of St. Paul's in London; and soon afterwards he resigned the rectory of Houghton, and the mastership of Emanuel-college. One of the first objects of his attention after having been installed in his new preferment, was the repair of the Cathedral, which had suffered great dilapidations from the misguided zeal of fanatics during the civil wars. Not long afterwards he was necessarily occupied on the greater undertaking of rebuilding that edifice, which was destroyed by the dreadful fire of London in 1666. Towards this design, by his unwearied industry and solicitation, he obtained the act of parliament which laid a duty upon coals, as well as considerable donations from individuals; and he was a contributor of fourteen hundred pounds from his own fortune. He also rebuilt the deanery-house, and by his liberality improved the revenues and patronage of his office. In 1668, the King presented him to the archdeaconry of Canterbury; but he resigned that dignity after he had held it two years. He was chosen Prolocutor of the lower house of convocation: and he was in that station in 1677, when the King, unexpectedly, and, as it was said, without any inclination on the part of our divine, advanced him to the archiepiscopal see of Canterbury. Dr. Sancroft entertained high notions of the regal prerogatives. This circumstance, doubtless, proved a strong recommendation of him to the court, who might imagine that he would support, or at least give little opposition to the measures of the King and his brother for establishing an absolute government, and promoting the interests of popery. From the issue it will appear, that his principles of submission could not induce him to sacrifice his religion to the royal pleasure.

Archbishop Sancroft attended King Charles II. upon his death-bed, and is said to have made use of a becoming and honest freedom in the exhortations which he addressed to that profligate prince. In 1686, he was nominated the first in King James the Second's commission for ecclesiastical affairs; but he refused to act under it, notwithstanding that he had not the resolution to go to the court when it was first opened, and formally protest against it as illegal. About the same time, he suspended Thomas Wood, Bishop of Litchfield and Coventry, for residing out of, and neglecting his diocese. Soon afterwards he afforded evidence of his zeal to counteract the King's insidious designs for promoting the interests of popery, by refusing, in his capacity of one of the governors of the Charter-house, to admit as pensioner in that hospital one Popham, a Papist,

though he came with a nomination from court. In 1688, he shewed a degree of firmness which did him great honour, by refusing, with six other bishops, to order the reading of King James's declaration of indulgence, and by signing with them a petition to His Majesty containing their reasons for resisting the authority which he assumed. For this petition, which the court pronounced to be a libel, they were committed prisoners to the Tower, and tried at the bar of the King's-Bench in Westminster-hall, on the charge of a misdemeanor; but they were acquitted, to the great joy of people of all ranks and orders, and the deep mortification of the King. During the same year the Archbishop, in the circular letter which he sent to the clergy of his province, exhorted them to cultivate a good correspondence with the Protestant Dissenters, and he endeavoured to promote a *comprehension* of them in the national church, by proposing a scheme to review and amend the Liturgy by corrections and additions, and by leaving out some few ceremonies which were confessed to be of an indifferent nature. When in the autumn King James had received certain intelligence of the design of the Prince of Orange to bring an army into England in support of the liberties of the country, and had sent for our Archbishop and the other bishops who were in London, to ask their advice in that emergency, they plainly urged the necessity of his giving immediate evidence of his disposition to redress the grievances of the nation, by annulling the ecclesiastical commission, desisting from the exercise of a dispensing power, superseding all further prosecution of *Quo Warranto's*, and calling a free and regular parliament. A few days afterwards, the Archbishop excused himself from signing a declaration expressive of abhorrence of the Prince of Orange's undertaking, in opposition to the pressing solicitations and repeated commands of the King. On this Prince's withdrawing himself, His Grace also concurred with the lords spiritual and temporal who assembled at Guildhall, on the 11th of December, in signing a declaration to the Prince of Orange, for a free parliament, the security of our laws, liberties, and properties, and a due indulgence to Protestant Dissenters.

Hitherto Archbishop Sancroft had given his countenance and support to the measures necessary for opposing the steps taken by King James to establish arbitrary power and bring back popery; but when the Church of England appeared to be secure from danger, he seems to have been alarmed at the part which he had

taken, and resolved to wait the consequences in inactivity and silence. When, therefore, the Prince of Orange came to St. James's, the Archbishop neither went to wait upon him, though he had once promised to do so, nor did he even send him any message. He likewise absented himself from the convention. For this behaviour he is severely censured by Bishop Burnet, who calls him "a poor-spirited and fearful man, who acted a very mean part in all this great transaction.—He resolved," says that author, "neither to act for, nor against, the King's interest; which, considering his high post, was thought very unbecoming. For if he thought, as by his behaviour afterwards it seems he did, that the nation was running into treason, rebellion, and perjury, it was a strange thing to see one, who was at the head of the church, sit silent all the while that this was in debate, and not once so much as declare his opinion, by speaking, voting, or protesting, not to mention the other ecclesiastical methods that certainly became his character." After the convention had declared the throne vacant, and the government was settled upon King William and Queen Mary, the conscientious scruples which our primate entertained concerning the lawfulness of transferring the allegiance which he had sworn to King James to any other prince, determined him to refuse submission to the new settlement of the crown. Accordingly, after the convention had been turned into a parliament, by a bill passed on the 23rd of Jan. 1689, and they were proceeding to call over the members' names in the House of Lords, that the new oaths of allegiance and supremacy might be tendered to them, the Archbishop would not come to the House, and his example was followed by seven of his suffragans. On the 1st of August, the time allowed by act of parliament for the clergy to take the oaths having expired, and the Archbishop refusing when required to qualify, he was suspended *ab officio*; and on the 1st of February following he was deprived. He resided unmolested at Lambeth till the nomination of his successor, Dr. Tillotson; upon which he received an order from Queen Mary, May 20, 1691, to quit the palace within ten days. Determined, however, not to remove till he was ejected by law, he was cited to appear before the barons of the Exchequer, to answer a writ of intrusion; and though he did appear by his attorney several times, yet as he avoided putting in any plea, judgment passed against him, upon refusal to join issue, on the 23rd of June. On the evening of that day he withdrew

to a private house near the Temple; and a few weeks afterwards he retired to Fresingfield, his native place, where he spent the remainder of his days. During the summer of 1693, he was attacked by an intermitting fever, which brought on him a general weakness and decay, and terminated his life in the following November, in the 78th year of his age. Archbishop Sancroft expended considerable sums on the augmentation of small livings, and in benefactions to Emanuel-college, to which he left his select and valuable library. He is said to have been a most learned divine, an universal scholar, and very pious; and of his integrity he certainly gave the strongest evidence, in sacrificing his high and advantageous dignity rather than violate his conscience. His manners, however, were far from being amiable and conciliating. Bishop Burnet informs us, that "he was a man of solemn deportment, had a sullen gravity in his looks, and was considerably learned. He had put on a monastic strictness, and lived abstracted from company. — He was a dry, cold man, reserved, and peevish; so that none loved him, and few esteemed him." "Upon an impartial examination of his conduct and character," says Dr. Birch, "he will appear to have been slow, timorous, and narrow-spirited, but at the same time a good, honest, and well-meaning man. He was very laborious in his studies, and had amassed a vast collection of papers, having written perhaps more, with his own hand, than any person of his time. But the three sermons which he published give us a very low idea of his taste and judgment, and are more suitable to a disciple of Bishop Andrews, than a cotemporary of Dr. Tillotson." These sermons were published at different times, and reprinted together in 1694, 8vo. His few other publications consist of a Latin dialogue, composed jointly by himself, Mr. George Davenport, and another of his friends, and entitled, "Fur Prædestinatus, sive, Dialogismus inter quendam Ordinis Prædicantium Calvinistam et Furem ad Laqueum damnatum Habitus, &c.," 1651, 12mo., containing a severe satire upon Calvinism; "Modern Politics, taken from Machiavel, Borgia, and other modern Authors, by an Eye-witness," 1652, 12mo.; a preface to Bishop Andrew's "Defence of the vulgar Translation of the Bible," of which our prelate was the editor; and some offices for January 30th, and May 29. In 1757, "Nineteen Familiar Letters" of his to Mr., afterwards Sir Henry, North, of Mildenhall, Bart., and which were found among the papers of

that gentleman, were published in 8vo. His numerous collections in MS. were purchased some years after his death by Bishop Tanner, and presented to the Bodleian library at Oxford. *Biog. Brit. Burnet's Own Times, Vol. I. p. 392. Birch's Life of Tillotson, p. 164. Brit. Biog.—M.*

SANCTA FIDE, HIERONYMUS À, was a converted Jew, who, among his own people, had been known by the name of JOSHUA LURKI. He was physician to Pope Benedict XIII., by whom he was highly esteemed, in consequence of a disputation which he maintained in his presence with some of the principal Jews at Gironne, in 1413. The substance of this disputation exists in two books, the first of which relates to the Messias, and the second to the errors of the Talmud. Of this work, three editions have been given, the second of which is thus entitled: "Contra Judæos Hieronymi de Sancta Fide Iudæi ad Christianismum conversi Libri duorum prior Fidem et Religionem eorum impugnat Alter vero Talmuth Ad mandatum Domini Papæ Benedicti XIII., facta Relatione Anno Domini 1412, Mense Augusto in Hispania." *Tiguri*, apud Andræam Gisnerum F. et Rodolphum Wissenbachium, 1552, 8vo. The third, with the title of "Hebræomastyx," &c., was printed at Frankfort, in 1602. *Hamberger's Zuverlässige nachrichten von den vornehmsten Schriftstellern vom Anfange der Welt bis 1500.—J.*

SANCTORIUS, See SANTORIO.

SANCTUIS, vernacularly SANCHEZ, JASPER, a Spanish Jesuit, and learned commentator on the Scriptures in the 16th and early part of the 17th century, was born at Cifuentes in New Castile, about the year 1553. He entered the society of Jesus in his 17th year, and cultivated the different branches of literature with such success, that he was selected by his superiors to teach the learned languages and the belles-lettres in the colleges belonging to his order at Oropesa, Madrid, and other places. After presiding in these departments during 30 years, he was appointed professor of sacred literature in the college at Alcala. Here he spent 13 years in commenting on the sacred Scriptures, with high reputation, and with a degree of solid erudition and just criticism, little known in his time and country. The results of his labours, which were communicated to the world at the periods mentioned below, met with a favourable reception not only from the Catholics, but also the Protestants. Among the latter, our

countryman Poole has made frequent references to his judgment in his valuable "Synopsis Criticorum." In 1628, our author was called from Alcalá, to fill the same professorship at Madrid; but he died before he could enter upon the duties of that office, when about 75 years of age. His works, which are now become scarce, consist of commentaries, published at Lyons, "In IV. Libros Regum et secundum Paralipomenon," 1623, folio; "In Libros Ruth, Esdræ, Nehemiæ, Tobiae, Esther, Machabæorum," 1625, folio; "In Librum Job," 1625; "In Cantica Canticorum; cum Expositione Psalmi lxxvii.," 1616; "In Isaiam," 1615; "In Jeremiam; cum Explicatione Psalmi cxxxvi. ejusque et Threnorum Jeremiæ Paraphrasis, elegiis Versibus," 1618; "In Ezekielem," 1619; "In Danielelem," 1619; "In Zachariam," 1616; "In Prophetas minores, et Baruch," 1621; and "In Actus Apostolorum, cum Disputatione de S. Jacobi, itemque Petri et Pauli Apostolorum in Hispaniam Adventu," 1616, 4to. *Antonii Bibl. Hispan. Nouv. Dict. Hist.*—M.

SANDERS, NICHOLAS, an English Catholic priest of some celebrity in the 16th century, was born at Charlewood in Surry, but in what year we are not informed. His classical education he received at Winchester-college; whence he was elected, in 1548, to a scholarship of New-college in the University of Oxford. Here he pursued his studies with assiduity, and, in 1551, was admitted to the degree of B.A. Having acquired a considerable reputation as a theologian and canonist, in 1557 he was promoted to the chair of professor-royal of canon law in the University. As he was zealously attached to the Papal communion, he was deprived of that office after the accession of Queen Elizabeth, and, in 1560, was compelled to seek for safety in exile. He now went to Rome, where he was ordained priest, and created doctor of divinity. Afterwards he was patronized by the learned Cardinal Hosius, whom he accompanied when he went in the capacity of one of the Papal legates to preside in the council of Trent, as well as to his bishopric in Poland. Returning from that country he went to Louvain, where he obtained the appointment of professor-royal of divinity. At this place he published, in 1571, his treatise "De Visibili Monarchia Ecclesiæ," &c., folio, in which he strenuously contends for the superiority of popes over general councils, and endeavours to maintain the highest pretensions of the Roman see.

This book was so acceptable to Pope Pius V. that he sent for the author to Rome, where he was graciously received, and would have received substantial marks of favour, had not the death of His Holiness taken place. Finding his prospects thus disappointed, he went to reside with Cardinal Commendon, the Papal legate to the diet of Augsburg; and from thence he travelled into Spain with the nuncio Philip Sega; Bishop of Placentia, and subsequently a Cardinal. Sanders himself was sometime afterwards sent to Spain by Pope Gregory XIII. in the same character. From this country he was induced, by the warmth of his zeal for the Popish cause, to undertake a kind of military mission in Ireland, with the design of encouraging the Catholics who had taken up arms against Queen Elizabeth; but he had the mortification to be a witness of their ill success and ruin. In these circumstances, well knowing that if he fell into the hands of the English he would be executed as a traitor, some accounts say that he lost his senses, and was abandoned by every person. Be that as it may, he appears to have wandered among the woods and mountains till he died of misery and hunger, in the year 1583. He was the author of "De Origine ac Progressu Schismatis Anglicani, Lib. III.," 8vo., which was published from his manuscript, in 1585, at Cologne, and was frequently reprinted in Catholic countries. The manner in which it is written, however, justifies the severe remark of Bayle, that it discovers "a great deal of passion and very little accuracy, two qualities which generally attend each other." Bishop Burnet has noticed a vast number of his errors and mis-statements towards the close of the first and second parts of his "History of the Reformation." Sanders also wrote a treatise, entitled, "De Clave David, seu Regno Christi," published in 1588, in defence of his "De Visibili Monarchia, &c.," "De Martyrio Quorundam Tempore Henrici VIII. et Elizabethæ," 4to., published at Cologne in 1610; an abusive account of "The Life and Manners of the Heretic Thomas Cranmer;" and various controversial treatises which are enumerated in *Moreri*. *Bayle. Wood's Hist. Univer. Oxon.*—M.

SANDERSON, ROBERT, a learned English prelate and distinguished casuist in the 17th century, was descended from an honourable family, and born at Rotherham in Yorkshire, in the year 1587. He received his early education in the grammar-school of his native town, where he discovered an unwearied dili-

gence in attaining learning, and a seriousness of disposition uncommon for his age, accompanied with great modesty, and an obligingness of behaviour which secured him the love both of his master and school-fellows. When he was in the 13th year of his age, his father, that he might be the better qualified for the University, intended to place him for 12 months at Westminster, Eton, or some other of the more eminent grammar-schools, and set out with him from home with that view. Calling, however, upon a clergyman of his acquaintance by the way, that gentleman, after having examined young Sanderson with respect to the progress which he had already made in learning, assured his father that he was sufficiently well prepared for entering upon academic studies, and advised that he should be sent immediately to the University. With this advice his father complied, and took him to Oxford, where he was admitted into Lincoln-college. In this seminary he generally devoted 11 hours every day to close study; by which industry he was enabled at an early period of life to go through the whole course of philosophy, and to obtain a most accurate and intimate acquaintance with all the classic authors. From most of these he made large extracts, and he also drew up indexes to them for his private use, either in a kind of journal, or at the beginning and end of each book. The same assiduity he continued to practise during the whole of his life, not only avoiding, but perfectly hating idleness, and earnestly advising others to "be always furnished with somewhat to do, as the best way to innocence and pleasure." In 1604, Mr. Sanderson was admitted to the degree of B. A.; and on this occasion his tutor observed to the rector of Lincoln-college, "that his pupil had a metaphysical brain, and a matchless memory: and that he thought he had improved, or made the last so, by an art of his own invention." In 1606, he was elected Fellow of his college; and in the following year he proceeded M. A. In 1608, he was chosen reader of logic in his college; and he discharged the duties of that appointment with such ability, that he was re-chosen to it during the succeeding year. He also distinguished himself greatly in the capacity of college-tutor. In 1611, he was admitted to holy orders by Dr. King, Bishop of London, who at first ordained him deacon, and afterwards priest. Two years after this he was chosen sub-rector of Lincoln-college; and he filled the same dignity and trust in 1614, and 1616. While he held this office in

1614, on the earnest request of his rector, and of the whole society of which he was a member, he was persuaded, against his own inclination, to offer himself a candidate for one of the proctorships of the University; but by the intrigues of a party who favoured a competitor, his attainment of this honourable charge was prevented for the present. However, he acquired such high reputation by publishing his lectures on logic, in 1615, under the title of "*Logicæ Artis Compendium*," 8vo., that at the next election he was chosen senior proctor without opposition. In this post, as well as his other situations, he conducted himself with such ability and prudence, that he secured universal respect and esteem; leaving no other ground of exception against him, but that he was modest and diffident to an extreme.

In the year 1617, Mr. Sanderson took the degree of bachelor of divinity; and in 1618, he was presented by his relation Sir Nicholas Sanderson, Lord Viscount Castleton, to the valuable rectory of Wibberton, near Boston in Lincolnshire. This living, however, he resigned during the following year, on account of the unhealthiness of the situation; and about the same time was collated to the rectory of Boothby Pannell, in the same county. Soon after his acceptance of this benefice he resigned his fellowship, and married the daughter of a neighbouring clergyman. This lady, says Walton, proved "such a wife as was suitable to his own desires; a wife, that made his life happy by being always content when he was cheerful; that divided her joys with him, and abated of his sorrow, by bearing a part of that burthen, a wife that demonstrated her affection by a cheerful obedience to all his desires, during the whole course of his life, and at his death too, for she outlived him." About the time of his marriage, he was made a prebend of the collegiate church of Southwell; and of this preferment he shewed himself deserving, by the exemplary manner in which he discharged the duties of his function in his parish. Not satisfied merely with the assiduous exercise of his pulpit services, in which he troubled not the minds of his flock "by preaching high and useless notions, but such, and only such plain truths as were necessary to be known, believed, and practised in order to the honour of God and their own salvation;" he rendered himself esteemed and beloved, by the affection and regard for their welfare which he discovered in his pastoral and friendly visits. He laboured much in reconciling differences, and preventing law-suits, both in

his own parish and in the neighbourhood; consoled the dejected by his advice and cheerful discourse; and liberally communicated pecuniary assistance to those who were in want of it. "Thus," says Walton, "he went on in an obscure and quiet privacy, doing good daily both by word and deed, as often as any occasion offered itself; yet not so obscurely, but that his very great learning, prudence, and piety were much noted and valued by the bishop of his diocese, and by most of the nobility and gentry of that county." He was often called upon to preach at visitations, and assizes; but his sermons on these occasions, though much admired by the best judges, were the less valued by the generality on account of his reading them. For, notwithstanding his extraordinary memory, so great were his diffidence and bashfulness, that he would never venture to trust to it in the repetition of pulpit discourses. This circumstance gave rise to the remark, when a volume of his discourses afterwards made their appearance, that "the best sermons that ever were read, were never preached." In the year 1625, Mr. Sanderson was chosen one of the clerks in convocation for the diocese of Lincoln; as he was also in all the subsequent convocations during the reign of King Charles I. Four years afterwards he was installed into a prebend in the cathedral church of Lincoln. In 1631, Dr. Laud, who was then Bishop of London, having recommended him to the King as a person eminently skilled in casuistical learning, His Majesty was pleased to appoint him one of his chaplains in ordinary. During his first month's attendance at court in his new capacity, the King put many cases of conscience to him, which he solved in a manner that gave His Majesty the greatest satisfaction. At the end of his month the King told him, that "he should long for next November; for he resolved to have a more inward acquaintance with him, when the month and he returned." When the time arrived, it is said that the King was never absent from his sermons, and was accustomed to say, "I carry my ears to hear other preachers, but I carry my conscience to hear Mr. Sanderson, and to act accordingly."

In the year 1636, when the court was entertained at Oxford, Mr. Sanderson, who was in His Majesty's suite, shared in the honours which on that occasion were conferred on several of the clergy and others, by being created doctor of divinity. In 1642, he was proposed by both houses of parliament to the King, who was then at Oxford, to be one of their trustees

for the settlement of church affairs, and was approved of by His Majesty: but that treaty came to nothing. During the same year, the King appointed him regius professor of divinity at Oxford, and canon of Christ-church; but he was prevented by the civil wars from entering on his professorship till four years afterwards, and even then he held it undisturbed only little more than twelve months. When, in 1643, the parliament summoned the famous assembly of divines to meet at Westminster, for the purpose of deliberating on ecclesiastical affairs, Dr. Sanderson was nominated one of that body. However, he declined taking his seat amongst them; and afterwards he refused to take, at first the *covenant*, and then the *engagement*. The consequence of his refusal to take the *covenant*, was the sequestration of his rectory of Boothby Pannell in 1644; but, so great was his reputation for piety and learning, that he was not deprived of it. He had the principal hand in drawing up "The Reasons of the University of Oxford against the solemn League and Covenant, the negative Oath, and the Ordinances concerning Discipline and Worship;" and when the parliament had sent proposals to the King for a peace in church and state, His Majesty desired that Dr. Sanderson, with the Doctors Hammond, Sheldon, and Morley should attend him, and give him their advice, how far he might with a good conscience comply with them. This request was at that time rejected; but in 1647 and 1648, when His Majesty was at Hampton-court and the Isle of Wight, it was complied with, and Dr. Sanderson both preached before the King, and had many public and private conferences with him, from which His Majesty declared that he received the greatest satisfaction. While he was at Hampton-court, by the King's desire he drew up a treatise, containing his sentiments on the proposal which parliament had made for the abolition of episcopal government, as inconsistent with monarchy. What he wrote upon this subject was published in 1661, under the title of "Episcopacy, as established by Law in England, not prejudicial to regal Power," 8vo. In the year 1648, Dr. Sanderson, on account of his adherence to the royal cause, was ejected from his professorship and canonry at Oxford by the parliamentary visitors, and withdrew to his living of Boothby Pannell. His quiet in this place of retirement, however, was soon interrupted, and he was carried prisoner by the parliament party to Lincoln, for the purpose of being exchanged for Mr. Clarke, a puritan divine and rector of

Allington, who had been made prisoner by the the King's party. This exchange having been agreed upon, Dr. Sanderson was released upon articles, by which it was engaged that he should be restored to his living, and that he should remain there undisturbed. But, notwithstanding the high respect in which his character was generally held, his peace was interrupted, and he was exposed to loss and danger, from the party rage, fanaticism, or licentiousness of the soldiers who were quartered in his parish. Several times was he plundered, and once wounded by them; and to such lengths did they proceed, that they not only came into his church, and disturbed him when he was reading prayers, but even forced the common-prayer book from him, and tore it to pieces.

About this time Dr. Sanderson received a visit from his intimate friend the learned Dr. Hammond, who was desirous of entering with him into a free discussion of various points debated between the Calvinists and Arminians. This was afterwards continued by them in an epistolary correspondence which was given to the public. While Dr. Hammond was at Boothby Pannell, he laboured to persuade Dr. Sanderson to trust to his excellent memory in the pulpit, and to deliver his sermons as he had written them without notes, instead of reading them. At length, Dr. Sanderson was prevailed upon to promise that he would attempt that task; but he chose rather to do so in the church of a neighbouring clergyman than in his own. Being accompanied by Dr. Hammond, before he went into the pulpit he put into his hands the copy of the discourse which he meant to deliver. However, before he had proceeded through a third part of it, his diffidence overpowered him, and his matter became so perplexed and incoherent, that Dr. Hammond felt the utmost pain for him, and his confusion was very discernible to a great part of his auditory. As our two divines were walking home together after service, Dr. Sanderson said with much earnestness, "Good doctor, give me my sermon; and know, that neither you nor any man living shall ever persuade me to preach again without my books." To which the reply was, "Good doctor, be not angry; for if I ever persuade you to preach again without book, I will give you leave to burn all the books that I am master of." Dr. Sanderson was so frequently applied to for the resolution of cases of conscience, that his correspondence on questions of that nature occupied at least the proportion of an entire day in every week. His treatise "On

the Obligation of Oaths" having been perused by the celebrated Mr. Robert Boyle, that gentleman received such satisfaction from it, that he engaged Dr. Barlow, afterwards Bishop of Lincoln, to enquire whether Dr. Sanderson could be induced to draw up a work on cases of conscience, if he were to be allowed an honorary pension, for the purpose of procuring the necessary books and an amanuensis. Dr. Sanderson replied, that if any future treatise of his could prove of service to mankind, he would readily set about it without a pension. Upon this Mr. Boyle sent him a present of 50 pounds, which his circumstances at that time rendered very acceptable; and the Doctor, as an evidence of his readiness to comply with the wishes of his benefactor, immediately set about the revisal, completion, and publication of his treatise "*De Obligatione Conscientiæ*." On the restoration of King Charles II. Dr. Sanderson was reinstated in his professorship and canonry at Oxford. Soon afterwards he was nominated to the bishopric of Lincoln, and consecrated in Oct. 1660, when he was upwards of 73 years of age. He was one of the commissioners at the Savoy conference in 1661, and had a principal hand in the alterations which were made in the Liturgy. From the moment when he took possession of his see, his grand object was to do all the good in his power. Instead of enriching himself from his revenues, he expended large sums of money on repairing and improving the episcopal residence at Buckden; and as soon as he received fines for the renewal of leases, he devoted them to the augmentation of the incomes of small vicarages, &c., without being moved by the remonstrances of his friends, who wished to check his bountiful spirit, by reminding him that he had a wife and children but meanly provided for, especially if his dignity were considered. He enjoyed his means of extensive usefulness, however, only about two years and a quarter, since he died in Jan. 1663, in the 76th year of his age, and, by his own direction, was buried with as much privacy, and as little expence as possible.

Bishop Sanderson was in person moderately tall, of a healthy constitution, and of a mild, cheerful, and even temper. He dressed plainly, and was remarkably temperate in his manner of living, being generally satisfied with one meal a day and some fruit at night; and till he was threescore years of age he had never expended five shillings on wine for his own use. In his behaviour he was affable, civil, and obliging, but not ceremonious. He was a man

of great piety, integrity, and modesty, and of unblameable manners. His abilities and learning were universally allowed to entitle him to a high rank among his contemporaries; and he possessed, in particular, a very extensive acquaintance with the fathers, schoolmen, casuistical and controversial divinity, and ancient as well as modern history. As a proof of his strength of memory, we are told, that alone, or to a friend, he could repeat all the Odes of Horace, and much of Juvenal and Persius without book; and he was used to say, that "the repetition of one of the Odes of Horace to himself, was to him such music, as a lesson on the viol was to others, when they played it to themselves or friends." By the worthiest and most learned of his contemporaries he is spoken of in the most respectful terms; and among others Dr. Hammond says of him, "that staid and well-weighed man Dr. Sanderson conceives all things deliberately, dwells upon them discreetly, discerns things that differ exactly, passeth his judgment rationally, and expresses it aptly, clearly, and honestly." Of his zealous attachment to the constitution of the Church of England, he had exhibited the most unequivocal evidence; but it is recorded to his honour, that after the Restoration he was averse to the very severe proceedings which were adopted against the puritan party. On the evening after the King had passed the act of uniformity, he said to a worthy clergyman, "that more was imposed on ministers than he wished had been." On that occasion he sent for Mr. Matthew Sylvester, whose living was in his diocese, and, treating him with great civility, earnestly pressed him not to quit his living, and patiently heard him state his difficulties: and when he found that he could not obviate them to his satisfaction, he lamented it, and at last signified a concern that some things were carried so high in the ecclesiastical settlement, which, he said, should not have been if he could have prevented it. In addition to the articles already enumerated, he was the author of "*Physicæ Scientiæ Compendium*," 1671, 8vo.; thirty-five "Sermons," printed in several forms and at different times, and collected together in one volume folio, in 1681; "Nine Cases of Conscience resolved," published separately at different periods, and reprinted together in 1678, 8vo.; "*De Juramenti Promissorii Obligatione Prælectiones Septem*," 1647, 8vo., since frequently reprinted with his "*De Obligatione Conscientiæ, Præl. VII.*;" "A Censure of Mr. Anthony Ascham his Book of the Confusions and Revo-

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lutions of Government," 1649, 8vo.; "Discourse concerning the Church in these Particulars, 1. concerning the Visibility of the true Church; 2. concerning the Church of Rome, &c.," published in 1688, 4to.; "The History and Antiquities of the Cathedral at Lincoln," &c., published in the 2d volume of Mr. Peck's "*Desiderata Curiosa*;" and various small tracts, prefaces, &c., for an account of which we refer to the *Biog. Brit.* *Walton's Lives by Zouch.* *Brit. Biog.* *Neale's Hist. Purit. Vol. IV. p. 379. Note.* *Toulmin's Ed.—M.*

SANDINI, ANTHONY, an Italian ecclesiastical historian in the 18th century, was a native of the Vicentin territory, where he was born in the year 1692. We are furnished with no other particulars of his life, than that his talents recommended him to the patronage and esteem of his bishop, Cardinal Rezzonico, who was afterwards Pope by the name of Clement XIII., and that he obtained the posts of librarian and of professor of ecclesiastical history in the University of Padua. He died suddenly at that city in 1751, in the 59th year of his age. He was the author of a work, entitled, "*Vitæ Pontificum Romanorum*," which is said to abound in learned and curious researches. The best edition of it is that of Ferrara, in 1748. In the same year the Bishop of Augsburg, Landgrave of Hesse-Darmstadt, caused it to be printed at that place, under the title of "*Basis Historiæ Ecclesiasticæ*." Professor Sandini was also the author of "*Historia Familiæ Sacræ*;" "*Historia S. S. Apostolorum*;" "*Disputationes XX. ex Historia Ecclesiastica ad Vitas Pontificum Romanorum*;" and certain "Dissertations" in defence of his "*Historia Familiæ Sacræ*," written in reply to the strictures of Father Serry upon that performance. *Nouv. Dict. Hist.—M.*

SANDIUS, CHRISTOPHER, vernacularly VAN DEN SAND, a learned Prussian Unitarian divine, ecclesiastical historian, and biographer in the 17th century, was born at Konigsburg in the year 1644. Concerning his personal history we have not met with any other information, than that he was educated to the ministry, and that he removed from his native place to Amsterdam, where he died in 1680, at the early age of thirty-six. He was the author of "*Nucleus Historiæ Ecclesiasticæ*," containing the information which ecclesiastical history furnishes concerning the Arians, first published in 1669, and stated to be printed at Cosmopoli, meaning Amsterdam, in 2 vols. 8vo.; afterwards printed in an enlarged form at Cologne, or rather Amsterdam, in 1676, in 4to.; and

again at London in 1681, in 8vo. More than one third of the 1st volume is occupied by a treatise "De Veteribus Scriptoribus Ecclesiasticis;" and to the whole work was afterwards added an "Appendix Addendorum, Confirmandorum, et Emendatorum," &c. His next work, stated to be printed at the same place, made its appearance in 1671, and is entitled, "Tractatus de Origine Animæ," 8vo. In 1677, he published at Amsterdam, "Notæ et Observationes in G. J. Vossium de Historicis Latinis," 12mo., in which his erudition, accuracy, judgment, and civility are advantageously displayed. Sandius also published at the same place "Centuria Epigrammatum," 1669, 8vo.; "Interpretationes paradoxæ IV. Evangeliorum," 1670, 8vo.; "Confessio Fidei de Deo Patre, Filio, et Spiritu Sancto, secundum Scripturam," 1678, 12mo.; "Scriptura Sacræ Trinitatis Revelatrix," 1678, 12mo.; "Problema paradoxum de Spiritu Sancto, an non per Illum Sanctorum Angelorum Genus intelligi possit?" 1678, 8vo.; "Catalogi Patriarcharum et Episcoporum, Hierosolymitanorum, Antiochenorum, Alexandrinorum," &c. Among the numerous manuscripts which he left behind him, one treatise was found which had cost him incredible labour, and, though in an incomplete state, was published at Freystadt in 1684, 8vo., with additions by the anonymous editor. It is entitled, "Bibliotheca Anti-Trinitariorum, sive Catalogus Scriptorum, et succincta Narratio de Vita eorum Auctorum, qui præterito et hoc Sæculo, vulgo receptum Dogma de tribus in unico Deo per omnia Æqualibus Personis vel Impugnarunt, vel Docuerunt solum Patrem D. N. J. Christi esse illum verum seu altissimum Deum." This curious work presents us with a long catalogue of Unitarian writers, and of the works which they composed, nearly in chronological order. Besides enumerating the productions of the respective authors, it gives us an account of their different editions, of the translations of them which have been published, and frequently of the occasions on which they were written, together with incidental short extracts, and biographical notices of their writers. The author has been accused of introducing into his catalogue the names of persons who were not in reality Anti-Trinitarians; but whether justly or otherwise, we are not able to decide. Annexed to the "Bibliotheca" are several interesting documents, which throw light on the ecclesiastical history of the Unitarians in Poland and Lithuania. *Saxii Onomast. par. v. p. 157. Jugemens des Sçavans Num. 100 and 190. Moreri. Sandii Bibl. Antitrin.—M.*

SANDRART, JOACHIM, a painter and writer in his art, was born in 1606 at Frankfort on the Mayn. He was first brought up to the art of engraving, but afterwards was a pupil of Gerard Honthorst the painter. It is commonly said that he accompanied this master to England, but Mr. Walpole doubts the fact. He visited Italy, and became personally acquainted with the most eminent artists there, as Bambocio, Albano, and Guido; and applying sedulously to his art, he acquired a considerable reputation. In his subsequent travels through various parts of Europe he met with much lucrative employment, by which, and the sale of pictures and curiosities, he acquired a handsome property. He resided at Amsterdam, Augsburg, and Nuremberg, at the latter of which cities he established an academy of painting, and published the books by which he is chiefly remembered. Of these the best known is his "Lives of the most eminent Painters," in which the Italian are abridged from Vasari and Ridolfi, and the Flemish from Van Mander, but with additions from his own knowledge and information. He wrote besides, "The Academy of Architecture, Sculpture, and Painting," fol., in German and in Latin; "Admiranda Sculpturæ veteris," fol.; "Romæ antiquæ et novæ Theatrum," fol.; "Romanorum Fontinalia," fol.; "Iconologia Deorum et Ovidii Metamorphosis," fol. He was living in 1683, at the age of 77. *De Piles. Pilkington.—A.*

SANDYS, or SANDES, EDWIN, an eminent and learned prelate of the Church of England in the 16th century, was the son of William Sandys, Esq., a justice of the peace, and the King's receiver for the county of Lancaster, and born in the year 1519; but the place of his birth is uncertain. His academical education he received at St. John's-college in the University of Cambridge; where he was admitted to the degree of B. A. in 1539, and to that of M. A. in 1541. In 1542, he filled the office of junior proctor of the University. About the year 1547, he proceeded bachelor of divinity, and was elected master of Catherine-hall. At what age he entered into holy orders we are not informed; but from his father's will, who died in 1548, it appears that he was then vicar of Haversham. In the following year, he was presented to a prebend in the cathedral church of Peterborough; and he also commenced doctor of divinity. In 1552, King Edward VI. nominated him to a prebend in the church of Carlisle; and at the death of that Prince in 1553, he was Vice-chancellor of the

University of Cambridge. On this calamitous event, Dr. Sandys, who had early embraced the Protestant religion, took a zealous part with those who were for raising Lady Jane Grey to the throne; on which account the Duke of Northumberland, when he came to Cambridge as he was marching against Queen Mary, requested the Doctor to maintain Lady Jane's title to the crown in a sermon before the University. With this request Dr. Sandys readily complied, though he had very short notice for preparation; and he preached, we are told, in so pathetic a manner as to draw tears from his audience. His sermon on this occasion he consented to commit to writing, that it might be printed, on the earnest solicitation of the Duke, and others of the nobility, who were of opinion that it would render service to their cause. While he was writing it out, however, a change took place in the state of affairs, the Duke of Northumberland being obliged to retire, and Queen Mary's party proving triumphant. Of this circumstance information was brought to Dr. Sandys, at the time when he was called upon by the person appointed to take the copy of his sermon to the press, and he was urged to adopt measures for his own safety. Such advice he thought it unworthy of him to follow, and with firmness and composure awaited the issue of events. On the same night the Duke of Northumberland sent for him, to proclaim Queen Mary in the market-place at Cambridge, telling him that she was a merciful woman, and that he had sent to know her pleasure, and expected a general pardon; but Dr. Sandys steadily refused to act a part so inconsistent with his late declarations from the pulpit. For this refusal he was deprived of his vice-chancellorship and other preferments, and it was determined that he should be conveyed prisoner to the Tower of London. He was informed of his fate by Mr. Thomas Mildmay, one of Northumberland's party, who said, "he marvelled that a learned man would speak so unadvisedly against a good Princess, and wilfully run into such danger." To which Dr. Sandys replied, "I shall not be ashamed of bonds; but if I could do as Mr. Mildmay can, I need fear no bonds; for you came down against Queen Mary, and armed in the field, and now return for Queen Mary; before a traitor, and now a great friend. I cannot, with one mouth, blow hot and cold after this sort."

Dr. Sandys remained confined in the Tower about seven months, and was then sent to the Marshalsea. He was here when Wyatt came at the head of his insurgents to Southwark,

who invited the Doctor to come and give him his company and advice; but he prudently excused himself. After he had been nine weeks in this prison, he obtained his liberty by means of the friendly mediation of the knight-marshal. He was soon in danger, however, of being committed a second time to custody: for, owing to the intimation of some of his enemies to Gardiner Bishop of Winchester, that he was one of the greatest heretics in England, and one of the principal corrupters of the University, that prelate directed that the strictest search should be made after him. Receiving timely notice of his danger, he was so fortunate as to elude his pursuers and to escape to the continent, where he arrived at Antwerp in May 1554. He had not been in this city many hours, before he was informed that King Philip had given orders for apprehending him; upon which he hastened away to Augsburg, and from thence he removed to Strasburg, where he fixed his abode. At this place he was joined by his wife; but he had afterwards the misfortune to lose her by a decline, and a child by the plague. He was also confined himself for some months, by a very dangerous illness. Towards the end of the year 1558, he took a journey to Zurich, and resided five weeks in the house of the celebrated Peter Martyr, with whom he ever afterwards maintained an intimate correspondence. Here he received the welcome intelligence of the death of Queen Mary; upon which he returned to Strasburg, and from thence to England, where he arrived in January 1558-9. In the month of March following, Queen Elizabeth and her council appointed him one of the nine Protestant divines who were to hold a disputation against an equal number of the popish clergy, before both houses of parliament at Westminster. He was also one of the commissioners who were selected to prepare a new liturgy, and to deliberate on other matters for the reformation of the church. After the deprivation of the popish prelates, he was nominated to the see of Carlisle, which he refused; but he accepted of the bishopric of Worcester, and was consecrated on the 21st of December 1559. Dr. Sandys was at this time in his own judgment averse to the use of popish habits by the Protestant clergy. This appears from one of his letters to Archbishop Parker, in which, alluding to the act of parliament for enjoining them, he says, "I hope we shall not be forced to use the vestments, but that the meaning of the law is, that others in the meantime shall not

take them away, but that they shall remain for the Queen." He was also against retaining any kinds of images in churches, and for burning them all, as the law ordained. Queen Elizabeth had still in her own chapel a crucifix, and images of the Virgin Mary and St. John, and she was desirous that similar furniture should be retained or set up in the most conspicuous part of every church. Against such a regulation Bishop Sandys spoke to Her Majesty with so much zeal, that, as we learn from a passage in one of his letters to Peter Martyr, he was very near losing the Queen's favour, and his bishopric, on the occasion. However, like others of his episcopal brethren who equally disapproved of the habits, he submitted to them, in order to keep the church in the Queen's favour, and he afterwards shewed little tenderness towards those clergymen, who could not, like himself, surmount their scruples on that point.

Bishop Sandys's first visitation of his diocese took place in 1560; and in the course of his visiting the city of Worcester, "five or six priests of that city were presented for keeping five or six whores a-piece; which was so notoriously scandalous, that the said bishop, in a sermon at the cathedral a few days after, spake of it; and took occasion thence to shew, how necessary it was to allow priests marriage." About this time differences arose between our prelate and Archbishop Parker, concerning the severity exercised by the former in depriving some of his clergy, and the preaching of others. On the latter subject Bishop Sandys observed, that "his preaching and theirs was to win and edify, not to command. And that as to himself, his people heard him and believed him, and universally favoured him, which was his chief comfort." When, about the year 1565, it was determined that a new translation of the Bible should be made, Dr. Sandys, on account of his great skill in the original languages, was one of the bishops who were appointed to undertake that work, and he had allotted to him as his portion the first and second books of Kings, and the first and second books of Chronicles. In the year 1570, upon the translation of Grindal from the bishopric of London to the archbishopric of York, Dr. Sandys was appointed by the Queen to the vacant see, which he at first earnestly entreated that he might decline, unwilling, perhaps, to be placed in a situation so much within the view and immediate controul of the court; but, to avoid offending Her Majesty, he at length accepted it. In 1571, he was ordered by the

Queen to assist the Archbishop of Canterbury in the ecclesiastical commission both against Papists and Puritans; and he accordingly proceeded against them with great severity, advising, at the same time, that a national council might be called, in order to suppress them and remedy the disorders in the church. That he might be revenged on those of the Puritan party who had the courage to write against his proceedings in the ecclesiastical commission, he complained of them to the Lord-treasurer, and others of the Queen's ministers, and desired that they might be brought before the temporal magistrate, the Council, or the Star-chamber. Because they were so hardy as to defend their non-conformity, he was pleased to charge them with sedition, and to call for their banishment from the city of London. "Good my Lords," said he, as he concluded, "for the love you bear to the church of Christ, resist the tumultuous enterprizes of these new-fangled fellows." Bishop Sandys also laid claim to be superintendant of the Dutch church in London, as had been his predecessor Grindal; which occasioned some uneasiness between him and that congregation. In the year 1576, he was translated to the archbishopric of York. Scarcely had he taken possession of his new see, before an attempt was made to alienate from its temporalities the manor and palace of Bishop's-thorp, under the pretence that it was necessary for the use of the president of the council in the north; but the Archbishop opposed that scheme with so much resolution, that its projectors thought proper to abandon it. While he was contending for the rights of his archbishopric, he was also involved in a troublesome dispute with his successor in the see of London, Dr. Ælmer, concerning the rents of that bishopric, and dilapidations.

In the year 1577, Archbishop Sandys resolved to visit the whole of his province. Such a general visitation he was induced to make, it is said, in consequence of the complaints of Dr. Barnes, Bishop of Carlisle, that he had in vain attempted to bring the clergy of his diocese to an absolute conformity, owing to the lax government which had been exercised over them by his predecessor; and that his jurisdiction abounded in Non-conformists, whom he could not reduce to the established orders of the church. In pursuance of his resolution, the Archbishop proceeded in the first place to visit Durham, where Dean Whittingham was the principal person under the Bishop. He was a divine of great learning, and of long standing

in the church; but he was of puritan principles, and had not been ordained according to the form of the English service book. Against him an accusation had been preferred, branched out into a variety of articles and interrogatories, the principal of which was his Geneva ordination. The Dean, however, instead of putting in an answer to the charge, insisted on the rights of the church of Durham, and denied the Archbishop's power of visitation; upon which His Grace was pleased to excommunicate him. Whittingham now appealed to the Queen, who directed a commission to the Archbishop, the president of the council in the north, and the Dean of York, appointing them to hear and determine respecting the validity of his ordination, and to enquire into the other misdemeanors contained in the articles. The president was a favourer of the Puritans, and the Dean of York, Dr. Hutton, was of Whittingham's principles, and boldly averred, that the latter "was ordained in a better sort than even the Archbishop himself;" so that the commission came to nothing. The Archbishop afterwards obtained another commission, under which an attempt was made to deprive Whittingham as a layman, because that in the certificate of his ordination, there was no mention made of a Bishop, or superintendant, nor of any external ceremonies, not even so much as of imposition of hands; but the president occasioned this commission to be adjourned *sine die*, by rising up and declaring, that he could not in conscience agree to deprive him for that cause only, "for," said he, "it will be ill taken by all the godly and learned men both at home and abroad, that we should allow of the Popish massing priests in our ministry, and disallow of ministers made in a reformed church." These proceedings against Dean Whittingham contributed much to render the Archbishop unpopular; as did likewise great and repeated differences with his own dean. His diligence and activity in finding out Papists, and preventing their pernicious designs, rendered him also very obnoxious to persons of that communion. His life was thus rendered a scene of perpetual contention and warfare, in which he had numerous enemies, by whom many attempts were made to ruin his reputation and interest. One scheme which was planned with this view was of so singular and audacious a nature, that we must not omit a relation of it. In May 1582, he lay at an inn in Doncaster, where, through the contrivance of Sir Robert Stapleton, and other wicked persons, his

concealed or open enemies, the inn-keeper's wife was put to bed to him at midnight, when he was asleep. Immediately after this, according to the concerted plan, the inn-keeper rushed into the room, awakened the Archbishop with his noise, and held a drawn dagger to his breast, threatening to avenge the injury which he pretended to have sustained. At this moment Sir Robert Stapleton came in, as if suddenly called out of his chamber by the disturbance, and affected to pacify the inn-keeper, whom he sent out of the room with his wife and the other conspirators, enjoining on them strict secrecy, out of a pretended regard for the honour of the prelate, and especially of the church. He then condoled with the Archbishop on the unfortunate situation in which he had been discovered, and advised him to make the matter up, representing how prejudicial it would be to his reputation, and the credit of religion, if, being one against so many, he should offer to stir in such a cause; and persuading him, notwithstanding his innocence, which the Archbishop earnestly protested, and Stapleton acknowledged, that it were better to stop the mouths of needy persons, than to bring his name into doubtful question in an affair of this nature. With this advice the Archbishop unwarily complied, and was laid under contributions from time to time; but afterwards, discovering Sir Robert's malice, dissimulation, and avarice, he determined himself to bring the subject into examination before the Star-chamber. By that court he was declared innocent, and sentence of imprisonment and severe fines pronounced on Sir Robert Stapleton and his accomplices. During the latter years of his life, the Archbishop was repeatedly harassed by the intrigues of courtiers, countenanced by the Queen, to obtain advantageous leases of manors, or other property belonging to his see; but he firmly resisted them all, and preserved the estates of his church entire for his successors. At length, after a life of much trouble and contention, this learned prelate died in July 1588, in the 69th year of his age. From his epitaph we learn, that he was open-hearted, not knowing how to flatter, extremely liberal and merciful, very hospitable, and easy of access. He was a frequent and very eminent preacher, and master of a style greatly superior to that of his contemporaries. Several "Letters," and other papers written by him, are inserted in Strype's "Annals," in his "Life of Archbishop Parker," in his "Life of Archbishop Whitgift," and in Burnet's "History of the Reformation." In 1616, twenty-two of his

discourses were collected together, and printed in a small 4to. vol., under the title of "Sermons of the most Rev. Father in God, Edwin, Archbishop of York, &c." We have seen in the preceding narrative, that he was a strict enforcer of conformity upon the Puritans, notwithstanding the objections which he himself avowed against the use of clerical habits borrowed from the Papists. From a passage in his last will it appears, that however his judgment might be warped by his station in life, his real sentiments at the close of his days corresponded with his early impressions. "I am persuaded," says he, "that the rites and ceremonies by political institution appointed in the church, are not ungodly nor unlawful, but may for order and obedience sake be used by a good Christian—but I am now, and ever have been persuaded, that some of these rites and ceremonies are not expedient for this church now; but that in the church reformed, and in all this time of the Gospel, they may better be disused by little and little, than more and more urged." *Biog. Brit. Neal's Hist. Purit. Vol. I. p. 317. and 348. Toulmin's Ed. Brit. Biog.—M.*

SANDYS, GEORGE, a traveller and poet, born in 1577, was the youngest son of Edwin Sandys, Archbishop of York. He received part of his education at Oxford, but of his residence in that University nothing is recorded. In 1610 he set out on his travels, which, after visiting several parts of Europe, he extended to Turkey, Greece, Palestine, and Egypt. On his return he employed himself in digesting the observations he had made, which he published in 1615 in a folio volume. His descriptions chiefly relate to the eastern countries, and to Italy, and they added much to the knowledge of those parts then existing in England. The book was popular, and in 1673 reached a 7th edition. Sandys next distinguished himself as a poet. Having already published some part of a translation of Ovid's *Metamorphoses*, he gave the whole in 1632, under the title of "Ovid's *Metamorphoses* Englished, mythologized, and represented in Figures," *Oxford*, fol. The work was dedicated to Charles I., and there was subjoined "An Essay to the Translation of the *Æneis*." In 1636 he published "A Paraphrase on the Psalms of David, and upon the Hymns dispersed throughout the Old and New Testament," 8vo. Of the Psalms several were set to music by Lawes. In 1640 he published "Christ's Passion," a translation of Grotius's sacred drama, "Christus Patiens." In all these works he displayed a good taste and a happy talent at versification, so as to have

merited the applause of Dryden and Pope, as one who much contributed to the improvement of English poetry. He passed his latter days chiefly with Sir Francis Wenman of Caswell, near Witney, who had married his sister; and died in 1643 at the house of his nephew Sir Francis Wyatt, of Bexley in Kent. He was regarded as an accomplished gentleman, as well as a man of great worth, learning, and abilities. He was intimately acquainted with the excellent Lord Falkland, who addressed some poems to him, which are printed in Nichols's "Select Collection," with several by Sandys himself. *Wood's Athen. Oxen. Langbaine. New Biogr. Dict.—A.*

SAN GALLO, ANTONIO DE, a celebrated architect, was born in the 15th century in the territory of Florence. His father, whose name was Bartolomeo Picconi, was a cooper by trade, and Antonio was brought up to that of a joiner. Having, however, two uncles, Giuliano and Antonio da San Gallo, who were architects of high reputation at Rome, he went to that capital, placed himself under their tuition, and assumed their name. His progress in the art made him known to Bramante, who, in 1512, confided to him the execution of several works. He soon obtained employment from some cardinals; and in the pontificate of Leo X., when his uncle Giuliano quitted Rome, he was appointed his successor as architect of St. Peter's, in conjunction with Raphael. Being likewise a skillful engineer, Leo adopted a plan which he gave for the fortification of Civita Vecchia. Under Clement VII. he was employed in enlarging and embellishing the Vatican palace, and in repairing the fortifications of Parma and Placentia. He also constructed for that pontiff a remarkable well at Orvieto, which had two stair-cases for the descent and ascent of beasts of burden. He enjoyed in a peculiar degree the favour of Paul III., who entrusted him with many important works both as architect and engineer; and when Charles V. visited Rome after his Tunisian expedition, San Gallo had the planning of the triumphal decorations with which he was received. The admired Pauline chapel, and the magnificent stair-cases by which the chapels of the Vatican communicate with St. Peter's, were of his construction. The greatest effort of his genius was a wooden model of St. Peter's, made at the cost of more than 4000 crowns, which was greatly admired for the variety and richness of its design. Michael Angelo, however, thought it too much split into little parts, and rather gothic in its taste than conformable to the ma-

jestic simplicity of the ancients, so that it was not closely followed. As he well understood solidity of building, he was useful in strengthening the foundations of the Vatican, and of the great columns which support the cupola of St. Peter's. Being employed by the Pope in surveying the inundations of the lake of Marmora, concerning which the people of Terni and Narni had a difference, the heat and unwholesomeness of the air threw him into a disease, of which he died in 1546. *D'Argenville. Tiraboschi. — A.*

SANNAZARO, JACOPO, an eminent Italian and Latin poet, was born at Naples, in 1458. His family, originally from Spain, settled at San Nazzaro in the Pavese, whence it drew its Italian name; and in the 14th century removed to Naples. Jacopo received his classical education in the school of Giuniano Maggio, and the academy of Pontano, and on entering the latter, in conformity with the prevalent custom among the learned, he changed his baptismal name into *Actius Sincerus*, which he always used in his Latin works. The first inspirer of his muse was the love he entertained for Carmosina Bonifacia, who became the theme of his verse. Finding himself entirely absorbed in this passion, he quitted his native country, and passed some time in France. Unable, however, to bear a long absence, he returned; but in the meantime his Carmosina had died in the bloom of her youth. His poetical reputation having made him known to King Ferdinand I. and the Princes Alfonso and Frederic, he was admitted into their train, and accompanied them in several military expeditions. For the amusement of the princes he composed some dramatic pieces in the Neapolitan dialect, which became very popular. In the subsequent revolutions of the kingdom of Naples, amid all the vicissitudes undergone by the house of Arragon, Sannazaro remained faithfully attached to its members; and, upon the succession of Frederic to the throne, he was rewarded with a pension of 600 ducats, and the donation of the pleasant villa of Mergogliano, so much celebrated in his poems under the name of Mergillina. When this prince lost his crown, and was obliged to retire to France, Sannazaro, after selling the remainder of his hereditary possessions to relieve the necessities of his sovereign, followed him, and continued with him to his death in 1504. He then returned to Italy, where he devoted himself to poetry and letters, preserving his natural gaiety and the gallantry of a courtier to advanced years. He had at length the mor-

tification to witness the destruction of his beloved Mergillina by the Imperial army under Philibert Prince of Orange; and though he derived some consolation from the intelligence that this leader was soon after slain in battle, he did not long survive. He died near Naples in 1530, at the age of 72, and was interred in a chapel belonging to an estate of his at Posilippo. He composed the following couplet for his epitaph:

*Actius hic situs est, cineres gaudete sepulti,
Jam vaga post obitus umbra dolore vacat.*

These lines being thought too Pagan for a church, Bembo substituted two others, which are scarcely more Christian:

*Da sacro cineri flores: hic ille Maroni
Sincerus Musa proximus et tumulo.*

In fact, though Sannazaro displayed the religious zeal of the time in endowing churches and monasteries, and singing the praises of the Virgin Mary, his poetical language and ideas were entirely formed upon the heathen mythology, as was the case with all the elegant scholars of the time.

The name of Sannazaro stands high both in Italian and Latin poetry. In the first, he is accounted one of the purest and most elegant composers of his age; and if he had not chiefly employed his mature powers upon Latin verse, it is thought that he might have attained to the highest rank in vernacular poetry. The most celebrated of his works in this class is his "*Arcadia*," a pastoral of a singular species, consisting of dialogues or scenes in verse, each preceded by an introduction in a kind of poetical prose. Though it has much pleasing imagery, its pastoral monotony will probably render it tedious and uninteresting to a modern reader; it, however, has still a place among the favourite productions of the Italian muse. It was at first so popular, that 60 editions of it appeared in the 16th century. Sonnets and lyrical pieces composed the rest of his Italian poems, of which the best editions are those by Comino in 1723, 4to., and by Remondini in 1752, 8vo.

The Latin poems of Sannazaro are highly commended for the finished elegance of their style and versification. They have likewise more variety and originality than many modern compositions of that class. They consist of Piscatory Eclogues, Elegies, Epigrams, and a sacred poem "*De Partu Virginis*," which he is said to have had in hand for twenty years. This last is a piece of 1500 lines, containing many fine passages, and exhibiting great command of the Latin language in adapting it to such a subject; yet

the nature of that subject, and the incongruous mixture of Pagan and Christian mythology, must ever render it offensive both to good taste and to enlightened piety. Erasmus, in his "Ciceronianus," has justly censured the poet for his invocations of the Muses and Phœbus, for his representing the Virgin as intent upon the Sybilline verses instead of the Jewish Scriptures, for his introducing Proteus, rather than the prophets of the Bible, as predicting the mystery of the incarnation, and for the general air of heathenism given to the work. It was, however, dedicated to Pope Clement VII., who returned a letter full of compliment to the author; and it appears to have made a great addition to his fame. Of his Latin poems editions have been given at Amsterdam 1689, Naples 1718, and Venice 1746. *Tirabuschi. Rustic's Leo X.* — A.

SANSON, NICHOLAS, a celebrated French geographer in the 17th century, was born at Abbeville in Picardy, towards the close of the year 1600. He was educated in the Jesuits' college at Amiens, and discovered an early inclination for that science in which he afterwards so greatly excelled, and which was cultivated by his father, who had published several maps. At the age of 18, or 19, he had drawn a map of ancient Gaul, on four sheets, and compiled a Latin explanatory treatise to accompany it; but he was persuaded to defer the publication of this work, both that he might have time to render it more perfect, and by the apprehension that, on account of his youth, it might be ascribed to his father. He was destined to commence his career in life in the mercantile line; but, having met with considerable losses, he determined to renounce all commercial speculations, and to devote himself wholly to scientific pursuits. In the year 1627, he published his map of ancient Gaul; which met with so very favourable a reception, that he had the greatest encouragement to adhere to the resolution which he had adopted. His next work made its appearance in 1636, under the title of "Græcæ Antiquæ Descriptio Geographica," in folio, with maps; which was followed, in the same year, by a curious piece, entitled, "Britannia, or, an Enquiry into the Antiquity of Abbeville," 8vo.; and in 1637, by "A Treatise on the Roman Empire," in folio, with 15 maps. His attention in the meantime was not wholly occupied by his geographical productions, but directed also to the fortifications of Abbeville, the superintendence of which was committed to him in the capacity of engineer to the King, and he was placed

upon that establishment. He likewise assisted M. de Beljambe the intendant of the province, and his relation, in regulating the governments of the different places throughout Picardy. In 1641, he published a map of the rivers of France. Three years afterwards, he published "France delineated," on five Latin maps, comprizing the ancient itineraries, and five French ones, all in folio, and accompanied with different illustrative geographical and historical treatises. About the same time he published similar maps, both in Latin and French, of "The British Isles," "Spain," and "Italy," and he accompanied the last mentioned with "A Treatise on the Sovereign Princes of Italy," in 8vo. After this he directed his labours to a more particular delineation of France, and proceeded with this design, till it was at length extended to near 120 folio sheets. For the great services which he thus rendered to the interests of science, he was appointed not only engineer but also geographer to the King, with a pension of 2000 livres.

These appointments made it necessary for M. Sanson to remove to Paris; and some time after his settlement there, in 1646, he published nine maps of "The Course of the Rhine," in folio, with an alphabetical table of all the cities, their situations, &c. In 1647, he engaged in a sharp controversy with Father Labbe, who in his "Pharus Gallix Antiquæ" had attacked the notes accompanying M. Sanson's map of the Gauls, and yet copied them in a variety of places without making any acknowledgment of his obligations. On this occasion M. Sanson published his "Disquisitiones Geographicæ in Pharum Gallix Antiquæ," of which the first volume appeared in 1647, in 12mo., and the second in 1648; and in this work he not only fully established his charge of plagiarisms against Father Labbe, but convicted him of a vast number of geographical blunders. It was M. Sanson's intention to have proceeded still further with his criticisms; but, at the request of the chancellor Seguier, and the solicitations of the Jesuits, who were alarmed for the reputation of their brother, he satisfied himself with the castigation which he had already bestowed. In 1649, M. Sanson published "Remarks on the Map of ancient Gaul at the Time of Cæsar." Three years afterwards, he gave to the public his "Asia," in 14 new maps of different sizes, illustrated by several geographical and historical treatises, of which four editions were called for during the author's life. The next work which he sent into the world, and which proved of

no little service in elucidating the geography of the sacred writings, made its appearance in 1653, under the title of "*Geographia sacra ex veteri et novo Testamento desumpta, et in Tabulas Quatuor concinnata, &c. Additæ sunt Descriptio Terræ Chanaan, sive Terræ Promissæ, Jesu Christi, et Apost. Petri et Pauli Vitæ: Tum et in omnes eas Tabulas et Descriptiones, Animadversiones et Index Geographicus,*" folio. Of this work an edition was given by Le Clerc in 1704, with notes and an additional preface by the editor. In 1656, M. Sanson published his "*Africa,*" consisting of 19 maps, and afterwards his "*America,*" North and South, on 16 maps; each set being accompanied with geographical and historical treatises. Besides the articles already noticed, this able geographer published numerous other maps, general and particular, in Latin and French, which, together with his other works, form a large atlas, in 2 vols. folio, and are accompanied by a folio volume of "*Methodical Tables,*" containing a comparison of ancient and modern geography. M. Sanson was held in great esteem at the court of France, and visited by the first noblemen in the kingdom, who took lessons from him in his favourite science. He had also the honour of instructing his sovereign, Lewis XIV. By that monarch he was honoured with the brevet of a counsellor of state; but he modestly declined assuming the rank annexed to that character, for fear that it might prove the means of indisposing his children towards their studies. He died in 1667, in the 67th year of his age. He had three sons, each of whom inherited a portion of his genius, and obtained the post of geographer to the King. NICHOLAS, the eldest, was killed during the famous barricades of Paris in 1648, while defending the chancellor Seguier against the fury of the populace. He was the author of a treatise in 4to. entitled, "*Europe,*" written in the dialogue form, and illustrated by 20 French and 9 Latin maps; and also of some other works. WILLIAM, his second son, who died in 1705, was the author of Latin *Notes* against the geographical dictionary of Baudrand, in 12mo.; "*An Introduction to Geography,*" first published in 1680, and afterwards frequently reprinted; and several maps. ADRIAN, M. Sanson's youngest son, died in 1718. *Me-reri. Nouv. Dict. Hist.* — M.

SANSOVINO, JACOPO, an eminent sculptor and architect, whose family name was TATTI, was born in 1479 at the town of Sansovino in Tuscany, whence he took his usual appellation. He became a disciple of the famous Florentine

sculptor, Andrea Contucci, also called Sansovino; and according to some, it was from his master that Tatti borrowed his name. At an early age he contracted an intimacy with the painter Andrea del Sarto, and a mutual communication of studies and ideas took place between them. He was first taken to Rome by the architect Giuliano da San Gallo, where he was employed in designing and modelling antiques. In competition with two other artists he made a model in wax of the Laocoon, which obtained the preference in the judgment of Raphael. After passing some time with great improvement in Rome, his state of health obliged him to return to Florence, where he was soon engaged in several works. He executed a Bacchus in marble that was afterwards received into the gallery of the Grand Duke, and has been engraved in the Museum Florentinum. In 1514 he was employed to design the triumphal arches erected for the entrance of Leo X.; and his plans were so much approved by that pontiff, that he ordered him to give a model for an intended marble front of the church of San Lorenzo. It was approved, but the work being afterwards assigned to Michael-Angelo, Sansovino left Florence and returned to Rome. He there executed many works in sculpture and architecture, among the latter of which was the magnificent church of St. John the Baptist, belonging to the Florentine nation. On the sack of Rome in 1527 this artist retired to Venice with the intention of proceeding to France, but the reception he met with from the Doge Andrea Gritti determined him to remain in that capital. His success in repairing the cupola of St. Mark obtained for him the appointment of architect to the republic; and he was immediately engaged in some of the splendid works which have inseparably connected his name with the decorations of Venice. Among the most considerable of these were the mint, the library of St. Mark, the loggio of the nobles in St. Mark's place, the Cornari palace, the church of San Geminiani, and that of St. George of the Greeks. The falling in of the vaulted roof of St. Mark's library caused him for a time to be deprived of his place, and to be mulcted in a large sum; but he was at length restored to his employment, which he retained, as long as he lived. This eminent artist died at Venice in 1570, at the great age of 91. As a sculptor he distinguished himself by the expression and action of his figures, and the singular lightness of his draperies. In architecture he displayed great powers of invention directed by good

taste, but is said frequently to have been wanting in attention to solidity. *D'Argenville. Tiraboschi. — A.*

SANSOVINO, FRANCESCO, a very copious writer, son of the preceding, was born at Rome in 1521. He accompanied his father on his removal to Venice, where he was instructed in classical literature by the ablest masters. It being his father's design to fit him for advancement at the court of Rome, he was sent to study the law at Padua; but the more agreeable studies in which he had been initiated gave him a distaste to severer pursuits, and instead of attending the schools, he procured admission into the newly founded Academy of the *Inflammati*. With this step his father was so much offended, that going to Padua he refused to see his son; and Francesco, to appease him, consented to remove to Bologna, where he went through all the process of a legal graduation. But though become a doctor, he declined following the profession, and devoted himself to letters. Upon the election of his godfather Julius III. to the papal throne in 1550, he flew to Rome, full of hopes; but obtaining nothing except the empty title of pontifical chamberlain, he returned to Venice, married, and quietly sat down to literary occupations. He was partly employed in correcting the press of Gabriel Giolito, partly in conducting one of his own; and he composed a multiplicity of works of various kinds, amounting, it is said, to 52 at the least. As these were for the most part hasty productions, they were not calculated for duration, and it is unnecessary to transcribe their titles. Two of them, "*L'Origine e Fasti delle Famiglie illustri d'Italia*," and "*Il Ritratto delle piu nobili Città d'Italia*," are still occasionally quoted, and are said to contain many rare and valuable notices, but mixed with many that are false or dubious, so that they cannot be relied upon. *Tiraboschi. — A.*

SANTERRE, JOHN-BAPTIST, a painter who rose to distinction by dint of labour, though possessed of little genius, and slow in execution, was born in 1651 of poor parents at Magni near Pontoise. An early passion for drawing caused him to be sent as pupil to an inferior artist at Paris, from whom he went to the school of the elder Boullongue, where he made a considerable progress. His last preceptor was nature; and finding his talents unequal to the higher province of the art, he confined himself mostly to portrait, or to single and half-length figures. He applied closely to the studies of anatomy and perspective, and took great pains to discover the most durable

mode of colouring. For this purpose he was an observer of signs as he walked the streets, carefully noting those which had best preserved their freshness, and ascertaining the colours employed in them. He chiefly used the earthy pigments, to which he found the means of giving transparency and brilliancy; but it was a work of great patience and delay, and he is said never to have varnished his pictures in less than ten years. He arrived at correctness of design, elegance of form, truth of attitude, and charm of expression; and some of his works rank as master-pieces of art. A Saint Teresa, painted for the royal chapel of Versailles, was so attractive that the ecclesiastics avoided offering mass at that altar. He had a school of females, who also served him as models. He at length rose beyond portrait, and in 1704 was admitted into the Academy as a history painter, on which occasion he presented a Susanna and Elders, which was much admired. The most famous of his pictures was an Adam and Eve in small size. In a fit of sickness he burnt a collection of drawings of naked females, said to be extremely beautiful. Santerre died at Paris in 1717. His works are chiefly contained in the cabinets of that metropolis. Ten of them have been engraved. *D'Argenville. — A.*

SANTEUL, or SANTEUIL, JOHN BAPTIST (Latin, *SANTOLIUS*), a famous modern Latin poet, was born at Paris in 1630. He studied in the Jesuits college, where he gave tokens of his future celebrity. At the age of 20 he entered among the canons-regular of the abbey of St. Victor, and devoted himself to a literary life. He soon acquired a great name by his productions in Latin poetry, in which he sung the praises of several great men, and he furnished the city of Paris with a number of inscriptions for public edifices, &c. His character was singular, and the opposition of his different qualities has given occasion to Bruyere to draw a portrait of him under the name of *Theodas*, consisting entirely of contraries. He was violent, capricious, and impatient. He composed in a sort of enthusiasm, with strange grimaces and distortions, and he had the highest admiration of his own performances. His conduct was far from regular, yet he had fits of fervent devotion, and none of his productions were more admired than his hymns. Bossuet took great pains to turn his muse from profane to sacred subjects, and exacted a promise from him never again to introduce the Pagan divinities in his verse. This he violated in a poem prefixed to La Quintinie's book

on gardening; and though the use he made of them was very innocent (for his verse was never licentious), the rigid prelate severely reproached him, and brought him to an *amende honorable*. He had more difficulty to reconcile himself with the Jesuits whom he had offended by an epitaph on their great antagonist the celebrated Arnauld; and though he endeavoured to appease them by a pompous eulogy on their society, yet as he did not at first retract his praises of Arnauld, their vindictive spirit was not satisfied. The hymns which he composed for the breviary of the church of Paris at the request of M. Pelisson (who, says Baillet, was the organ of the Holy Spirit on this occasion) were so much applauded by the devout, that many other churches wished to employ him in the same task; and the order of Cluni repaid his favour by granting him letters of filiation. Santeul at the same time was living in the great world, being much patronized by the two Princes of Condé, the Duke of Bourbon, and other men of rank. He was also noticed by Louis XIV. who granted him a pension. He seems, however, to have been regarded in society as one of those characters whose singularities and extravagances offer as much scope for ridicule, as their talents do for admiration; and he has been made the subject of a number of popular anecdotes. He was ready at repartee, and sometimes expressed himself with much pointed energy. The manner of his death affords a proof of the liberties that were taken with him. Having accompanied, as he usually did, the Duke of Bourbon to Dijon at the assembly of the states of Burgundy, some inconsiderate joker threw a quantity of Spanish snuff into his wine glass. He had no sooner swallowed it, than he was seized with a violent cholic which after 14 hours of agony carried him off, Aug. 1697, at the age of 66. In his last moments a page came to him and announced a message from His Highness the Duke of Bourbon: "Tu solus Altissimus!" said the dying man, raising his eyes to heaven.

Santeul is regarded as displaying more of the true poet than most of those who have distinguished themselves by modern Latin verse, his compositions abounding in fire, imagination, and energy. Not unfrequently, however, his thoughts are false and puerile, his expressions inflated, and his style deviating from pure latinity. It does not appear that he has been greatly admired out of his own country. Of his works, a complete edition was given by Barbou in 3 vols. 12mo., Paris, 1729, his

hymns forming a 4to. volume. The last have been translated into French.

CLAUDE SANTEUL, elder brother of the preceding, an ecclesiastic-secular in the seminary of St. Magloire at Paris, was also eminent as a Latin poet, and composed a number of hymns which have remained in MS., and a poem printed with his brother's works. He was as gentle in his manners, as his brother was impetuous. He died in 1684 at the age 57. *Baillet. Moreri. Nouv. Dict. Hist.—A.*

SANTORIO, SANTORIO (Lat. SANC-TORIUS), an eminent physician, was born in 1561 at Capo d'Istria. He studied and graduated at Padua; and after having practised medicine for some years at Venice, he was invited, in 1611, to the first theoretical chair in that University at a stipend first of 800, and afterwards of 1500, florins. He there commenced the series of observations on insensible perspiration which made his name famous throughout Europe. He continued to lecture at Padua to numerous audiences for thirteen years, when the fatigue he underwent from his frequent calls to patients of distinction at Venice caused him to resign his chair and again to fix his residence in that capital. The senate, however, continued his salary undiminished; and he enjoyed a high degree of public esteem till his death in 1636, at the age of 75. A marble statue was erected to his honour in the cloyster of the Servites where he was interred; and the college of physicians at Venice, in return for a legacy which he bequeathed them, annually commemorate him in a laudatory harangue.

The name of Sanctorius became celebrated principally by his work entitled "*Ars de Statica Medicina*," first printed at Venice in 1614, and many times reprinted, and translated into several modern languages. This consists of seven sections of aphorisms relative to the excretion called transpiration or insensible perspiration; which was, indeed, known from remote antiquity; but which this author was the first to reduce to certain laws, and place in a striking light. From a series of experiments made on himself by means of a chair suspended on a balance, and the careful weighing of all the ingesta and egesta, he endeavoured to ascertain the quantity of this excretion, under all the varieties of weather, food, exercise, &c. In this enquiry he doubtless established many curious and important facts, so that he has deservedly been accounted the father of this branch of physiology; yet in many points his experiments were defective,

and later ones have detected considerable error in his conclusions. Even in much warmer climates than he inhabited, the quantity of insensible perspiration has been found considerably less than his statement. In common with almost all writers on a particular topic, he has overcharged its practical importance, making the preservation of health and the cure of diseases almost entirely to depend upon a due regulation of this discharge. His work, though greatly admired, was productive of some controversial attacks, to one of which he made a short reply.

Sanctorius published several other works, in which he displayed much ingenuity and originality of thinking. Of these were, "*Methodus Vitandorum Errorum omnium qui in Arte medica contingunt*," 1602, fol., called by Haller "a work of great importance, though seldom quoted," which he imputes to a diffuse mode of reasoning in the antique taste, abounding with divisions and general propositions; it however contains many useful observations: "*Commentaria in Artem medicinalem Galeni*," 1612, fol.; "*Commentarius in primam Fen primi libri Canonis Avicennæ*," 1626, fol., "a memorable work (says Haller) full of his own inventions and ideas." In this he appears as the first who thought of applying the thermometer to medical purposes, as also the hygrometer. He likewise mentions an instrument for exhibiting differences in the pulse; and various other contrivances for medical and chirurgical uses, to which he was led by his mechanical genius. The writings of this eminent author were published collectively at Venice in 4 vols. 4to., 1660. *Halleri Bibl. Anatom. & Med. Tiraboschi. Eloy Dict.* — A.

SANUTO, MARINO, surnamed TORSELLO, a noble Venetian and traveller, was born in the 13th century at Rivo Alto in the state of Venice. He passed his youth in five different voyages to the East, in which he visited Armenia, Egypt, Cyprus, Rhodes, Palestine, and the neighbouring countries. Returning to Venice he composed a work under the title of "*Liber Secretorum Fidelium Crucis*," in which he gave an exact description of these provinces, with the manners of the people, &c., and a relation of the changes of government, and the wars undertaken to recover them from the infidels; concluding with proposed means for obtaining better success in this point on some future occasion. After he had finished his work, he travelled through Europe in order to engage its sovereigns to concur in a new attempt; and in 1321 he offered his book to

Pope John XXII. at Avignon, with four maps of the parts described. He also wrote on the subject to several persons of distinction, but all in vain, as no consequences resulted from his applications. Fleury suspects that he was instigated more by interested motives, than by religious zeal; but Foscarini has refuted this suggestion. He appears to have been living in 1329, but it is not known how much longer he survived. The work of Sanuto with his letters was published in 1611 by Bongars in the "*Gesta Dei per Francos*." The information given in it has always been considered as highly valuable; and Foscarini says of the first part of it, "that it may be termed a complete treatise of the commerce and navigation of that age, and even of remoter times."

Another MARINO SANUTO or SANADO, who lived to the year 1535, and was much employed in public affairs by the republic of Venice, wrote an ample chronicle of that state from its origin to 1501, which has been published in Muratori's collection of Italian historians. *Moreri. Tiraboschi.* — A.

SAPOR I., King of Persia, succeeded his father Ardshir or Artaxerxes, founder of the house of Sassan, A. D. 240. He was of a fierce and martial character, strong in body, active, and able. One of his first projects was to renew the war with the Roman empire, to which he was instigated by one Cyriades, son of a commander in the Roman army, who had robbed his father and retired into Persia. Sapor, taking the field, over-ran Mesopotamia and threatened Antioch; when the younger Gordian, under the tutelage of his father-in-law Misiheus, advanced to meet him. The Persian King withdrew into his own dominions, and was followed by Gordian; but this unfortunate Prince was murdered by Philip, who assumed the purple as the prize of his crime. As it was necessary for the usurper to return, he made peace with Sapor, abandoning to him the countries he had invaded. Armenia was at this time possessed as an independant state by Chosroes, whom Sapor caused to be assassinated; and then marching into the country, at the head of an irresistible force, reduced it to the condition of a province. He now, availing himself of the distracted state of the Roman empire, renewed his incursions, obliged the strong towns of Carrhæ and Nisibis to surrender, and laid siege to Edessa. Valerian, who was at this time Emperor, marched to its relief, and the two sovereigns encountered each other in the

neighbourhood of that city. The result was the defeat and captivity of Valerian, A. D. 260, to whose vacant throne the conqueror attempted to raise his vassal Cyriades. He then crossed the Euphrates, and advanced to Antioch, which he took by surprize and sacked. He next passed into Cilicia, and made himself master of Tarsus, after which he laid siege to Cæsarea in Cappadocia. This populous city was bravely defended by the governor, Demosthenes, but was at length betrayed into his hands, and the inhabitants were treated with great cruelty. The tide of success was first turned by the Roman general Balistus, who collecting the remains of the vanquished troops, harassed Sapor's army, and obliged him to retire towards the Euphrates. Odenathus the Palmyrene, whose embassy to Sapor had been treated with the utmost insolence, then appeared as the foe of the Persians, and after various successes, in which he carried off the King's treasures and concubines, drove him across the river. In the meantime Sapor tarnished the glory of his success against Valerian by his ungenerous and inhuman conduct towards his unfortunate captive, whom he carried about with him as a spectacle, and is said to have used as a footstool when he mounted his horse. And when the dethroned Emperor sunk under the weight of his calamities, his stuffed skin was placed as a trophy in the most conspicuous temple of Persia. Gibbon supposes that the tale of these indignities has been exaggerated by national animosity; but the unfeeling and arrogant character of Sapor renders it not improbable. Odenathus afterwards twice advanced as far as Ctesiphon, and reduced to his obedience all the countries between Palmyra and the Tigris. After his death, his widow the celebrated Zenobia maintained her independence against the Persian arms, but sunk under those of the Roman Emperor Aurelian. Sapor, amidst much variety of fortune, continued to aggrandize himself at the expence of the neighbouring barbarous sovereigns, till death closed his career in 271 or 272, after a reign of about 31 years. *Univers. Hist. Crevier. Gibbon. — A.*

SAPOR II., King of Persia, posthumous son of Hormouz or Hormisdas II., was born in 310. He had the singular fortune of being declared King before his birth; for, at his father's death, when the ambition of the princes of royal blood was excited by the want of an heir apparent, the Magi ventured to assert not only the pregnancy of the widow,

but that she had conceived a son; and the satraps in consequence paid homage to their unborn sovereign. During the minority of Sapor, his capital was plundered by Thair, an Arabian prince, who carried away the King's aunt; but this insult was revenged by him as soon as he came to the age of maturity, and Thair and his people fell beneath his arms. The moderate use he made of his victory caused him to be acknowledged by the Arabs the protector of their nation. The instigation of the Magi, induced Sapor to become a persecutor of his Christian subjects, whom those jealous rivals rendered suspected to him (probably not without reason) as being more attached to the Emperor Constantine than to himself. It was Sapor's early wish to recover from the Romans the provinces they possessed beyond the Tigris, and for the purpose of gaining information of the military strength of the empire, he sent a solemn embassy to Constantinople under pretext of renewing the peace between the two nations. This was amicably received by Constantine, who returned a letter, in which he pleaded with the Persian King in favour of the Christians; and it is affirmed that his admonitions were effectual in obtaining better treatment for them. Sapor, however, gave such indications of his intention to make good his claims upon the provinces that once were a part of the Persian dominions, that Constantine is said to have been preparing for an expedition into the East when death put a period to his designs.

Immediately upon this event, Sapor broke into the Roman border, laid siege to Nisibis, and made himself master of several important fortresses in Mesopotamia. The death of Tiridates in Armenia deprived the Romans of a firm ally, and eventually rendered that country dependent upon Persia. In a long series of actions on the Roman and Persian borders, between Constantius and Sapor, the arms of the latter had generally the advantage, as the numerous Persian cavalry could perform all their evolutions without impediment in the plains of Mesopotamia. At the battle of Singara, however, in 348, the Romans put the Persians to flight, and took possession of their camp, a son of Sapor's being made prisoner in the pursuit, and inhumanly massacred; but in the end, the Persians rallied and repulsed the Romans with great slaughter. Nine victories in the field were claimed by Sapor; but he was unable by his utmost efforts, in three different attempts, to make himself master of the strong city of Nisibis which was defended with insu-

perable constancy by its Christian inhabitants. With the usual contempt of human life, the Persian monarch urged the third siege amidst dreadful losses, till he was called away by an invasion of his eastern provinces by the Massagetae. Against these barbarians he fought with success, and in the meantime he attempted to negotiate a peace with the Roman Emperor; but his claims were so high that no treaty could be agreed upon. The subsequent civil wars in the Roman empire gave Sapor an advantageous opportunity of again passing the boundaries; and in 359 he crossed the Tigris with a mighty host, and laid siege to Amida. This place, after a vigorous defence, was carried by storm, and all its remaining inhabitants were massacred, or sent into slavery. The capture of Singara and Bezabde followed, and Constantius himself advanced to stop the progress of the Persians; but nothing memorable occurred during the rest of the campaign. Sapor was principally employed in securing his conquests, till the accession of Julian to the empire. The martial reputation that prince had acquired induced the Persian monarch to make overtures to him for a treaty of peace; but Julian, who had inflamed his ambitious spirit with ideas of the glory to be derived from Oriental conquest, rejected his proposal, and declared his intention of speedily visiting the Persian capital at the head of an army. The particulars of this fatal expedition, which took place in 363, have been given in the life of that Emperor; and it is sufficient here to note the final event. Sapor, who had judiciously confined his plans to defence, was greatly alarmed at the progress of the Roman Emperor, whose way was marked by devastation, and who, in the pride of success, had burnt to the ground the royal palaces. Sapor was so much affected by his disgrace and danger, that, forgetting the majesty of the Great King, brother to the Sun and the Moon, he took his meals on the ground, and neglected the usual decoration of his person. The rashness of the foe, however, brought on his destruction. A wasted country, and the hovering cavalry of the Persians, compelled Julian to a retreat, and Sapor hung upon his rear with the whole force of his empire. Julian was killed in an action, and his successor Jovian had no other way of extricating himself from his difficulties than by accepting the terms of accommodation which Sapor offered. These were, the restitution to the Persian empire of the five contested provinces, and the strong city of Nisibis, which had proved

impregnable to its arms. Sapor faithfully performed on his part the conditions by which the safe retreat of the Romans was secured; and the termination of this alarming invasion proved the most glorious event of his reign. He was now left at liberty to pursue his schemes of aggrandisement in other quarters; and marching into Armenia in 365, by the combination of force and treachery he got possession of the person of King Arsaces Tiranus, whom he put to death, and then reduced that country to the condition of a Persian province. He afterwards placed a vassal of his own upon the throne of Iberia. The inhabitants of those countries, being Christians, were, however, more attached to the Roman than the Persian empire, and under Valens the influence of the former was in great measure restored. Sapor, at length, in 380, terminated by a peaceable death his long and restless reign, with the renown of having been one of the greatest princes of his line, though less distinguished by his personal qualities, than by the successes which his arms obtained over weak and disunited neighbours. *Univ. Hist. Gibbon.—A.*

SAPPHO, a celebrated Greek poetess, was a native of Mitylene in the Isle of Lesbos, and flourished about B.C. 610. She married a rich inhabitant of Andros, by whom she had a daughter; and it appears to have been after she became a widow that she rendered herself so distinguished by her poetry and her amorous propensities. Her verses were chiefly of the lyric kind, and love was their general subject, which she treated with so much warmth and nature, and with such beauty of poetical expression, as to have acquired the title of a tenth Muse. From various authors, Greek and Roman, we learn the esteem in which her compositions were held among those of the same class; and no female name has risen higher in the catalogue of poets. Her morals, however, have been as much depreciated, as her genius has been extolled. Besides her desperate passion for Phaon, she has been accused of an unnatural attachment to many of her own sex. It is enough to cite on this head two lines of Ovid, who, doubtless, in putting them into her mouth, conforms to the language of antiquity concerning her:

Atque aliae centum quas non sine crimine
amavi:

— — — — —
Lesbides infamem quæ me fecistis amatæ.

Sapph. Epist. Phaoni.

By the same authority we are informed that

Sappho was low, brown, and not handsome; and as she was, probably, no longer young when she became enamoured of the beautiful Phaon, his neglect of her is not surprising. Unable to bear her disappointment, she repaired to the famous precipice of Leucate, popularly called the Lover's Leap, and throwing herself into the sea, terminated her life and her love. The Mitylenians are said to have honoured her memory by stamping her image upon their coin.

Of the poems of Sappho, two pieces only are left, an Ode to a Young Female, and a Hymn to Venus, with some fragments quoted by the scholiasts. These have been frequently published with the works of Anacreon, and with other Greek minor poets. Of the Ode, an elegant translation is given by Catullus. That and the Hymn are known to the English reader by the versions of Ambrose Philips.

Some writers mention two Sapphos, one of Eresa, the other of Mitylene, the first the lover of Phaon, the second the poetess; but they are generally regarded as the same. *Vossii Poet. Græc. Bayle.* — A.

SARASIN, JOHN-FRANCIS, a French miscellaneous writer, was born in 1604 at Hermanville near Caen. He received his education at that city, and then came to Paris, where his wit, gallantry, and pleasing manners, rendered him a general favourite. He was particularly attached to the Prince of Conti, who appointed him his secretary, and made him the companion of his journies. He resided for some time in Germany, where he acquired the esteem of the Princess Sophia, daughter of the King of Bohemia. A variety of works in prose and verse made him known as a bel esprit, and he paid the penalty of that character by the necessity of displaying his wit on every impertinent demand. "I envy (said he) the lot of my attorney, who gets rich, and begins all his letters with 'I have received the honour of yours,' fearless of criticism." He married a woman of a temper so intolerable, that he was obliged to separate from her. He incurred the displeasure of his patron the Prince of Conti by a publication on the subject of the quarrel of the Princes in 1651; and his death at Pezenas in 1654 is partly imputed to his chagrin on this account. His works were published collectively by Menage in 1656, with a preliminary discourse by Pelisson, who had been his intimate friend. The prose consists chiefly of a "History of the Siege of Dunkirk by the Prince of Condé;" the "History of the Walstein Conspiracy;" a "Dialogue on Love;" and "Opinions on the Name and Game of Chess:"

the verse consists of eclogues, elegies, sonnets, epigrams, and other short pieces, with a mock-heroic poem, entitled, "La Defaite des Bouts-rimés." All these works display facility and vivacity, with delicacy of sentiment, but not under the discipline of correct taste. *Moreri. Nouv. Dict. Hist.* — A.

SARAZIN, JAMES, a sculptor who had a great share in forming the most eminent artists of that class in France, was born at Noyon in 1590. After acquiring the rudiments of his art at Paris, he went for improvement to Rome, where he contracted a friendship with Domenichino the celebrated painter, who, with himself, was employed at Frescati, and who assisted him with his advice. He resided 18 years in the capital of Italy, and returning through Florence and Lyons, revisited Paris about 1628. He there soon rose into notice, and was engaged in various works by Cardinal Richelieu and other persons of distinction. The painter Vouet, who then took the lead at Paris, conceived a great esteem for Sarazin, and gave him one of his nieces in marriage; and the sculptor in return avowed himself the disciple of the painter, and adopted his manner, though in an improved taste. His reputation at court caused him to be employed by Queen Anne of Austria on a singular occasion. When pregnant of her first child (afterwards Louis XIV.) she vowed an offering to the shrine of Loretto of a statue of pure gold of the weight of the child, provided it should prove a male. The condition being performed on the part of the Virgin, Sarazin was ordered to cast a silver angel of three feet and a half high, which should be in the act of presenting to her the little golden Dauphin, whose weight was just six pounds. This artist executed several works which gave more scope to his genius, of which one of the most admired was a group of two children and a goat at Marli. His greatest piece was the mausoleum of Henry de Bourbon, Prince of Condé, consisting of a number of emblematical figures, forming a grand composition. His other works are chiefly met with in the churches and chapels of Paris. They are characterised by elegance, grace, and severity of form, but his figures are deficient in dignity and correctness, and his draperies, though in good taste, sometimes want lightness. His flesh has all the softness that marble can receive. He also exercised himself in painting, and left several holy families and other pictures, which, however, are not considered as placing him high in that branch of art. Sarazin died at

Paris in 1660, at the age of 70. His school was the most famous in France during that period, and produced several distinguished sculptors. *D'Argenville Vies des Sculpt.* — A.

SARBIIEWSKI, MATTHIAS-CASIMIR (Lat. **SARBIEVIUS**), a Jesuit distinguished for his Latin poetry, was born in 1595 of an illustrious family in the duchy of Masovia in Poland. He entered into the society of Jesus in 1612, and being sent to Rome, devoted himself to the study of classical antiquity and poetry. Some odes which he presented to Urban VIII. caused him to be employed by that pontiff in the correction of the hymns for his new breviary. On his return to Poland he was successively professor of classics, philosophy, and theology at Wilna; and when he took his doctor's degree, Ladislaus V. assisted at the ceremony, and put his own ring upon his finger. That prince afterwards nominated him his preacher, and made him his companion in all his journies. Sarbiewski was cut off in the prime of life, at the age of 45, in 1640, at the time he was employed on an epic poem to be entitled the "Leschiad." His finished Latin poems consist of Odes, Epodes, Dithyrambics, Epigrams, and miscellaneous pieces. It is particularly in the lyric class that he has acquired reputation, and such judges as Grotius, Heinsius, and Borrichius have mentioned him with high applause, and equalled him in some of his strains to Horace. Several of his odes relate to events in the history of his country, which are touched with great fire and poetic spirit. He has been criticised for impurity of diction, and occasional obscurity and extravagance; but upon the whole, few modern Latin poets have exhibited so much force and fluency of imagination. His works have been several times printed: an elegant edition was given by Barbou, 12mo., 1759. *Baillet. Nouv. Dict. Hist.* — A.

SARDANAPALUS, a king of Assyria, whose name is proverbial for effeminate luxury, lived in an age so remote from the period of authentic history, that the circumstances of his reign are only known from dubious relations, and can scarcely be formed into a consistent narrative. Chronologists differ much in the era to which they assign him: that preferred by Blair is B. C. 740. He is said to have been a prince of great wealth and power, in testimony of which it was inscribed on his tomb that he built the cities of Tarsus and Anchiale in one day; which, however, it is impossible to understand literally. Like most of the Eastern despots he was sunk in gross and

scandalous sensuality; and is even said so far to have degraded himself, as to have assumed a female habit, and sat spinning among his concubines. Under such a debased character the fall of the Assyrian monarchy might naturally be expected. The discontent of his subjects on account of his enormities was fomented by Arbaces a Median satrap, and Belesis a Babylonian priest, who brought a great army of revoltors to subvert the throne. Sardanapalus, however, roused by his danger, assembled the troops who remained faithful to his cause, and defeated the insurgents in three different actions. Thinking himself secure by this success, he resumed his dissolute course of life; and while he was preparing a great festival for his victorious army, Arbaces, reinforced by the Bactrians, fell upon them in the night, and forcing the camp, pursued the fugitives with great slaughter to the gates of Niniveh. The King then shut himself up in his capital, and was invested by the revoltors, the distant provinces, meantime, throwing off the yoke. The height and strength of the walls of that famous metropolis enabled him to hold out two years; but at length, an inundation of the Euphrates having made a large breach in the wall, Sardanapalus despaired of protracting the defence. Causing, therefore, a vast pile to be made in his palace, on which were heaped all his treasures, whilst within an apartment formed in the pile were enclosed all his women and eunuchs, fire was set to it, and the whole, with the King himself, were consumed in the conflagration. This event is dated B. C. 720, in the 20th year of his reign. *Univers. Hist. Blair's Chronol.* — A.

SARNELLI, POMPEY, a learned Italian prelate and various writer in the 17th and early part of the 18th century, was born at Polignano in the province of Bari, belonging to the kingdom of Naples, in the year 1649. He was early destined to the clerical profession, and at the age of 14 was sent from the schools of his native country to pursue his studies at Naples. He commenced author about the year 1668, and published some pieces in the departments of poetry and polite literature, which met with a favourable reception. In the year 1675, after he had been admitted to priest's orders, Pope Clement X. gave him the appointment of honorary prothonotary. Four years after this, he became an inmate with Cardinal Maria-Vincent Orsini, Bishop of Manfredonia, in the character of a literary companion; and upon the translation of that prelate to the church of Cesena in the Romagna, in 1679, he appointed

Sarnelli his grand vicar. He continued in the same capacity under Orsini, after the Cardinal had been promoted to the archbishopric of Benevento; and he accompanied him to the conclaves which were held after the deaths of Pope Innocent XI. and Alexander VIII. In 1688, we find him possessed of the abbey of the Holy Ghost at Benevento; and in 1692, Pope Innocent XI. nominated him Bishop of Biseglia in the province of Bari. He died in 1724, about the age of 75. He was the author of "*Lettere ecclesiastiche*," in 9 vols. 4to., 1686, &c.; "*Il Clero secolare nel suo Splendore, overo della vità Commune clericale*," 1688, 4to.; "*Diæcesanæ Constitutiones synodales, S. Vigiliensis Ecclesiæ, editæ in Synodis celebratis Annis 1692, 1693, and 1694*," 1694, 4to.; "*Bestiarum Schola ad Homines erudiendos ab ipsa Rerum natura providè instituta, &c. decem et centum Lectionibus explicata*," 1680, 12mo.; and a variety of biographical, chronological, topographical, and miscellaneous articles, which are enumerated by *Moreri*. — M.

SARPI, FRA-PAOLO, known in England by the name of FATHER PAUL, an illustrious Italian ecclesiastical and political writer in the 16th and early part of the 17th century, was born at Venice, on the 14th of August 1552. His father was a merchant who proved unsuccessful in business, and died without being able to make any provision for his wife and young family. In these circumstances they fell under the care of Ambrose Morelli, maternal uncle of the subject of this article, rector of the collegiate church of St. Hermagoras at Venice, and master of a school in which many pupils were educated, whose proficiency reflected great credit on their instructor. It was under the vigilant and severe eye of this uncle that young Sarpi was initiated, and made a rapid progress in various branches of learning. Possessing great quickness of apprehension, a temperament and disposition peculiarly formed for application, and a most retentive memory, in a short time he made astonishing advances in an acquaintance with the Latin tongue and polite literature; and at the age of 13, he attached himself with ardour to the study of philosophy and the mathematics, and to that of the Greek and Hebrew languages. He received lessons in philosophy from John Maria Capella, a monk of the order of Servites, in high repute for his skill in this department of science, under whom he applied with such success, that the tutor boasted of having a scholar to whom he could impart no further instruction. From conversation with this monk,

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Sarpi became strongly bent on embracing his profession, notwithstanding the opposition of his uncle and his mother, who had other views for him; and he accordingly took the habit of the Servites in 1566, at the age of 14, made a tacit profession of the order in 1568, and solemnly renewed it in 1572. On entering the monastery, he exchanged the name of Peter by which he had been baptized, for that of Paul. When he had attained only to his 20th year, he defended some theses in natural philosophy and divinity before a general chapter of his order at Mantua, with such ability and learning as astonished the whole assembly, and drew from them the strongest testimonies of their approbation. This display of extraordinary endowments recommended him to the notice of William Duke of Mantua, who, after obtaining the consent of Paul's superiors, nominated him his chaplain; and at the same time the bishop of that city appointed him reader of divinity, cases of conscience, and canon-law in his cathedral. While he continued at Mantua, he perfected himself in his knowledge of the Hebrew language; and he also applied with great ardour and success to the study of history, from which he derived essential benefit in his future life. Before two years had elapsed, however, he became completely weary of a court life, and longed for the tranquillity which he had enjoyed in his cloister. At the age of 22, therefore, he renounced his appointments and returned to Venice, with his mind enriched by those stores of literature and science, the acquisition of which would have reflected credit on the labours of a long life; but intent on enlarging his sphere of knowledge by an unrelaxed application to his studies. What renders this the more surprizing is the circumstance, that he had to struggle at the same time with the infirmities of a constitution naturally tender and delicate, being compelled to observe the strictest abstemiousness, and live by regimen.

Paul, having been ordained priest when only 22 years of age, without any regard to the regulation of the council of Trent enjoining that order not to be received before the age of 24, soon acquired so high a reputation for abilities and virtue, that Cardinal Borromeo Archbishop of Milan, known afterwards by the name of St. Charles, frequently consulted him, and availed himself of his assistance in surmounting the difficulties attending the plans of reform which he had projected for his church. To be distinguished by the esteem and confidence of such a great and good man, was no little

honour to our Servite; but it contributed also to excite against him the enmity of the envious and malignant. By some person of this description he was accused of heresy before the inquisition at Venice, for denying that the doctrine of the Trinity could be proved from the first chapter of Genesis. Disdaining to defend himself before that tribunal against so ridiculous a charge, he appealed to Rome, where he was honourably acquitted, and the inquisitor was censured for his ignorance and presumption. The result of this process served only to render his merits more conspicuous, and to increase the respect which was entertained for him. He now passed successively through all the degrees of the University till he had taken that of doctor of divinity; was admitted a member of the celebrated college of Padua; and at the early age of 26 was chosen provincial of his order for the province of Venice: a circumstance without example in the history of the Servites. At the same time he was appointed to teach divinity to his fraternity. In these employments he acquitted himself with the greatest activity, integrity, disinterestedness, and prudence, and by his general behaviour rendered himself amiable as well as respectable to those who were under his government. In 1579, in a general chapter held at Parma, though so young a man, he was appointed with two others, both greatly his seniors, to draw up new regulations and statutes for his order. During the intervals of leisure from his various public engagements, he prosecuted with ardour the study of the mathematics, natural philosophy, chemistry, and anatomy, and, besides acquiring a profound knowledge of these sciences as far as they were then understood, he made some discoveries which his modesty would have prevented from being known, had not others communicated them to the world. Such were his curious observations on the eye, of which the celebrated Fabricius ab Acquapendente availed himself in his treatise "De Visu." It has been contended that he was also the discoverer of the circulation of the blood; but, though it may be granted that he was the first person who discovered, and led the way for the author just mentioned to describe, the valves of the veins, yet it is sufficiently apparent from that description that he was ignorant of the true use of them, and our countryman Harvey's claim to that discovery stands unrivalled. When Paul was about 31 years of age, he was elected to fill the important and honourable post of procurator or attorney-

general of his order, which obliged him for three years to reside at Rome. In performing the duties of this appointment he discovered such extraordinary talents, that by the command of His Holiness he was called upon to assist in congregations where matters of the highest moment were agitated. The excellence of his character, and the amiableness of his manners, secured him also the esteem of Pope Sixtus V., Cardinal Bellarmine, Cardinal Castagna, afterwards Urban VII., and other eminent men.

Having returned to Venice at the expiration of his office, Paul gladly resumed his studies, entering upon them before sun-rise and continuing them all the morning. His afternoons he spent in making philosophical experiments, or in conversation with his friends. He was now, however, obliged to remit a little from his usual application: for, by too intense study, he had already contracted habitual infirmities with which he was troubled till old age. These rendered it necessary for him to drink a little wine, from which he had abstained till he was thirty years old; and his having in that respect departed from his usual abstemiousness, he was afterwards accustomed to say, was one of the things of which he most repented. He lived almost entirely upon bread and fruits, and used very little other food till he was fifty-five years of age; and even then he was obliged to restrict himself to a small quantity, since the least degree of repletion subjected him to violent pains of the head. His studies were likewise sometimes interrupted by disputes and intrigues among the monks of his order, to which, however averse he was from being involved with either of the contending parties, the posts which he filled would not permit him to be wholly indifferent. In whatever steps he took, however, he was actuated by the most perfect disinterestedness and integrity, and suffered no partiality towards individuals to divert him from his duty to the community. His honourable conduct, as might be expected, excited against him the enmity of some of his unworthy and envious brethren, and among others of Gabriel Collisoni, with whom he had lived in habits of intimate friendship. This man, while Paul was at Rome, had been guilty of corrupt practices in the monastery, which he was sure would be detected upon his return. He, therefore, artfully endeavoured in a letter to persuade him to remain in that city, observing, that there alone could his merits be properly rewarded, and suggesting means by which he might make his fortune; to which Paul returned an an-

swer in cypher, "that there was no way of advancing himself to the dignities of that court, but by such scandalous means as he held in the utmost abomination and horror." Upon Paul's return to Venice, and discovering the proceedings of Collissoni, he exposed them in their proper colours, and he resisted the pretensions of the author, when he stood candidate for the dignities of their order. Out of revenge on Paul for the part which he took, Collissoni had the baseness to betray the confidence of private friendship, and to lay Paul's letter in cypher before the head of the inquisition at Venice. The inquisition, however, did not judge it expedient to commence a criminal process against Paul; but ever afterwards regarded him with a jealous eye, as a secret enemy to the court of Rome. He was also charged with being too familiar with Jews, and with those Protestant heretics from all parts, who, attracted by the fame of his exalted abilities, visited him at Venice. So unfavourable was the impression which these accusations produced against him at Rome, that Pope Clement VIII. refused when solicited to nominate him to the bishopric of Melipotamo, and afterwards to that of Nona, declaring that his intimacy with persons of those proscribed classes had rendered him unworthy of the episcopal dignity. These solicitations were most probably made without the knowledge of Paul, who preferred repose and study to the honours and engagements of public life. About this time he paid particular attention to the study of history, ecclesiastical and profane, and also of the Holy Scriptures, especially the New Testament, which he knew almost entirely by heart. And that he not only committed it to memory, but likewise used the greatest care and diligence to become thoroughly acquainted with its genuine sense and meaning, together with that of the other sacred writings, the manuscript notes which were crowded into the margins of his copies of the Old and New Testament, the Breviary, and the Psalter sufficiently proved.

Soon after the commencement of the 17th century, the state of public affairs at Venice afforded signal opportunities for the exercise of Father Paul's learning, abilities, and intrepidity. Among the decrees passed by the republic, one prohibited the establishment within their dominions of any new hospitals or monasteries, or any new order or society, without permission from the senate. Another renewed a former decree, which forbade all the subjects of the state either to sell, alienate, or dispose of any immoveable property in favour of the

clergy, without permission. About the same time the senate caused certain ecclesiastics to be imprisoned, who were guilty or accused of enormous crimes, in order that they might be tried before the public tribunals. These proceedings brought on serious disputes between the republic and Pope Clement VIII.; and no sooner had Paul V. his successor ascended the papal throne, than he declared that he could not, without dishonour, suffer the republic to make such attacks on ecclesiastical immunities, and that he was resolved to compel them to revoke their decrees, and to set their prisoners at liberty. With this view he sent a nuncio to the senate, who communicated to them his demands; with which, in conformity to the advice of their ablest jurists and divines, and particularly Father Paul, they firmly refused to comply. After various negotiations, during which the papal threatenings produced no change in the resolution of the senate, and the arrogant pontiff would not make the least abatement in his claims, at length the Pope issued out a bull of excommunication against the doge, the republic, and their dominions, on the 17th of April 1606. Incensed, but not intimidated, by such a step, the senate immediately recalled the ambassador of the republic from Rome; prohibited all the Venetian prelates from receiving or publishing the papal bull, ordering all those who had copies of it to bring them to the magistrates; and ordered all the rectors of churches and superiors of monasteries to carry on divine service as usual, without paying the least notice to the Pope's interdict. To these orders the greater part of the clergy submitted; and the recusants were banished from the territories of the republic. This quarrel with the Pope soon called into the field a host of writers, on both sides of the question. Among others Father Paul, who had been appointed theologian and one of the counsellors of the republic, finding that not only many of the people, but even some of the senators, were filled with consternation by the papal interdict, thought it his duty to dissipate their groundless terror, by drawing a comparison between the pontifical authority and the rights of sovereigns in their own states. With this view he drew up a treatise, entitled, "Consolation of Mind to tranquillize the Consciences of good Men, and to prevent their entertaining any Dread of the Interdict, published by Paul V." As this work was designed for the sole use of government, it was not published by the author, but locked up in the archives of the republic; whence a copy hav-

ing some years afterwards been clandestinely obtained, it was published at the Hague in 1725, both in the Italian and French languages. In the same year an English version of it appeared at London, under the title of "The Rights of Sovereigns and Subjects, argued from the civil, canon, and common Law, under the several Heads of Excommunications, Interdicts, Persecution, Councils, Appeals, Infallibility, describing the Boundaries of that Power which is claimed throughout Christendom by the Crown and the Mitre; and of the Privileges which appertain to Subjects, both Clergy and Laity, according to the Laws of God and Man."

But on this occasion Father Paul did not confine himself to the composition of the work above mentioned, which was for the use of the senate. As a means of contributing towards the public tranquillity, he thought it also necessary to encourage and enlighten the general mass of citizens; and for this purpose he published a translation of "A Treatise on Excommunication," by Gerson, both in Latin and Italian, with an anonymous letter prefixed to it, in which he exhorted the priests regularly to perform their functions, without any apprehension that by so doing they should violate their duty. No sooner had this work made its appearance, than it was condemned by the inquisition; whose judgment Cardinal Bellarmine undertook to support, in a strain of reasoning adapted to make impression only on timid and superstitious minds, prejudiced in favour of the paramount authority of the Popes. The fallacy of this reasoning our author ably detected in "An Apology for Gerson," which fully justified that writer's doctrine, and the proceedings of the Venetians in the present contest. To the succeeding champions for the papal see, among whom were Baronius and Bzovius, Father Paul made an unanswerable reply, in a piece, entitled, "Considerations on the Censures of Paul V.;" in which the author's argumentative talents, erudition, and moderation are eminently displayed. Father Paul had also a share in some other treatises in this memorable controversy; particularly in "A Treatise on the Interdict," published in the names of seven divines of the republic. At length the court of Rome, perceiving that its cause was daily losing ground, while the credit of the writings which opposed its claims was proportionably increasing, thought it advisable to diminish their circulation and influence, by preferring the charge of heresy against their authors. Accordingly, after the inquisition had con-

demned the "Considerations on the Censures of Paul V.," as containing rash, calumnious, scandalous, seditious, schismatical, erroneous, and heretical propositions, Father Paul was cited by a decree, Oct. 30. 1606, under penalty of excommunication, to appear in person at Rome, and justify himself from the excesses and heresies of which he was accused. Despising, however, the thunders of the Vatican, he refused to submit to the citation, the invalidity of which he proclaimed in a manifesto addressed to the inquisitors; and he offered to maintain the cause which he had avowed, as well as to defend himself against the articles laid to his charge, in opposition to the advocates for the papal claims, in any place where he could be assured of personal safety. This noble intrepidity, while it rendered him the object of the most bitter hatred at Rome, deservedly secured to him the increasing respect and esteem of the republic, whose cause he so ably defended, and was highly applauded in most foreign countries, Catholic as well as Protestant. The Pope, finding that his menaces had not the effect of bringing the republic to submission, was desirous of an accommodation, lest, in imitation of the Protestant states, it should break off all connection with his see; but he was not willing to make the first advances, for fear of appearing to condemn his own conduct and to disavow his pretensions. The republic was likewise desirous of peace; but would take no steps to secure it, which might seem to sacrifice its honour or its rights. In these circumstances different foreign princes offered their mediation; and Henry IV. of France, by employing Cardinal Joyeuse in negotiations with both parties, brought about a reconciliation between them, in the year 1607.

Had the division between the Pope and senate continued much longer, it is not improbable but that the Venetians, by the advice and boldness of Father Paul, would have been encouraged to separate themselves from the Romish communion. Such a result was expected, and might have taken place, according to Welwood, had the negotiations of James I. of England with the republic been wisely conducted. That author informs us, in his "Memoirs," p. 34, &c., that "there appeared at that time a wonderful disposition in that state to work a reformation in the church, and throw off the papal yoke. In order to advance it, King James dispatched Sir Henry Wotton his ambassador to Venice; and hearing that Spain had declared for the Pope, he declared for the Venetians; and acquainted Justiniani, their

ambassador in England, that he would not only assist them with all the forces of his kingdom, but engage all his allies in their defence. At Sir Henry Wotton's arrival, the breach between the Pope and the republic was brought very near a crisis; so that a total separation was expected not only from the court, but the church of Rome; which was set on by the learned Padre Paolo and the seven divines of the state, with much zeal, and conducted with much prudence. The ambassador at his audience offered all possible assistance in his master's name, and accused the Pope and papacy of being the chief authors of all the mischiefs in Christendom. This was received with great deference and respect to King James: and when the Pope's nuncio objected, that King James was not a Catholic, and so was not to be relied upon; the doge took him up briskly, and told him, "that the King of England believed in Jesus Christ, but he did not know in whom some others believed." King James had sent with Wotton his "Premonition to all Christian Princes and States," translated into Latin, to be presented to the senate; which Padre Paolo and the other divines pressed might be done at the first audience, telling him they were confident it would have a very good effect. The ambassador could not be prevailed with, alledging that he had positive orders to wait till St. James's day, which was not far off. This conceit of presenting King James's book upon St. James's day spoiled all; for before that day came, the difference was made up, and that happy opportunity lost. So that when he had his audience on St. James's day, all the answer he got was, "that they thanked the King of England for his good will, but they were now reconciled to the Pope, and that therefore they were resolved not to admit of any change in their religion, according to their agreement with the court of Rome." But, notwithstanding this reconciliation, in which Father Paul was comprehended, the court of Rome did not forget who were employed by the senate in defending the authority and rights of the republic, and lost no opportunity of wreaking its vengeance upon them, under various pretexts. Above all, it could not forgive our author's attacks on the Pope's authority; and some of its fanatical adherents were persuaded, that it would be a highly meritorious action to make away with a man who had been accused and condemned for heresy and a revolt against the church. Father Paul received intimations from various quarters, that designs were formed either on his liberty or his life, and was

strongly urged to be upon his guard against them. Trusting, however, to the accommodation which had taken place, and the rectitude of his own conduct, he lived in a state of security which gave his enemies favourable opportunities of carrying their plans into execution. Returning to his monastery on the evening of the 5th of October 1607, he was attacked by five assassins armed with stilettoes, who wounded him in fifteen places, and left him for dead upon the spot. Very providentially, not one of these wounds proved mortal, though three of them were exceedingly dangerous: two of them through his neck; and the third made by the stiletto's entering his right ear and coming out between the nose and right cheek, after being driven in with such force, that the assassin was obliged to leave his weapon in the wound.

No sooner was the senate informed of this assassination, than, to shew their high regard for the sufferer, and their detestation of such an horrid attempt, they broke up immediately, and came that night in great numbers to his monastery; ordered the physicians to bring them regular accounts of him; and afterwards knighted and richly rewarded Aquapendente, for the great skill and attention which he discovered in curing him. It could not be determined with certainty who were the instigators to this atrocious act; but strong circumstances afford reason for concluding that they were some of Paul's enemies at Rome: such as the asylum which the assassins met with in the palace of the Pope's nuncio, their reception at Ferrara and other parts of ecclesiastical states, and the sums of money which at different times they received at Ancona and elsewhere. And that the Father himself entertained no doubts upon that subject, appears from his saying pleasantly to his friend Acquapendente one day while he was dressing his wounds, that they were made *Stylo Romanæ Curiaë*. As his escape seemed almost miraculous, it was thought proper to preserve the bloody instrument which was left in his cheek as a public monument; and it was therefore hung up at the foot of a crucifix in the church of the Servites, with this inscription, *Deo Filio Liberatori*. This design against Father Paul's life was not the only one attempted by his enemies. One plot was laid by some monks of his own order, to murder him at night in his apartment, to which they had procured false keys; but it was accidentally discovered, and the reality of it confirmed by the seizure of letters. Various other schemes were also laid for cutting him off; and he was even cautioned to be upon the watch against

them by Cardinal Bellarmine himself, whose esteem for so great a man was not diminished by their dispute on the subject of the interdict, and who condemned the criminal intrigues against his person. These intrigues engaged the senate to take all imaginable precautions for his safety, and to prohibit all unknown persons from having any admission to him for the future; and he himself was now aware of the necessity of living more privately in his monastery. In this retirement, the first composition on which he employed his pen, was his "Account of the Quarrel between Paul V. and the Republic of Venice," published in 1608, and containing a relation of all the circumstances connected with that memorable affair, drawn up with equal ability and impartiality. His attention was directed in the next place, to the arrangement and completion of his celebrated "History of the Council of Trent," for which he had long before collected ample materials. Isaac Walton, in his "Life of Sir Henry Wotton," p. 150. in Zouch's edition, after giving an account of the dispute between the Pope and the Venetians, observes, that "these contests were the occasion of Padre Paulo's knowledge and interest with King James; for whose sake principally Padre Paulo compiled that eminent history of the remarkable council of Trent; which history was, as fast as it was written, sent in several sheets in letters by Sir Henry Wotton, Mr. Bedell, and others, unto King James and the then Bishop of Canterbury, into England; and there first made public both in English and the universal language." It was first published at London, in 1619, in folio, under the feigned name of Pietro Soave Polano, which is an anagram of Paolo Sarpi Venetiano, and dedicated to James I. by Anthony de Dominis, Archbishop of Spalatro, then a resident in England. It was afterwards published in the original Italian, the French, and other languages; and in 1736, Father Courayer published at London a new French translation of it in 2 vols. folio, illustrated with valuable critical, historical, and theological notes.

Before the appearance of this history, the public in general possessed no knowledge of the proceedings of that famous council, which for many successive years had engaged the attention of all the courts in Europe, excepting what could be collected from its decrees. But Father Paul's work is rendered highly interesting, by laying open to view the secret intrigues, the main springs which directed all its movements. Such a publication could not but create the most unfavourable impressions of

the policy of the papal court; and on this account it produced more bitter enmity against the author at Rome, than even his masterly defences of the rights of the republic of Venice. In the life of Sforza Pallavicino we have seen, that for detecting some of the author's errors, with respect to dates, names, and unessential facts, and giving a different colouring to circumstances which could not be disproved, artfully calculated to impose on the credulity of Catholic readers, his services were esteemed so meritorious that he was promoted to the cardinalate. The language of Bishop Burnet, in his preface to a book, entitled, "The Policy of Rome, or the Sentiments of the Court and Cardinals there, concerning Religion and the Gospel, as they are delivered by Cardinal Pallavicini, in his History of the Council of Trent," 8vo., well expresses the estimation in which this work and its author have ever been held by the Protestant world. "The style and way of writing," says he, "is so natural and masculine, the intrigues were so fully opened, with so many judicious reflections in all the parts of it, that as it was read with great pleasure, so it was generally looked on as the rarest piece of history which the world ever saw. The author was so on guessed, and that raised the esteem of the work: for as he was accounted one of the wisest men in the world, so he had great opportunities to gather exact informations. He had free access to all the archives of the republic of Venice, which has been now looked on for several ages as very exact, both in getting good intelligence, and in a most careful way of preserving it: so that among their records he must have found the dispatches of the ambassadors and prelates of that republic, who were at Trent; which being so near them, and the council being of such high consequence, it is not to be doubted but there were frequent particular informations, both of more public and secreter transactions transmitted thither. He also contracted a close friendship with Camillus Oliva, that was secretary to one of the legates, from whom he had many discoveries of the practices of the legates, and of their correspondence with Rome: besides many other materials and notes of some prelates who were at Trent, which he had gathered together. His work came out within fifty years of the conclusion of the council, when several, who had been present there, were still alive; and the thing was so recent in men's memories, that few thought a man of so great prudence as he was would have exposed his reputation, by writing in such a nice manner, things which he

could not justify. Never was there a man more hated by the court of Rome than he was; and now he was at their mercy, if he had abused the world by such falsehoods in matter of fact, as have been since charged on his work; but none appeared against him for 50 years." Father Paul also, in the retirement of his monastery, wrote "A Treatise on Ecclesiastical Benefices," pointing out the means by which the church had acquired its immense revenues, and the abuses which had taken place in the disposal of them; "A Treatise on the Inquisition," containing a brief history of the establishment of that tribunal, and of the manner in which it had been introduced into Venice in the year 1289, together with a comparative view of its reception in that republic and other countries; "De Jure Asylorum;" a treatise "On the Manner of conducting the Government of a Republic, so as to insure its Duration;" and a continuation of Minucio Minuci, Archbishop of Zara's "History of the Uscocchi," from the year 1602 to 1616. The articles already enumerated, together with a volume of "Letters," are all the productions of Father Paul's pen which have been given to the public. From the period of the interdict, however, till his death, he was so much employed in answering a vast variety of questions of a public and private nature, and in communicating his advice on all the affairs of state which came before the senate, that he, doubtless, left behind him observations on numerous other subjects; but, from their having been found in an unfinished state, or for some other reason, they were withheld from the world.

Father Paul's constitution, which, as we have seen, was always tender and delicate, became worn out at length by his incessant labours; and in the winter of 1622, his growing weakness, occasioned by the attack of a violent flux accompanied with fever, convinced him that his end was approaching. To this event he looked forwards with firmness and tranquillity, arising from a consciousness of the innocence of his life, and the purity of his intentions; and he spent his last days, with the exception of those hours which he could not refuse to the service of his country, in meditation and prayer, and pious discourse with his friends. On the evening of Jan. 14. 1623, being told by his physician that he would not survive the night, he discovered the most placid submission to the will of God, and wished his friends to withdraw, that they might not have the pain of witnessing his last strug-

gle; but they would not quit his dying-bed, and heard him as his powers of speech were failing pronounce the words, *Esto perpetua*, which they interpreted to be a prayer for the preservation of the republic. He had reached the 72d year of his age. When the news of his death arrived at Rome, the corrupt and servile courtiers expressed great joy; and the Pope himself could not refrain from speaking of it as an event in which the hand of God was visible: "as if," says Father Fulgentio, "it had been a miracle for a man to die at the age of 71." Many of the exalted members of the Romish hierarchy, however, spake of his memory with the greatest respect; and also expressed their regret that his merits had not been duly estimated by the sovereign pontiffs, who, they said, should have secured such an extraordinary man in the interests of the church, by promoting him to its dignities and honours. At Venice his loss was deeply lamented by all ranks, who justly regarded him as the brightest ornament of their country, for knowledge, wisdom, and virtue. His funeral obsequies were celebrated with all possible public magnificence, and attended by a vast concourse of the nobles, and the other classes in the republic. To express their grateful sense of the services which he had rendered to his country, the senate erected a monument to him, on which an appropriate epitaph was inscribed, drawn up by John Anthony Venerio, a noble Venetian. He was in person of a middle stature, with a round and well-formed head, but very large in proportion to the rest of his body. His forehead was wide, with a large vein down the middle of it; his eyebrows were handsome, and his eyes large, black, and sprightly. His nose was large, but not long, and marked on the side next the right cheek by a scar occasioned by the wound received from the stiletto. His beard was thin, and his body extremely lean, yet capable of undergoing great exertion and fatigue, notwithstanding the infirmities to which he was subject during the greatest part of his life. To his wonderful mental powers and learned acquirements, his manly independent spirit, genuine patriotism, integrity, and disinterestedness, the preceding narrative affords ample testimonies. With these great qualities were united a degree of modesty and humility, of moderation and candour, which conciliated the esteem of all who knew him, and reflected the greatest honour on his character. He was also distinguished through life by his ardent and unaffected piety, and the strict purity of his morals.

Father Paul was so decidedly adverse to the tyrannical usurpations, the corrupt abuses, and the persecuting spirit of the Romish church, that his enemies accused him of being a Protestant at heart. Many of his letters, indeed, unequivocally express his wish to see the reformation of that church carried to a very considerable extent, both in doctrine and discipline; and on this account, he freely declared his satisfaction at the successful struggles of the Protestants in support of their cause, considering them to be the only means of producing that humiliation of the pride and power of the court of Rome, without which such a desirable event could not be promoted. Entertaining such sentiments, he could not but regret the result of Sir Henry Wotton's embassy during the time of the interdict; and we may give full credit to the statement of Burnet, in his "Life of Bishop Bedell," p. 15, &c., that P. Paulo, being "out of all hopes of bringing things ever back to so promising a conjuncture, wished he could have left Venice and come over to England with Mr. Bedell: but he was so much esteemed by the senate for his great wisdom, that he was consulted by them as an oracle, and trusted with their most important secrets: so that he saw it was impossible for him to obtain his *congè*; and therefore he made a shift to comply as far as he could with the established way of their worship; but he had in many things particular methods, by which he in a great measure rather quieted than satisfied his conscience. In saying of mass, he passed over many parts of the canon, and in particular those prayers in which that sacrifice was offered up to the honour of saints: he never prayed to saints, nor joined in those part of the offices that went against his conscience; and in private confessions and discourses, he took people off from those abuses, and gave them right notions of the purity of the Christian religion; so he hoped he was sowing seeds that might be fruitful in another age: and thus he believed he might live innocent in a church that he thought so defiled. And when one pressed him hard in this matter, and objected that he still held communion with an idolatrous church, and gave it credit by adhering outwardly to it, by which means others that depended much on his example would be likewise encouraged to continue in it, all the answer he made to this was, that God had not given him the spirit of Luther." Father Courayer says of him, that "in imitation of Erasmus, Cassander, M. de Thou, and other great men, he was a Catholic

in general, and sometimes a Protestant in particulars. He observed every thing in the Romish religion which could be practised without superstition; and with respect to those matters concerning which a regard to his duty made him scrupulous, he took great care not to give offence to weak minds. In short, he was equally averse from all extremes; and if he disapproved of the abuses of the Catholics, he condemned also the too great heat of the reformed." The same author has related some anecdotes of Father Fulgentio, the most intimate friend of Father Paul, and who has commended him in his letters for the boldness with which he enforced truth in his sermons; which will serve to illustrate the opinions of Father Paul himself, on some essential points of difference between the Romish and Protestant communions. One of these anecdotes respects Dr. Duncombe, a tutor to some young Englishmen of rank, who came to Venice with his pupils soon after the death of Father Paul. While he remained there he fell sick, and apprehending himself to be in danger, he appeared greatly dejected: and when Father Fulgentio endeavoured to relieve him, by offering every service in his power, the Doctor frankly told him, that a great part of his concern arose from his being likely to die in a country where he could not receive the sacrament according to the usage of the Church of England, or in both kinds. The Father, however, very soon made him easy on that head, by informing him that he had the book of common prayer in an Italian translation, and that if the Doctor wished it, he would come with some of his brethren, and administer the sacrament to him in both kinds; adding, that there were in the monastery seven or eight disciples of Father Paul, who met from time to time to receive the sacrament in that mode.

Another anecdote Father Courayer has borrowed from Burnet's "Life of Bedell," p. 119, 120., which we shall give in the words of that writer, as they contain an additional circumstance deserving of being mentioned. Bishop Bedell "used to tell a passage of a sermon that he had heard Fulgentio preach at Venice, with which he was much pleased: it was on these words of Christ, "Have ye not read?" and so he took occasion to tell the auditory, that if Christ were now to ask this question, "Have ye not read?" all the answer they could make to it, was, "No; for they were not suffered to do it." Upon which he taxed with great zeal the restraint put on the use of the Scriptures, by the see of Rome. This was not unlike

what the same person delivered in another sermon, preaching upon Pilate's question, "What is truth?" He told them that at last, after many searches, he had found it out, and held out a New Testament, and said, "There it was in his hand;" but then he put it in his pocket, and said coolly, "But the book is prohibited." The first collection of all Father Paul's pieces was published at Venice in 1677, in 6 vols. 12mo. *Vit. de P. Paolo, by Fulgentio. Courayer's Vie Abregée de Fra-Paolo. Moreri. Nouv. Dict. Hist.*—M.

SASBOUTH, ADAM, a learned Dutch Franciscan monk in the 16th century, was descended from an ancient and noble family, and born at Delft, in the year 1516. He was instructed in the classics and belles-lettres at his native place; whence he was sent to the University of Louvain, where he prosecuted his academical studies with diligence and success, and particularly distinguished himself by his acquaintance with the Hebrew language and sacred literature. At the age of 27 he took the monastic vows, and filled for some time the chair of professor of theology and the Hebrew tongue in his community. He died in 1553, when in his 37th year. He was the author of "Commentarius in Isaiam Prophetam, premissis Tractatu de Scripturarum Sensibus," 1558, 4to.; "Commentarius in Epistolas S. Pauli, Sc. in Epist. ad Romanos, ad Galatas, ad Ephesios, ad Philippenses, ad Colossenses, ad Timotheum, ad Titum, ad majorem partem Epist. ad Hebræos, in secundam Petri, et in Epist. Judæ," 1561, 8vo.; "Homilies," "Sermons," &c. The whole were collected together, and published in a folio volume at Cologne, in 1568, and afterwards frequently reprinted. An insinuation was for some time propagated, that Sasbouth had borrowed his commentaries from the lectures of the celebrated John Hessels, under whom he had studied; but the author of his life maintains that it was entirely unfounded. *Valerii Andreae Bibl. Belg. Le Long's Bibl. Sacra. Moreri.*—M.

SATURNINUS, called by some SATURNILUS, a heretic towards the commencement of the second century, was a native of Antioch, and a disciple of Simon Magus. His name occurs in the treatises of most of the ancient fathers on the subject of heresies; yet nothing more can be collected from them respecting his personal history, than that he was a very obscure individual, and had probably but few followers. With respect to his opinions, they were so much like those of Basilides, that we

refer those of our readers who have any curiosity respecting them to the article of that heresiarch; and for an account of the ancient writers who make any mention of him, they may consult *Lardner's Hist. Heret. b. ii. ch. i.*—M.

SAUL, the first King of the Jews, was the son of Kish, of the tribe of Benjamin, and born about the year 1135 B. C. In the life of the prophet Samuel we have seen, that when the Israelites required that he would appoint a king to reign over them, that their form of government might be like that of other nations, Saul was pointed out to him by God, as the person whom he had selected for that dignity. He was about 40 years of age, and was employed with a servant in an useless search after some strayed asses, when it was recommended to him to consult the prophet respecting them. Having come to Ramah with that view, Samuel treated him with distinguished honour at a feast after a sacrifice which was held in that city; detained him all night as his guest; and on his return homewards the next day, privately informed him of his exalted destination, and, after pouring oil upon his head, saluted him King of Israel. This intelligence Saul received with extraordinary modesty, alleging arguments of his unfitness for so high a station; but the prophet assured him, that he should feel himself endowed by God with such courage and confidence as he never experienced before, and become quite another man. On his way home, he met with a company of prophets, who most probably were persons devoted to the study of the law and the practice of devotional exercises, whom, under the influence of his new spirit, he joined in singing devout hymns, to the great surprize of his acquaintance, who were not aware of the sudden change that had been wrought upon him. Soon afterwards, at a convention of the heads of all the tribes of Israel at Mizpeh, Saul was appointed by lot to the regal office. At this time he had out of modesty withdrawn into a place of concealment; from which he was brought forth by Samuel, and presented to the people as the person whom God had chosen to be their head. On his appearance he was received with loud acclamations, and was proclaimed and anointed King, in the year 1095 B. C. After his inauguration, Saul went to his house in Gibeah, where his honest and well affected subjects attended with presents to their new sovereign; while other individuals, of bad or indifferent characters, refused to acknowledge him, and to contribute towards the support of his dignity.

In the first year of his reign Saul was called upon to exhibit proofs of his talents as a king and a warrior. Jabesh-Gilead was besieged by the Ammonites, and reduced to such distress, that the surrender of the inhabitants and their cruel usage, after a respite which they had obtained of the Ammonitish king of seven days, appeared unavoidable. Having sent an account of their dismal condition to the elders of Israel, Saul caused a yoke of oxen to be hewed in pieces, and sent among all the tribes with the threatening message, that such should be the fate of every man's cattle who refused to follow him to the relief of their brethren. By this proceeding he created such an alarm that three hundred and thirty thousand men resorted to his standard, with whom he attacked the enemy so successfully, that they were forced to raise the siege, and fly with precipitation and very considerable loss. Elevated with this signal victory, the people were for putting those to death who had refused to acknowledge Saul; but this design he generously withstood, and by his moderation fixed himself more firmly in the affections of his subjects. At the invitation of Samuel, also, the people who were summoned to Gilgal, confirmed the kingdom to Saul by universal consent, since he had shewn himself so worthy of it. Of his numerous army Saul reserved only three thousand men, one thousand of whom he placed in Gibeah, under his son Jonathan. With these troops the young prince attacked and destroyed a Philistine garrison at Geba, and by so doing exasperated that nation, which advanced with innumerable forces against Israel. Upon this Saul summoned his subjects anew into the field; but so great was the terror inspired into them by the Philistine host, that, forgetful of their late victory, and the valour of their leader, the great multitude deserted their country, or concealed themselves in caves and other lurking places. With the few who adhered to him Saul remained at Gilgal, where he waited for Samuel, who had promised to join him at that place, and offer sacrifices to the God of Israel. After having expected the prophet for seven days, the King grew impatient at his absence, and ventured himself to offer peace offerings and a burnt offering. Scarcely had he made an end of sacrificing, before Samuel arrived, and highly blamed him for assuming an office which belonged to the priestly or prophetic character; and at the same time intimated to him, that his rashness, and disobedience to the divine commands, would cause the kingdom to be transferred from him to a more worthy person.

The troops which remained with Saul amounted only to six hundred men, with whom he advanced to Gibeon, whence he had the mortification of witnessing the widely extended incursions and depredations of the Philistines. While they were in this dismal situation, Jonathan, without the knowledge of his father, and influenced by a supernatural impulse, accompanied only by his armour-bearer, by a difficult passage, and most probably when the enemy was buried in sleep, arrived at one of their outguards, where he killed twenty men, and put the rest to flight. The alarm created by these fugitives immediately spread through the whole host, who well knew the power of the God of Israel, and were thrown into irreparable disorder, falling upon each other with great slaughter, and then dispersing in a wild uproar and fury. The confusion into which the enemy was thrown was soon perceived by Saul and his men, who, when Jonathan was found to be absent, guessed him to be the author of it, and without delay pursued the flying Philistines, the army continually increasing by Hebrew captives who took that opportunity of making their escape, and multitudes who were encouraged to quit their lurking holes and join their King. The slaughter of the Philistines on this occasion was immense, and would have been still greater, had not Saul rashly adjured his army to persevere in their pursuit, without stopping to take necessary refreshment. By this victory the Israelites were enabled to resume that rank among the nations, from which they had formerly been degraded by the Philistines, and Saul found himself in a condition of curbing the strength of all his other enemies. During many years he conducted successful wars against not only the Philistines, but the Ammonites, Moabites, Edomites, and other nations, of which no particular account is given us in the sacred history; neither does it enable us to determine at what periods of his reign they took place. Of various instances of his misconduct, and violations of the express commands of God, by which he drew down his dreadful threatenings and final rejection, we have already given an account in the life of the prophet Samuel. Knowing that the kingdom would be taken from his family, Saul became suspicious and cruel, and a deep melancholy took possession of his mind. To dispel his gloom, he was advised to send for young David to play on the harp before him, who repeatedly succeeded in calming his troubled mind. The history of his subsequent behaviour

towards that person, who was designated by Heaven to be his successor on the throne, we have related under his article.

A few years after the death of Samuel, Saul found himself reduced, by his misconduct and cruelties, to a desperate condition. He was on the eve of being attacked by a powerful army of Philistines, at a time when a great number of his own men had gone over to David. He had killed all the priests, excepting Abithar, who had fled to David, so that he could not consult the Lord by *Urim*; and he had no prophet with whom to advice. In these circumstances, he would have had recourse to persons pretending to witchcraft; but they had been long before banished out of his dominions. At length, after much enquiry, he found out that there was a woman of this description at Endor, to whom he went disguised in the night, and, after promising secrecy, obtained her promise to raise up Samuel. Having practised her incantations, she either under the guise of affected terror pretended to see Samuel, or, as some are of opinion, was seized with real terror and astonishment when by a divine miracle Samuel actually made his appearance. On the latter hypothesis it is most easy to account for the language of severe reproof addressed to Saul, and also for the dreadful prediction: "Jehovah will also deliver Israel, with thee, into the hands of the Philistines: and to-morrow shalt thou and thy sons be with me; Jehovah shall also deliver the host of Israel into the hands of the Philistines." On hearing this reproof and prediction, Saul fainted away, and remained speechless for some time. Being at length raised by his attendants, and recruited with some refreshment, he rejoined his army before break of day. In the battle which took place a few hours afterwards, the Israelites were entirely defeated, and Saul was in danger of falling into the hands of his enemies, who had cut him off from all means of escape. Thus circumstanced, when he could not prevail upon his armour-bearer to give him the fatal stroke, he put an end to his life by falling upon his own sword, in the year 1055 B. C.

1 Samuel ix—xxxi. *Anc. Univers. Hist. b. i. ch. vii. sect. viii. Blair's Chron. Tables.*—M.

SAUMAISE, CLAUDE, (Lat. SALMASIUS) a man famous for extensive erudition, was the son of Benigne de Saumaise, an eminent magistrate at Semur-en-Auxois in Burgundy. Claude was born at Semur in 1588. He acquired the learned languages under his father, who was an able scholar, and was then sent to

Paris for the study of philosophy. At this time he had made an extraordinary proficiency for his age; and according to his own assertion, he was only 15 when he gave an edition of *Florus*. As this appeared in 1609, his birth by this reckoning ought to be dated in 1593; but it is probable his memory deceived him in this particular. In 1606 he went to Heidelberg to study jurisprudence under Denis Godefroy. Being introduced to Gruter in that city, who gave him admission to the Palatine library, he indulged his thirst for learning by collating manuscripts with printed books, and copying various pieces which excited his curiosity. He began to make himself known as an editor of learned works while in Germany; and when he returned to France in 1610, though he was admitted an advocate, he had probably made a determination to devote himself to literature. He now entered upon that career of criticism and controversy which occupied him during life, and rendered him one of the most conspicuous characters among the men of letters in his time. His mother being a Calvinist had given him an early impression in favour of that persuasion; and in 1623 he married the daughter of Josias Mercier, a person much respected among the French Protestants. For some years afterwards he passed part of his time at the country house of his father-in-law near Paris, where he finished his long labours on *Pliny* and *Solinus*. In 1629 his father wished to resign to him his office, and though the son openly professed Calvinism, the parliament of Dijon made no difficulty in the affair; but the keeper of the seals, *Marrillac*, refused to ratify the agreement. The universities of Padua and Bologna each offered him a professor's chair which he declined accepting; but in 1631 he complied with an invitation from Leyden to occupy the place which *Joseph Scaliger* had filled in that University, of an honorary professorship, with no other obligation than that of employing himself in ecclesiastical history. After he had resided there some time, upon a visit to France he received the title of counsellor of state, with the knighthood of St. Michael. Several attempts were made by the friends of letters to retain him in France; and it is said that Cardinal Richelieu offered him a considerable pension, but with the annexed condition of writing the history of his ministry, and that he rejected the offer, observing that his pen was not to be consecrated to adulation. A brevet for a pension from the King of France was, however, granted him in 1644, but it is

doubted whether he ever received any payment upon it. A work which he wrote on the primacy of the Pope, in 1645, produced a complaint against him from the body of French clergy, but the court wisely referred the dispute to the theologians.

The exiled King of England Charles II. engaged Saumaise, in 1649, to write in Latin a memorial in favour of his deceased father, which he published under the title of "*Defensio regia pro Carolo I.*" Though he received money for this service, there is no reason to charge him with having written against conviction, since his principles were probably favourable to monarchical rights. The work was circulated with great industry, and though composed in a pedantical and inflated strain, was thought so important, that the parliament of England employed Milton to answer it. The force and virulence with which he performed this task are well known; and the answer was so much more popular than the work, that Saumaise was greatly mortified, especially as his republican patrons in Holland did not much approve his warmth in defence of monarchy. He was therefore induced to change the scene by accepting an urgent invitation from Queen Christina to visit the court of Sweden, in 1650. The rude climate of that country seems to have been equally disagreeable and prejudicial to all the learned men whom that Queen drew into it; and Saumaise returned to Holland in the following year, taking Denmark in his way, where he was treated with extraordinary respect by the King. In 1653 he went to Spa for the recovery of his health, where he died in the month of September, and was interred without ceremony or monument at Maestricht. He left a widow, five sons, and a daughter. Though violent as a controversialist on paper, he was mild and tractable at home, and was completely under the dominion of his wife, a woman of a high and contentious spirit, though proud of the reputation of her husband.

The mind of Saumaise was a vast magazine of multifarious knowledge, laid up by the help of memory and application, but crude, inexact, and little adorned by taste or judgment. There was scarcely any topic of learned discussion in which he did not engage, and he contributed to the illustration of numerous works of antiquity. Most of the great scholars of his time speak of him with high commendations, though he had also many enemies and detractors, whom he provoked by that arrogance and propensity to abuse which

has been too common among the critical tribe. Sorbiere has described his literary character in a very lively manner. "It is impossible (says he) to dispute his opinions in the smallest degree without being called a blockhead, an idiot, or perhaps a rascal; and an antagonist must lay his account with receiving from him a thousand insults, which rather fall upon the person, than defend the point in question. For these 40 years that he has been setting the press to work, nothing has fallen from his pen but invectives, sparingly mixed with solid knowledge. He has constructed no work *with lime and sand*, by which posterity will be benefited. He cannot live without illustrious enemies, and without some quarrel upon his hands; and it does not suffice him to have disarmed his man and obtained from him the usual satisfaction; he must trample him in the dirt and disfigure him. His latinity runs away with him. He is unwilling that all the foul language he has learnt should be lost; and he finds it more easy to produce from the stores of his memory the vituperative terms which he has collected from ancient authors, than delicate raillery and sound argument from any other source." Saumaise composed with rapidity, in the midst of domestic disturbances, and never revised what he had written. The abundance of matter that occurred to him on every subject led him off to digressions and collateral points, and not unfrequently made him forget what he had advanced, and plunged him into contradictions. On the whole, he seems rather to have been a great receptacle of erudition than an able dispenser of it. Of his numerous works, some of the most valuable are his "*Historiæ Augustæ Scriptores, cum notis*;" "*Plinianæ Exercitationes in Solini Polyhistoria, et C. J. Solini Polyhistoria*;" "*De Homonymis Hyles Iatricæ*;" "*De modo Usurarum*;" "*Diss. de Fænore trapezético*;" "*Simplicii Comment. in Enchiridion Epicteti*;" "*De Re militari Romanorum*;" "*De Hellenistica*;" "*Observationes in Jus Atticum et Romanum*." *Baillet. Moreri. — A.*

SAUNDERSON, NICHOLAS, an illustrious English professor of mathematics in the 18th century, was born in 1682, at Thurlston near Penniston in Yorkshire, where his father had a small estate, and a place in the excise. When he was but 12 months old, he was deprived by the small pox, not only of his sight, but also of his eye-balls, which came away in abscesses; so that he could retain no more ideas of light and colours than if he had been born blind. As, however, at an early age he

afforded indications of promising abilities, he was sent to the free-school at Penniston, and there laid the foundation of that knowledge of the Greek and Roman languages, which he afterwards improved so far by his own application to the classics, as to hear the works of Euclid, Archimedes, and Diophantus read in their original Greek. Having finished the usual course at the grammar-school, his father began to instruct him in the common rules of arithmetic. This kind of study discovered his excellent mathematical genius; for he very soon became able to work the common questions, to make very long calculations by the strength of his memory, and to form new rules to himself for the better resolving of such problems as are often proposed to learners as trials of skill. At the age of 18, he was introduced to the acquaintance of Richard West of Underbank, Esq. a lover of the mathematics, who, observing his uncommon capacity, undertook the trouble of instructing him in the principles of algebra and geometry, and gave him every encouragement in his power to the prosecution of these studies. Soon after this, he became acquainted also with Dr. Nettleton, who was equally kind to him; and it was to these gentlemen that he owed his first institution in the mathematical sciences, they furnishing him with books, and often reading and expounding them to him: but he soon surpassed his masters, and became fitter to be their teacher than their pupil. As his passion for learning grew with his growth, with a view to encourage it his father sent him to an academy at Attercliff near Sheffield, where students were educated for the ministry among Protestant dissenters. Here he made but a short stay, and afterwards remained for some time in the country, prosecuting his studies in his own way, without any guide or assistant. Hitherto his education had been carried on at the expence of his father, who being burdened with a numerous family, found some difficulty in supporting him. His friends, therefore, began to think of fixing him in some situation where he might be able to support himself; and as his inclination led him strongly to Cambridge, it was determined that he should try his fortune there, not as a scholar, but as a master; and if this design should not succeed, they hoped for better fortune by opening a school for him at London.

Mr. Saunderson went to Cambridge in 1707, at the age of twenty-five, and took up his residence in Christ's-college, without being admitted a member of that house. Well pleased

with such an extraordinary guest, the society allotted him a chamber, gave him the use of their library, and indulged him in every privilege which could prove of advantage to him. Having commenced lecturer, in a few months his fame filled the university. Newton's *Principia*, *Optics*, and universal Arithmetic were the foundations of his lectures, and afforded him a noble field for the display of his genius; and great numbers came to hear a blind man give lectures on optics, discourse on the nature of light and colours, explain the theory of vision, the effects of glasses, the phenomenon of the rainbow, and other objects of sight. As he instructed young persons in the principles of the Newtonian philosophy, he soon became acquainted with its incomparable author, though he had left the university several years, and he frequently conversed with him on the most difficult parts of his works. He also held friendly communications with the other eminent mathematicians of the age, as Halley, Cotes, Demoivre, &c. All this time Mr. Whiston filled the chair of Lucasian mathematical professor in the university, and read lectures in the manner proposed by Mr. Saunderson on his settling at Cambridge; so that an attempt of this kind by our author, looked like an encroachment on the privilege of his department. Like a good natured man, however, and an encourager of learning, Mr. Whiston readily consented to the application of friends made in behalf of so uncommon a person. After Mr. Whiston had been ejected from his fellowship, Mr. Saunderson's merit was thought so much superior to that of any other competitor, that an extraordinary step was taken in his favour to qualify him for a degree, which the statute requires, by an application of the heads of houses to the Duke of Somerset their chancellor, who procured from the Queen a mandamus to confer on him the degree of A. M. Consequently, in 1711, he was chosen Mr. Whiston's successor, Sir Isaac Newton interesting himself greatly in his favour.

Mr. Saunderson's first performance, after he was seated in the chair, was an inaugural speech in very elegant Latin, and a style truly Ciceronian: for he was well conversant in the writings of Tully, who was his favourite in prose, as Virgil and Horace were in verse. From this time he applied himself closely to the reading of lectures, and the instruction of his pupils. He continued to reside at Christ's-college till the year 1723, when he took a house in Cambridge, and soon afterwards married the daughter of a neighbouring clergyman,

by whom he had a son and a daughter. In the year 1728, when King George II. visited the university, he expressed a desire of seeing so remarkable a person; and accordingly our professor attended the King in the senate, and was there created doctor of laws by the royal favour. Dr. Saunderson was naturally of a strong healthy constitution; but, owing to a too sedentary life, and constant confinement of himself to his house, he became a valetudinarian. In the spring of the year 1739, he complained of a numbness in his limbs, which ended in a mortification in one of his feet, of which he died on the 19th of April, in the 57th year of his age. There was scarcely any branch of the mathematics, in which he had not composed something for the use of his pupils. He discovered no intention of publishing any thing, however, till, by the persuasion of his friends, he prepared his "Elements of Algebra, in Ten Books," for the press, which were published after his death, in 1740, in 2 vols. 4to. He left behind him many other writings, though none perhaps prepared for the press, among these were some valuable comments on Newton's Principia, which not only explain the more difficult parts, but often improve upon the doctrines. These are published in Latin at the end of his posthumous "Treatise on Fluxions," a valuable work which made its appearance in 1756, in 8vo. His manuscript lectures too, on most parts of natural philosophy, might make a considerable volume, and prove an acceptable present to the public if printed. Dr. Saunderson was a man of much wit and vivacity in conversation, and esteemed an excellent companion. He possessed a strict regard to truth, and was such an enemy to disguise, that he thought it his duty to speak his thoughts at all times with unrestrained freedom. Hence his sentiments on men and opinions, his friendship or disregard, were expressed without reserve: a sincerity which created him many enemies.

A blind man, moving in the sphere of a mathematician, seems a phenomenon difficult to be accounted for, and has excited the admiration of every age in which it has appeared. Tully mentions it has a thing scarcely credible in his own master in philosophy, Diodorus, "that he exercised himself in it with more assiduity after he became blind; and, what he thought next to impossible to be done without sight, that he professed geometry, describing his diagrams so exactly to his scholars, that they could draw every line in its proper direction." St. Jerome relates a still more remark-

able instance in Didymus of Alexandria, who, "though blind from his infancy, and therefore ignorant of the very letters, appeared so great a miracle to the world, as not only to learn logic, but geometry also to perfection, which seems the most of any thing to require the help of sight." But, if we consider that the ideas of extended quantity, which are the chief objects of mathematics, may as well be acquired by the sense of feeling as that of sight; that a fixed and steady attention is the principal qualification for this study; and that the blind are by necessity more abstracted than others (for which reason it is said that Democritus put out his eyes, that he might think more intensely); we shall perhaps find reason to suppose that there is no branch of science so much adapted to their circumstances. At first, Dr. Saunderson acquired most of his ideas by the sense of feeling; and this, as is commonly the case with the blind, he enjoyed in great perfection. Yet he could not, as some are said to have done, distinguish colours by that sense; for, after having made repeated trials, he used to say, that it was pretending to impossibilities. But he could with great nicety and exactness observe the smallest degree of roughness or defect of polish in a surface. Thus, in a set of Roman medals, he distinguished the genuine from the false, though they had been counterfeited with such exactness as to deceive a connoisseur who had judged by the eye. By the sense of feeling also, he distinguished the least variation; and he has been seen in a garden, when observations have been making on the sun, to take notice of every cloud that interrupted the observation almost as justly as they who could see it. He could also tell when any thing was held near his face, or when he passed by a tree at no great distance, merely by the different impulse of the air on his face.

Dr. Saunderson's ear was also equally exact. He could readily distinguish the fifth part of a note. By the quickness of this sense he could judge of the size of a room, and of his distance from the wall. And, if ever he walked over a pavement, in courts or piazzas which reflected a sound, and was afterwards conducted thither again, he could tell in what part of the walk he stood, merely by the note it sounded. He had a peculiar method of performing arithmetical calculations, by an ingenious machine and practice which has been called his palpable arithmetic, and is particularly described in a piece prefixed to the 1st volume of his Algebra. That he was able to make long and intricate calculations, both arithmetical and algebraical,

is a thing as certain as it is wonderful. He had contrived for his own use, a commodious notation for any large numbers, which he could express on his abacus, or calculating table, and with which he could readily perform any arithmetical operations, by the sense of feeling only, for which reason it was called his Palpable Arithmetic. His calculating table was a smooth thin board, a little more than a foot square, raised upon a small frame so as to lie hollow; which board was divided into a great number of little squares, by lines intersecting one another perpendicularly, and parallel to the sides of the table, and the parallel ones only one tenth of an inch from each other; so that every square inch of the table was thus divided into 100 little squares. At every point of intersection the board was perforated by small holes, capable of receiving a pin; for it was by the help of pins, stuck up to the head through these holes, that he expressed his numbers. He used two sorts of pins, a larger and a smaller; at least their heads were different, and might easily be distinguished by feeling. Of these pins he had a large quantity in two boxes, with their points cut off, which always stood ready before him when he calculated. The writer of the account from which these particulars are taken, describes minutely the whole process of using the machine, with references to a plate, and observes, that "he could place and displace his pins with incredible nimbleness and facility, much to the pleasure and surprize of all the beholders. He could even break off in the middle of a calculation, and resume it when he pleased, and could presently know the condition of it, by only drawing his fingers gently over the table." *Life prefixed to the Author's Algebra. Hutton's Math. Dict. — M.*

SAURIN, ELIAS, an eminent Piedmontese Protestant minister in the 17th century, was born at Usseaux in the valley of Pragelas, on the borders of Dauphiné, in the year 1639. He was educated in grammar learning by his father, the minister of his native place, under whose instructions he made such a proficiency, that at the age of 18 he was qualified to enter on academical studies with distinguished advantage. He attended successively the Protestant seminaries at Die, Nismes, and Geneva. In 1661, he was admitted to the ministry, and appointed pastor to the church at Venterol. During the following year he was invested with the pastoral office at Embrun. In these situations he acquired so high a reputation for learning and talents, that, in 1664, he would

have been made professor of divinity at Die, had he not been driven from France by persecution. He was accused by a priest of having met him one day when carrying the host to a sick person, and refused to take off his hat. As a prosecution was commenced against him, and he well knew what he had to expect from judges whose minds were biassed by prejudice and superstition, he privately withdrew from the kingdom, and took refuge in Holland. In this country he became pastor of the Walloon church at Delft, and retained that situation till 1671, when he accepted the same office in the Walloon church at Utrecht. He was one of the learned and moderate ministers who were accused of heresy by the furious Jurieu, and who ably exposed the bigotry and intolerance of that fanatic. He had a contest also with the celebrated Bayle, whose "Philosophical Commentary" he attacked. He died in 1703, in the 64th year of his age. He was the author of "An Examination of the Divinity of M. Jurieu," 2 vols. 8vo.; "Reflections on the Rights of Conscience;" "A Treatise on the Love of God;" "A Treatise on the Love of our Neighbour," &c. *Moreri. Nouv. Dict. Hist. — M.*

SAURIN, JAMES, a learned French Protestant divine and very celebrated preacher, was the son of an eminent Protestant lawyer at Nismes, where he was born in the year 1677. Upon the revocation of the edict of Nantes in 1685, his father retired with his family to Geneva, where young James made a considerable progress in learning before the age of 17, when he quitted his studies and went into the army. In 1694, he made a campaign as a cadet in Lord Galloway's company; and in the following year his captain gave him a pair of colours in his regiment, which then served in Piedmont. In 1696, the Duke of Savoy, under whom Saurin served, having made peace with France, our ensign renounced the profession of arms, and returned to his studies at Geneva. At this period Geneva was the place of residence of some of the best scholars in Europe, who were in the highest estimation in the republic of letters. Under these great masters Saurin applied assiduously in the various departments of academical learning, and more particularly to the study of divinity. For he had the noble resolution to devote himself to the work of the ministry, in such a poor, banished, persecuted church as that of the French Protestants then was, actuated by a supreme love to God, and a desire of promoting the best interests of

mankind. After he had finished his studies, in the year 1700, he visited Holland, and England. In the former country he made a very short stay; but in the latter he continued nearly five years, and preached with great acceptance among his fellow refugees in London. In 1703, he took to himself a wife, by whom he had one son, who survived him. Two years afterwards he returned to Holland, where he was desirous of settling with a church; but as the pastoral offices in the congregations of his countrymen were all full, and he had no prospect of an invitation, though his preaching was received with universal applause, he was preparing to return to England, when a chaplaincy to some of the nobility at the Hague was offered him, with a stipend, which, as it was exactly suited to his wishes, he accepted. Afterwards he became one of the pastors to a church of French refugees, who were permitted to assemble in the chapel belonging to the palace of the Princes of Orange at the Hague, in which he officiated during the remainder of his life. Here he was constantly attended by a crowded and brilliant audience, who listened to him with the utmost attention and pleasure; and he had the satisfaction of witnessing the good effects of his ministerial labours in the pious and exemplary lives of great numbers of his hearers. When the Princess of Wales, afterwards Queen Caroline, passed through Holland on her way to England, M. Saurin had the honour of paying his respects to that illustrious lady, and was received by her with marked condescension. So well satisfied was she with his merit, that soon after her arrival in England, she ordered Dr. Boulter, who was preceptor to Prince Frederic, the father of His present Majesty, to write to him, to draw up a treatise on the education of Princes. Saurin immediately wrote such a treatise, with a dedication to the young princes, prefixed to it. The book was never printed: but, as it obtained the approbation of the Princess of Wales, who was an incomparable judge, we may conclude that it was excellent in its kind. For this performance the author received a handsome present from the Princess. Afterwards a pension was conferred upon him by King George II. to whom he dedicated a volume of his Sermons.

M. Saurin's celebrity excited the envy of some of his brethren, and his moderation the bigotry of others, who involved him in disputes which disturbed the tranquillity of his latter days. For the particulars of these controversies, we refer to the first of our autho-

rities. M. Saurin died in 1730, at the early age of 53, most sincerely regretted by all his acquaintance, as well as by his church, who lost in him a truly primitive Christian minister. "His address," says Mr. Robinson, "was perfectly genteel, a happy compound of the affable and the grave, at an equal distance from rusticity and foppery. His voice was strong, clear, and harmonious, and he never lost the management of it. His style was pure, unaffected, and eloquent, sometimes plain, and sometimes flowery; but never improper, as it was always adapted to the audience, for whose sake he spoke. An Italian acquaintance of mine, who often heard him at the Hague, tells me, that in the introductions of his sermons he used to deliver himself in a tone modest and low; in the body of the sermon, which was adapted to the understanding, he was plain, clear, and argumentative, pausing at the close of each period, that he might discover, by the countenances and motions of his hearers, whether they were convinced by his reasoning; in his addresses to the wicked, (and it is a folly to preach as if there were none in our assemblies, M. Saurin knew mankind too well,) he was often sonorous, but oftener a weeping suppliant at their feet. In the one he sustained the authoritative dignity of his office; in the other he expressed his master's, and his own benevolence to bad men, *praying them in Christ's stead to be reconciled to God*. In general, adds my friend, his preaching resembled a plentiful shower of dew, softly and imperceptibly insinuating itself into the minds of his numerous hearers, as the dew into the pores of plants, till the whole church was dissolved, and all in tears under his sermons. His doctrine was that of the French Protestants, which, at that time, was moderate Calvinism. He approved of the discipline of his own churches, which was Presbyterian. He was an admirable scholar, and, which were his highest encomiums, he had an unconquerable aversion to sin, a supreme love to God, and to the souls of men, and a holy, unblemished life. Certainly he had some faults: but, as I never heard of any, I can publish none." He was the author of 12 volumes of "Sermons," five of which were published by himself, between the years 1708 and 1725, in 8vo., and the remainder from his manuscripts. Selections from these sermons were translated into English, by Mr. Robert Robinson, and published between the years 1775 and 1784 in 5 vols. 8vo.; which were followed by a 6th volume, translated by Dr. Henry Hunter,

and published in 1796. Between the years 1725 and 1727, M. Saurin published several small pieces, intended to console and confirm in their reformed principles his suffering brethren in his native country, which were collected together, and printed in an 8vo. vol. in the year last mentioned, under the title of "The State of Christianity in France." This work treats of many important points of religion, in controversy between the Catholics and Protestants. In 1722, our author published "A Compendium of Christian Divinity and Morality, in the catechetical Form," 8vo., and an abridgment of the same work two years afterwards. His most considerable work, however, is entitled, "Discourses historical, critical, and moral, on the most memorable Events of the Old and New Testament," which in its entire state forms 6 large folio volumes. M. Saurin's original design was only to illustrate, with titles and summary explanations, the numerous copper-plates which adorn the work, the engraving of which has cost M. Vander Marck, the proprietor, a very large sum of money. But as similar works had already been published by M. Fontaine, under the name of Royaumont, among the Catholics, and by M. M. Basnage and Martin among the Protestants, M. Vander Marck acquiesced in his adopting a newer plan. Our author died before the 3rd vol. was completed, which M. Roques finished, and added a 4th vol. on the Old Testament. To these M. Beausobre subjoined 2 vols. on the New Testament. The whole work is replete with very extensive learning, and is well worth the careful perusal of students in divinity. The 1st vol. has been translated into English by Chamberlayne. It was a dissertation in the 2d volume "On the Expediency of sometimes disguising the Truth," that gave rise to the controversy to which we have already alluded. In this dissertation the author did not give a decided opinion on the question, but seemed to lean to the affirmative side. On this account he was assailed by furious clamours, accompanied with unjust censures of his moral character. M. Saurin met with zealous defenders, as well as violent opponents, and after he had given such a declaration of his sentiments as was satisfactory to the Protestant churches, the synods decided the dispute in his favour. *Moreri. Nouv. Dict. Hist. Robinson's Memoirs of M. Saurin, prefixed to the 1st Vol. of his Sermons.* — M.

SAURIN, JOSEPH, a celebrated French mathematician, was born at Courtaison in the principality of Orange, in the year 1659. He

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had for his first preceptor his own father, a Protestant minister at Grenoble, of a very studious disposition, under whose able instructions he made a rapid progress in acquiring the learned languages. At what seminary he prosecuted his academical studies does not appear, but we learn that at a very early age he was admitted to the ministry at Eure in Dauphiny. Here he gave offence to the Catholics by the freedom of his language in one of his sermons, and narrowly escaped the effects of their persecuting fury, by quitting the kingdom and retiring to Geneva, in the year 1683. From this city he went to Bern, where he was favourably received, and appointed pastor of the church of Bercher, in the bailiwick of Yverdun. At this time subscription to a formulary of doctrine was required in Switzerland from all French refugee ministers. M. Saurin entertained some scruples against submitting to this requisition. However, under the sanction of an aged minister, rector of the academy at Lausanne, and highly respected in that country, he was suffered to sign the formulary in private, with such modifications as then satisfied his own mind. Being peaceably settled on his living, he married a lady of an ancient and noble family in the Pays de Vaux, when he was 26 or 27 years of age. Afterwards, his former scruples reviving, he ventured to preach against some of the doctrines in the formulary, and by so doing raised a storm among the neighbouring divines which threatened his personal safety. In these circumstances, he withdrew to Holland, with a secret determination to renounce the Protestant communion, and to embrace that of Rome. Having informed the celebrated Bossuet, Bishop of Meaux, of his intention, he was encouraged by that prelate to visit him at one of his country houses, and made his abjuration before him in the year 1690. This change in his religious profession was concealed, till he could have an opportunity of withdrawing his wife from Switzerland; but in accomplishing that object, they were both arrested on the frontiers. By the powerful interposition of Lewis XIV., however, at the instance of the Bishop of Meaux, they soon regained their liberty. M. Saurin's renunciation of the creed in which he had been educated, was suspected by many who knew him not to have been occasioned so much by serious conviction, as by disgust at the treatment which he met with from the Swiss clergy, a desire of protection, and an inclination to cultivate the study of the

sciences at Paris. Be the truth as it may, he fixed his residence at that city under the most flattering auspices, and was introduced by M. Bossuet to the King, who took much notice of him, and granted him a pension. Being now on a scene and in circumstances which enabled him to give free scope to the natural bent of his genius, he devoted himself to mathematical studies with extraordinary ardour and success, and gained high reputation from the important papers which from time to time he contributed to the *Journal des Savans*, and the *Memoires of the Academy of Sciences*. In the year 1707, he was admitted a member of the academy, in the quality of geometrician. Some years afterwards he was involved in a dispute with the poet Rousseau, on the subject of some violent satirical songs, which caused him much trouble, and a temporary imprisonment; but an arret of the parliament in 1712 decided the affair in his favour, and banished his antagonist from the kingdom. The remainder of his days was passed in the undisturbed cultivation of his favourite pursuits. He died of a lethargic fever in 1737, at the age of 78. His character was lively and impetuous, possessing a considerable degree of that noble independence and loftiness of manner, which is apt to be mistaken for haughtiness or insolence. Hence his memory was attacked after his death, as his reputation had been during his life; and it was even said that he had been guilty of crimes by his own confession, which ought to have been punished with death. Among others, Voltaire stepped forwards in his defence; but he surely proved a singular and unfortunate apologist for his character when he insinuated, as he has done, that our geometrician sacrificed his religion to his interest. Saurin's mathematical and philosophical papers in the *Memoires of the Academy of Sciences*, are to be found in the vols. for the years 1709, 1710, 1713, 1716, 1718, 1720, 1722, 1723, 1725, and 1727. *Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.—M.*

SAURIN, BERNARD-JOSEPH, a dramatic writer, son of Saurin the geometrician, was one of the numerous deserters to polite literature from the law, in which he had taken his degrees. His tragedy of "Spartacus," acted at Paris in 1760, raised him to reputation. It was followed by a comedy in prose, entitled "Mœurs du Temps," in which he painted the ridiculous traits of the manners of his time like one who had observed them in the superior circles, to which, in fact, he was admitted. Some of his other pieces were "Blanche et Richard," imitated from Thom-

son's Eleonora; "Beverley," from the gamester; "L'Anglomane;" and "Le Marriage de Julie." He also wrote various pieces of poetry; and a number of "Couplets bacchiques," which are gay and ingenious. Saurin, who was somewhat petulant in his youth, was matured by age into agreeable vivacity, and appears to have been well received in the best company. He was intimate with Montesquieu, Voltaire, and Helvetius, the latter of whom gave him a pension of a thousand crowns, and upon his marriage presented him with a sum equivalent to the capital of that annuity. He preserved the vigour of his imagination to the close of his life, which terminated at Paris in 1781. He was a member of the French Academy. The "Theatre de Saurin" was printed in 1783, in 2 vols. 8vo. His bacchanalian songs have been inserted in several collections. *Nouv. Dict. Hist.—A.*

SAUSSAY, ANDREW DU, a French prelate and ecclesiastical writer in the 17th century, was born at Paris about the year 1595. He was made doctor of laws, and of divinity, and in 1625 obtained the living of St. Leu in his native city. Afterwards he became official and grand vicar of the diocese. By several small pieces which he wrote on subjects connected with ecclesiastical history, he acquired the notice and esteem of King Lewis XIII., who appointed him as his preacher in ordinary. At the desire of that monarch he undertook the composition of a voluminous work, which employed him during ten years, and was published in 1637, under the title of "Martyrologium Gallicanum," &c., in 2 vols. folio. It is a work which displays much erudition, but little critical discernment, and less correctness. It also abounds in legendary tales, narrated in a most affected style. However, it suited the taste of Lewis XIII., who promoted the author to the bishoprick of Toul, in the year 1649. As a prelate, he discharged his duty in a very zealous and honourable manner, and was in a considerable degree successful in correcting the evils, in respect to morals, which had accumulated in a diocese that had not been visited by its pastors for nearly twenty years. He died at Paris in 1675, at the age of 80. Besides the work already mentioned, he was the author of "Insignis Libri de Scriptoribus ecclesiasticis emihentissimi Cardinalis Bellarmini Continuatio, ab Anno 1500, in quo desinit, ad Annum 1600, quo incipit sequentis Sæculi Exordium," 1665; and numerous other pieces, the titles of which are not to be found in *Moreri* or the *Nouv. Dict. Hist.—M.*

SAUSSURE, HORACE BENEDICT DE, an eminent natural philosopher, born at Geneva in 1740, was the son of Nicholas de Saussure, a member of the council of two hundred, known by his works on agriculture. From his father and other distinguished naturalists and philosophers who adorned his native place, Horace early imbibed great ardour for the study of nature, and he made so rapid a progress, that at the age of 22 he obtained the professorship of philosophy at Geneva, which he held for 25 years with high reputation. In this post he taught, alternately with another professor, both physics and logic; and in the latter of these sciences, as well as the former, he followed a kind of experimental plan, founding his course upon preliminary observations on the impressions received from the organs of sense. The vacations from his public duty were employed in travels, all of which had instruction for their object. He twice visited France, for the first time, to examine the extinct volcanoes in the Vivarais, Forez, and Auvergne, for the second, to study the principles of Montgolfier's aerostatic machine. He also visited Holland and England, and in the latter country became acquainted with the celebrated Franklin. The structure and elevation of mountains were especial objects of his enquiries; and upon a journey to Italy he carefully examined the curious iron mines of Elba, ascended Vesuvius with Sir W. Hamilton, and measured the height of Etna. Botany likewise was one of his pursuits, and he discovered several new species of lichens, and two kinds of tremella having an oscillatory motion. He had at an earlier period made public some observations on the cortical substance of leaves and corollæ. In a correspondence with Spallanzani he communicated to him several observations on infusory animalcules, proving that they follow the law of polypes in their reproduction. His ingenuity was displayed in the invention of several delicate and curious instruments for philosophical observations; of which were a *cyanometer*, to ascertain the degree of blue in the sky; an *anemometer*; an *electrometer*; an instrument to detect the presence of iron in minerals; another to determine the force of magnetism; a *heliothermometer*; and a hair *hygrometer*, reckoned the most ingenious of all his inventions.

It was, however, principally as an explorer of mountains that Saussure rendered his name celebrated. Following the traces of some English travellers in 1760 to the glaciers of Chamouni, he not only visited those parts, but

took the resolution of making annual journeys in the Alps, till he had pursued their chains in every direction. In 1779 he had crossed them 14 times in eight different tracts. Mont Blanc in Savoy, to which all the neighbouring summits seem to incline as their common centre, was the great object of his enterprize; and after Doctor Pacard, with the noted guide James Balmat, had reached it in 1786, he penetrated, in the August of the following year, to its summit, upon which he remained long enough to ascertain its height by barometrical observations. In 1788, Saussure with his eldest son encamped for 17 days on the col du Geant, employed in exact and interesting observations, both meteorological and geological. In these branches of knowledge he was confessedly one of the greatest proficient in Europe, and his numerous writings on these and other scientific subjects gave him admission to the principal learned societies in different countries. He was visited by all the eminent and illustrious travellers who passed through Geneva, whom he instructed by his conversation, and gratified with the view of a cabinet rich in the natural products which he had collected during his frequent travels. He was regarded as one of the most considerable members of his little republic, in which he founded a society of arts, and promoted every exertion for the advancement of the public prosperity. When Geneva was united to the French republic, he was made a deputy to the National Assembly. But this revolution in its destructive course swept away the greatest part of his fortune, and its political storms ruined his peace of mind. He sunk under these evils, and was carried off by a paralytic seizure in January 1798, at the age of 58. Among the most important works of this writer are his "*Essais sur l'Hygrometre*," 1783, 4to., replete with new and accurate observations in meteorology; and his "*Voyages dans les Alpes*," 4 vols. 4to., 1779, 1786, 1796, which, besides the geological and other physical matter forming their leading topics, contain many interesting particulars of the manners and occupations of the inhabitants of those mountainous regions, and of his own adventures in exploring them. He enriched the journals of the societies of which he was a member with many valuable memoirs, among which one of the most practically useful is that on the employment of the blow-pipe in mineralogical researches, inserted in the "*Journal de Physique*," An. 3. *Sensibler.* *Nouv. Dict. Hist.* — A.

SAUVAGE, See FERUS, JOHN.

SAUVAGES, FRANCIS BOISSIER DE, an eminent physician, born at Alais in Lower Languedoc in 1706, was the son of Francis Boissier, Lord of Sauvages, formerly a captain in the army. After a preliminary education at Alais, in which he was more indebted to his own application than to the lessons of his masters, he went in 1722 to Montpellier, where he entered upon a course of medical study, at the same time not neglecting the mathematical sciences. He was admitted to the degree of doctor in 1726, on which occasion he maintained a thesis on the question "Whether love is curable by medicinal drugs." The subject attracted attention, and for some time the young graduate was distinguished by the name of the Love Doctor; an appellation which he further merited by a number of poems on amorous topics which were inserted in the "Mércures" of the time. More serious subjects, however, engaged his attention; and in 1730 he visited Paris for the professional improvement which that capital afforded. It was there that he formed the plan of an arrangement of diseases according to the botanical method of classes, genera, and species, which he communicated to Boerhaave, who was pleased with the idea, though he did not dissemble the difficulties of execution; and in 1732 he published a sketch of this design, under the title of "*Nouvelles Classes des Maladies dans un Ordre semblable à celui des Botanistes*," &c. After his return to Montpellier he obtained in 1734 the survivorship of a medical chair in the University, of which he soon began to perform the duties. He studied with great ardour, made experiments, and attended with assiduity upon the patients who offered, and who were at first in small number, as he did not possess the art of giving himself consequence, and always had more of the air of the closet than of the world. He opposed with ardour the medical theories then prevalent in that school, and adopted that of Stahl concerning the agency of the soul upon the body in health and disease, together with the mathematical or geometrical principles employed to illustrate the phenomena of the corporeal functions. One of the first works in which he displayed his opinions was his "*Theoria Febris*" published in 1738. His reputation was soon extended by his writings and lectures; and in 1740 he was nominated demonstrator of botany in the royal garden of Montpellier. In 1744, having learned the English language, he gave a translation of Hales's "*Hæmastatics*," to which he added a commentary, and his dissertation on fever, and

another on inflammation. He appeared as a botanical writer in 1751, when he published "*Methodus Foliorum*," &c., 8vo., in which he gave an arrangement of the Flora Montepeliensis according to the leaves. In the following year he obtained the brevet of professor royal of botany. A number of dissertations and other works continued to issue from his pen, of which the most important, and that by which his name will probably be preserved, is his "*Pathologia Methodica*," entitled in its complete state "*Nosologia Methodica, sistens Morborum Classes, Genera, et Species, juxta Sydenhami mentem, et Botanicorum ordinem*," 5 vols. 8vo., 1763, and since his death in 2 vols. 4to., 1768. The classification of diseases according to their obvious symptoms, selecting the most important for the larger divisions, and the most peculiar for the specific distinctions, is regarded as a great improvement in nosology, since it leads to an easy and precise identification, not depending upon any theoretical notions of cause, and applicable to any system. Its fault is the temptation it offers to multiply diseases by forming new species from trifling circumstances of no consequence in practice; and Sauvages himself went to great excess in this point, and besides, blended some of his theories in the formation of his classes. It is, however, a performance of great value, and was much admired (as might be expected) by Linnæus, who made it the basis of his medical lectures, and formed a nosology of his own on the same plan. After a life spent in assiduous attention to his duties as a physician and a professor, and to the promotion of scientific improvement by his writings and experiments, Sauvages died in 1767, the 61st year of his age. His manners were simple and unaffected, and he was beloved by his pupils, to whom he freely communicated his knowledge. His reputation had procured him an accumulation of literary honours, and he was a member of the Royal Societies of Montpellier, London, Upsal, and Stockholm, of the Academy Naturæ Curiosorum, and the Institute of Bologna. He was married, and left two sons and four daughters. *Eloge by M. de Ratte. Halleri Bibl. Anat. & Botan.* — A.

SAUVEUR, JOSEPH, an eminent French mathematician in the 17th and early part of the 18th century, was born at La Fleche, in the year 1653. Till he was seven years old he was entirely dumb; and even then the organs of speech were not so effectually disengaged, but that he was ever afterwards

obliged to speak slowly, and with difficulty. In very early years he discovered a great turn for mechanics, and constructed little mills, water-works, and other machines. He was sent to the College of the Jesuits for instruction in the classics and belles-lettres; but these branches of literature had no charms for him, whose delight was in reading books of arithmetic and geometry. He was designed by his family for the church, and sent to Paris, in 1670, to study philosophy and divinity, where he was supported by an uncle, a canon of Tournus. To these new departments of learning, however, he devoted but very little attention; while in one month he made himself master of the first six books of Euclid, without the aid of a tutor, and entered on other parts of the mathematics, for the study of which he felt a predominant bias. While he cultivated this science with the utmost ardour, he assiduously attended the conferences of M. Rohault, and went through a course of anatomy and botany. Having been introduced to M. Bossuet, then Bishop of Condom, he was advised by that prelate, on account of the impediment in his speech, to give up all thoughts of the ecclesiastical profession, and to engage in that of medicine. When he found that his uncle, on whom he depended for support, was utterly averse from such a design, he determined to devote himself entirely to his favourite science, and to acquire a perfect acquaintance with it, that he might render himself independent by teaching it to others. In this object he completely succeeded, and that so speedily, that at the age of 23 he had become a fashionable preceptor in mathematics, and had Prince Eugene for his pupil. He had not yet read the geometry of Des Cartes; but a foreigner of the first quality desiring to be taught it, he made himself master of it in an inconceivably short space of time. In 1678, basset being a fashionable game at cards, the Marquis of Dangeau applied to him for some calculations relating to it; which gave such satisfaction, that Sauveur had the honour to explain them to the King and Queen, and afterwards calculations for other games. In 1680, he was chosen to teach the mathematics to the pages of the Dauphiness; and in the following year he went to Chantilly with M. Mariot, to make experiments upon the waters at that palace, by which he gained much applause, and the approbation of the Prince of Condé, who frequently had recourse to his abilities, and bestowed on him many marks of favour. In 1686, he was ap-

pointed mathematical professor in the royal college.

During his visits to Chantilly, M. Sauveur conceived the design of writing a treatise on fortification; and in order to combine theory with practice, in 1691 he went to the siege of Mons, and spent every day in the trenches. After the siege was over he visited with the same view all the strong towns in Flanders; and on his return was made mathematician in ordinary to the court, with a pension for life. In 1696, he was admitted a member of the Academy of Sciences, where he was held in high esteem by his associates. Upon the promotion of M. Vauban to be a marshal of France in 1703, and his proceeding to join the army of Marshal Berwick upon the Rhine, M. Sauveur was on his recommendation nominated by the King his successor in the office of examiner of the engineers, with a pension, which he enjoyed till his death in 1716, at the age of 63. He was twice married, and had children by both wives; and by the last a son, who like himself was dumb for the first seven years of his life. Previously to his first connection he took a very singular precaution: for he would not see the lady whom he was to address, before he had fully settled the marriage articles, and had them drawn up in a proper form by a notary, lest he should be so captivated by her person, as not to be sufficiently master of himself to settle them afterwards. This was acting like a true mathematician, who always proceeds by rule and line, and makes his calculations when his head is cool. He was of a kind, obliging disposition, and of a sweet, uniform, and unaffected temper; and notwithstanding that his fame was pretty generally spread abroad, he preserved his humble deportment, and original simplicity of manners. He used to say, that what one man could accomplish in mathematics, another might do also, if he chose it. An extraordinary feature in his character yet remains to be noticed, viz. that though he had neither musical voice nor ear, yet he closely studied the science of music, of which he had composed an entirely new system. And though he was obliged to borrow the voices and ears of others, yet he amply repaid them with such demonstrations as were unknown to former musicians. He also introduced a new diction in music, more appropriate and extensive. He invented a new doctrine of sounds; and he was the first who discovered, by theory and experiment, the velocity of musical strings, and the spaces which they describe in their vibrations, under all cir-

cumstances of tension and dimensions. He first invented for this purpose the monochord and the echometer. In short, he pursued his researches even to the music of the ancient Greeks and Romans, and to that of the Turks and Persians; so jealous was he, lest any thing should escape him in the science of sounds. His writings on geometrical, mathematical, philosophical, and musical subjects, are all inserted in the volumes of the *Memoires of the Academy of Sciences*, from 1700 to 1716. *Moreri. Nouv. Dict. Hist. Martin's Biog. Phil. Hut-ton's Math. Dict.*—M.

SAVAGE, RICHARD, a miscellaneous writer, chiefly remarkable for the singularity of his fortune and adventures, was the issue of an adulterous connection between Anne, Countess of Macclesfield, and Richard Savage, Earl of Rivers. He was born in January 1697-8, and his mother being soon after separated from her husband by act of parliament, Earl Rivers took upon himself the care of him, as his illegitimate child. But his mother, from the moment of his birth, seems to have regarded him as an object of abhorrence, and to her cruel and unnatural conduct is originally to be attributed that series of misfortune which persecuted poor Savage from his cradle to his grave. She immediately placed him at nurse with a poor woman, whom she directed to educate him as her own, and to keep him entirely ignorant of his real parentage. He would soon have been devoted to total neglect, had not Lady Mason, mother to Lady Macclesfield, paid some attention to him; and by her direction he was sent to a grammar-school at St. Albans, where he passed under the name of his nurse. Whilst he was in this situation, Earl Rivers, being attacked with a mortal disease, wished to make a provision in his will for his natural children, of whom he had several; and sending to Lady Macclesfield to make enquiry after this Richard, he was informed by her that he was dead: the bequest of 6000*l.* intended for him, consequently, went to another. This unheard-of wickedness in a mother in depriving her child of a means of support, with no benefit to herself, seemed to Mr. Boswell (*Life of Johnson*) so incredible, that he was inclined to believe that the boy then passing for the nurse's son was really such, and that his after-appearance as the son of Earl Rivers was an imposition. As, however, there can be no doubt that the lady displayed a rooted aversion to her child from its birth, and was a very abandoned woman, there seems no reason to discredit the story as it is

commonly related. Thus thrown down to the lowest ranks in society, nothing better was thought of for him than to place him with a shoe-maker in Holborn, in order to learn that mechanic trade. About this time, however, his supposed mother died; and in searching her boxes, Savage found some of Lady Mason's letters to her, which unravelled the mystery of his birth, of which he had hitherto no suspicion. The discovery naturally excited in him a disgust to his intended humble employment, and it was now his object to rouse, if possible, the tenderness of his mother, who was become the wife of Colonel Brett. Every effort of this kind, however, was repulsed with the most unfeeling harshness; and the poor youth, unable to gain admittance to her house, was accustomed to walk before the door in dark evenings, in the hope that he might gain an unobserved view of her as she crossed her apartment with a candle. Having once found her door open, he ventured to enter it, and walk up stairs in hopes of procuring an interview; but this detestable mother no sooner perceived him, than she called the servants to drive out of doors a villain who had an intention of murdering her.

Being now destitute of regular support, and feeling a propensity to literary pursuits, he resolved to become an author. The Bangorian controversy was at this time a popular topic, and he made an attack upon Bishop Hoadly in verse—it could scarcely be poetry. He then turned to the stage, and wrote two pieces taken from Spanish comedies, which had no other success than that of giving him an introduction to Steele and Wilks, both of whom befriended him; but having offended the former by ridiculing him behind his back, he lost his protection. Mrs. Oldfield, the actress, likewise displayed her generosity by some liberal donations to him, though she is said so much to have disliked his manners and conversation as never to admit him into her house. These temporary supplies afforded him but a precarious support, and he attempted to improve his circumstances by writing a tragedy. During the composition of it he was so destitute of a home, that he used to study his speeches in the streets and fields, and write them with pen and ink borrowed in a shop, upon scraps of paper picked up casually. Thus was produced his "*Sir Thomas Overbury*," which, after the corrections of Cibber and Aaron Hill, was brought out at Drury-lane in 1723. It had little success, and has disappeared from the stage. Savage himself performed the part of Overbury,

but in a manner that proved him totally unqualified for the theatre; and he was ever after ashamed of having thus exposed himself. He next published by subscription a volume of "Miscellany Poems," to which he prefixed an account of the treatment he had experienced from his mother, written in a strain of humorous sarcasm. His case was now generally known, and he was rising in reputation, when an incident happened that plunged him into the deepest distress. Rambling late in the streets with two companions, in November 1727, they entered a house of entertainment from which a company was just about to depart. One of Savage's associates picked a quarrel with the party; swords were drawn, and a Mr. Sinclair was run through the body. It appeared in evidence that Savage was the perpetrator, and that he stabbed the man when he was not in a posture of defence. He also wounded a maid-servant who attempted to stop him. Being apprehended for the murder, he was tried before the tremendous Judge Page, convicted and condemned; and though the witnesses against him were exceptionable characters, there seems no reason to doubt of his having committed the fact. Powerful intercession was, however, made in his favour at court; which it is said, his mother alone attempted to thwart, by prejudicing the Queen with her calumny of his design to murder her when he entered her house as before mentioned. The Countess of Hertford at length took up his cause, and he received the royal pardon.

Being set at liberty, but destitute of means of subsistence, he declared open war against his unnatural mother, and by threatening her with lampoons and satires endeavoured to extort a pension from her. He was so far successful, that her nephew, Lord Tyrconnel, in order to silence him, took Savage into his family, treated him as a companion, and gave him an allowance of 200*l.* a year. But he was not formed to bear prosperity, or submit to the decencies of regular life. His noble though ignominious birth had inspired him with the pride of descent, and the homage paid to his parts had made him vain; whilst habits of licentiousness and riot had unfitted him for sober society, and extinguished shame. Lord Tyrconnel soon found reason to complain of him for bringing improper company into his house, getting drunk with them, and pawning the books he had given him. Savage recriminated, and a violent quarrel ensued between them, which ended in Savage's exclusion. On first tasting this nobleman's bounty he had ad-

dressed to him his longest poem "The Wanderer;" and after their parting, conceiving himself now at liberty to satirize his mother, he inscribed to her a poem entitled "The Bastard," one of his most vigorous efforts, to which its subject gave great temporary popularity. It is not worth while minutely to follow the literary career of an author who wrote for the exigencies of the day, and never rose above mediocrity. His most persevering exertion was in the capacity of volunteer laureat to the Queen, an office he took up after he had failed of obtaining the real laureatship vacant on the death of Eusden. His annual dole of incense on Her Majesty's birth day was graciously accepted, and he was rewarded with a pension of 50*l.* a-year as long as the Queen survived. In the meantime he lived in perpetual alternations of low debauch and extreme penury, often without a meal or a lodging, a forlorn rambler about the streets, sleeping in a night-cellar or on a bulk. It was at this period that he contracted an intimacy with a person of extremely different character, the afterwards celebrated Dr. Johnson, then come up to the metropolis as a literary adventurer. This rustic philosopher seems to have been captivated by a politeness of manner and elegance of conversation in Savage which were new to him, and atoned for his moral defects. He frequently accompanied him in his nocturnal rambles, and made him a subject of close observation, whence he derived matter for that life of Savage which is among his most admired performances.

After the death of the Queen, her laureat's distresses became so urgent that a subscription was raised to enable him to live in retirement in Wales. Pope was a considerable contributor to this bounty, of which it was an implied condition that he should no longer aim at distinction of any kind—a presumption that his literary talents were not regarded as considerable even by those who were inclined to favour him. Savage, after some time spent at Bristol, where he so much ingratiated himself with the principal inhabitants that he was treated by them with great attention, arrived at Swansea. He spent about a year in that place, secretly employed in writing another tragedy on the story of Overbury, which he designed to bring on the London theatre. From the insolence with which he behaved to his subscribers, many of the subscriptions were withdrawn, and he resolved to return to the metropolis, and push again for fame. He left Swansea for Bristol, where he was received

with the same kindness as before ; but his irregularities and importunities at length tired out his admirers ; he was no longer invited to their houses, and having contracted some petty debts, he was thrown into prison. Even in this condition his characteristic haughtiness and self-consequence did not forsake him ; and though he had all his life been in the practice of mean artifices to raise money, he rejected with scorn offers of assistance in which he found any thing offensive to his pride. The same disposition destroyed all feelings of gratitude, since he thought no favours beyond his merits, and considered all former obligations as cancelled by subsequent refusals. Thus, forgetting the past kindnesses shown him by his Bristol friends, he employed some of his prison hours in writing a bitter satire on that city, entitled " London and Bristol delineated." He had been six months in confinement, treated with singular humanity by the keeper, when he received a letter from Pope charging him with an instance of atrocious ingratitude. He wrote an answer solemnly declaring his innocence, but seemed much affected with the accusation ; and a few days afterwards he was seized with a nervous fever, under which he sunk in August 1743, at the age of 46. The humane gaoler was at the expence of his burial.

Thus died this unhappy man, whose hard fate deserves compassion, though there was little in him either amiable or respectable. He was, however, generous to fellow sufferers from indigence, when he had any thing to bestow ; and his equanimity under distress might demand praise, had it not been attended with total want of moral feelings. As a poet, his works may be considered as consigned to oblivion, though they were admitted into the collection called Johnson's, probably in order to introduce his admired and already written life of the author. That life, however, is of a length very disproportioned to the rest ; and it may be presumed that the writer would have given a different estimate of the moral and literary merits of his subject, had he judged of them at a later period, and without the partiality of an acquaintance. *Johnson's Life of Savage. Anderson's Poets.*—A.

SAVARON, JOHN, a learned and patriotic magistrate of the 16th and 17th centuries, was descended from a good family of Clermont in Auvergne, and became president and lieutenant-general in the seneschaley and presidial court of Clermont. He was present in the states-general of 1614 as deputy from the tiers-

etat of the province of Auvergne, and defended the rights of his order with great eloquence and firmness. On a conference with the order of nobility he gave so much offence to that body by the freedom of his harangues, that it was thought necessary to assign him a guard. He afterwards supported with great ability the honorary privileges of the magistrates of his presidency against the chapter of Clermont, in a pleading before the parliament of Paris. He died at a very advanced age in 1622. Savaron was the author of many works, of which the principal are " Sidonii Apollinaris Opera," with notes and commentaries, of which the 3rd and most complete edition is in 1609, 4to. ; " Origine de Clermont," 1607, 8vo. ; " Traité contre les Duels ;" " Traité de la Souveraineté du Roi et de son Royaume," 1615 ; in this, and in a subsequent treatise on the same subject, Savaron maintained the independence of the crown of France on all other power, temporal or spiritual, and the unlawfulness of dispensing its subjects from their oaths of allegiance : " Chronologie des Etats-generaux : " the chief purpose of this work is to prove that the tiers-etat has always made a constituent part of the states-general. *Moreri. Nouv. Dict. Hist.*—A.

SAVARY, JAMES, a commercial writer, born in 1622 at Doué in Anjou, acquired a considerable fortune by trade at Paris, and in 1658 procured the place of one of the royal secretaries. His great reputation for commercial knowledge caused him to be frequently employed in arbitrations ; and in 1670 he was engaged in the compilation of the Code Marchand which appeared in the following year. He published in 1675 a work entitled " Le parfait Negociant," of which there were eight editions, besides translations into several modern languages. The last edition, in 2 vols. 4to., contains his " Avis et Conseils sur les plus importantes Matieres de Commerce." This estimable author died in 1690. *Moreri.*—A.

SAVARY DES BRULONS, JAMES, son of the preceding, was appointed by the minister Louvois inspector-general of the customs in Paris. In this situation he began to make a collection of all the words which have a relation to trade and manufactures, with their proper explanation ; and to these he subsequently added all the commercial ordinances and regulations in France and other countries. This became the basis of a dictionary of commerce, in which he was many years engaged, in conjunction with his brother PHILEMON-

LOUIS, a priest and canon at Paris. Before the work was finished, Savary des Brulons died in 1716, at the age of 56. Under the inspection of his brother the "*Dictionnaire universel de Commerce*," 2 vols. folio appeared in 1723. A supplemental volume was published in 1730; and a new edition of the whole was given in 1748 in 3 vols. folio. Savary's Dictionary of Commerce is regarded as a very useful compilation for the time, notwithstanding some inaccuracies. *Moreri. Nouv. Dict. Hist.* — A.

SAVARY——, a lively and entertaining traveller, born at Vitré in Britany, received his education at Rennes; and in 1776, being in an early period of life, visited Egypt, where he resided for three years, employed in the study of the Arabic language, and of the antiquities and manners of the country. He then spent 18 months in a tour among the islands of the Archipelago, and returned to France at the close of 1780. The first fruit of his Oriental studies was a translation of the Koran into French, with an abridged life of Mahomet, published in 1783, 2 vols. 8vo. From his version, which is esteemed faithful and elegant, he extracted a "*Recueil de plus pures Maximes du Coran*." His "*Lettres sur l'Egypte*," 3 vols. 8vo., 1785, were read with great avidity, both in France and in other countries, on account of their liveliness of description and remark, and the abundance of curious particulars relative to the ancient and modern state of that country. There is, indeed, much of the flourish of a juvenile author in the work; and the more accurate Volney, with other later observers, have pointed out several errors in it, and convicted him of exaggeration in his agreeable pictures of the scenery and inhabitants of Egypt. The success of this publication encouraged him to prepare for the press his "*Lettres sur la Grece*," which however did not appear till after his death. He was cut off in the prime of youth by a disease of the liver, in Feb. 1788, much regretted by the few with whom he was connected, for his agreeable conversation and social virtues. *Nouv. Dict. Hist.* — A.

SAVILE, SIR HENRY, an eminent scholar and promoter of letters, was born of a good family at Over-Bradley near Halifax in 1549. He was admitted of Merton College, Oxford, where he distinguished himself for his classical and mathematical knowledge. He was elected a fellow of his college, and in 1570 proceeded to the degree of M. A., after which he for sometime read a voluntary mathematical lecture in the University. He served as proctor for

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two years, and then made a tour to the continent, in which he acquired several foreign languages, and improved his knowledge of the world. Returning an accomplished gentleman, he was appointed preceptor in the Greek language to Queen Elizabeth. In 1581 he published a translation of the four first books of Tacitus, with the life of Agricola, accompanied with notes, which were afterwards translated into Latin by Gruter, and published at Amsterdam. This version is creditably executed for the time, though not without many mistakes. He was elected warden of Merton College in 1585, which office he held for 36 years, to the great advantage of that society. In 1596 he enriched the literature of his country by publishing a collection of the best of its ancient historians and chroniclers, to which he subjoined chronological tables of the kings and bishops of England from the time of Julius Cæsar to William I. His high reputation, and the favour of the Queen, caused him to be nominated provost of Eton College in 1596. When James came to the crown, he would willingly, from his regard to learning, have promoted Mr. Savile to a higher station, but the honour of knighthood was the only advancement he chose to accept. His son dying about this time, and his hopes of raising a family being frustrated, the encouragement of literature was the object to which he thenceforth devoted his time and fortune. He set up a Greek press at Eton, from which, at the expence of 8000l., after the labour of several years, he sent forth an edition of all "*Chrysostom's Works*," in 8 vols. folio, 1613, with annotations of his own, and of several other learned men; which is regarded as one of the most elegant and correct Greek books that English typography can boast. From the same press also proceeded an edition of "*Xenophon's Cyropædia*," and of "*Nazianzen's Steliteutici*," and a book of Archbishop Bradwardin's against Pelagianism. He was a magnificent benefactor to the University of Oxford, in which, besides various other donations, he founded in 1619 two professorships, one of geometry, the other of astronomy, each endowed with a salary of 180l. per annum, a liberal stipend at that period. This meritorious person died at Eton in February 1621-2, at the age of 72, and a sumptuous monument was erected to his memory in the church of Merton College. *Biogr. Britan.* — A.

SAVONAROLA, GIROLAMO (JEROM), a celebrated monk, was born at Ferrara in 1452. He was the grandson of an eminent physician who

had removed thither from Padua, and who, with his father, was solicitous to give him a good education. A disposition to fanaticism, however, incited him, at the age of 14, to quit his father's house, and repair to Bologna, where he put on the Dominican habit. Some years after, he mounted the pulpit at Florence, but with such indifferent success, that he determined to enter upon a different career. The reputation he had acquired for learning and talents caused him to be invited, in 1489, by Lorenzo de' Medici to return to Florence; when he resumed the function of a preacher, and with a result so different from that of his former attempt, that the great church of St. Mark was not able to contain the crowds which resorted to his sermons. By pretensions to superior sanctity, and a fervid and overpowering eloquence, he hurried along the feelings of the audience, and gained a wonderful ascendancy over the minds of the Florentines. This success encouraged him to assume a prophetic tone, and to take for his topics the necessary reforms in the church, and the disasters impending over Italy. Thus while the multitude regarded him as a man inspired, some ridiculed him as a fanatic, or shunned him as an impostor. He now began to detach himself from his patron Lorenzo, and to decry his character, and predict his fall. Being made prior of St. Mark, he refused to pay the customary visit to that head of the republic; and when Lorenzo came to St. Mark's, Savonarola avoided his presence. Lorenzo was often urged to take measures against him; but either his own natural lenity, or a secret reverence for his character, induced him to tolerate his hostility. When Lorenzo lay on his death-bed, in 1492, the monk obtained admission to him, and spoke to him with the authority of his function, and Lorenzo meekly answered his questions, and requested his benediction.

After the decease of Lorenzo, and the expulsion of his son Piero, Savonarola took a leading part in the political concerns of Florence, and headed the body of citizens who aimed at the establishment of a popular constitution. He affirmed that he was divinely authorized to declare that the legislative power ought to be extended to the citizens at large, that he himself had been the ambassador of the Florentines to heaven, and that Christ had condescended to be their peculiar King. In consequence, the newly-elected magistrates abdicated their offices, and the legislative authority was vested in a council of the citizens, and

in a body called the select council, elected from the other. Dissentions, however, still prevailed in the republic, and the aristocratical and democratical parties violently opposed each other, the former being the inveterate enemies, and the latter the enthusiastic devotees, of the monk. It was not enough for the ardent character of Savonarola to reform the state of Florence; the abuses of the court of Rome were frequent subjects of his invectives, and it is confessed that he had no want of matter in the pontificate of Alexander VI. He wrote (says one of his panegyrists) to the Christian princes, asserting that the church was going to ruin, and that it was their duty to convoke a council, in which he pledged himself to prove that the church was without a head, and that he who sat as such was not a true pontiff, nor worthy of that title, nor even of that of a Christian. Alexander naturally employed the arms with which he was furnished, against such a foe, and launched an excommunication against him, which was solemnly promulgated in the cathedral of Florence. He braved, however, the Vatican thunder, and continued to preach; and the unsuccessful attempt of Piero de' Medici to recover his authority having involved the partisans of that house in ruin, the influence of Savonarola rose higher than ever.

Opposition to him however sprung up from a new quarter. In his reforms at St. Mark's and other convents of his order he had made many enemies among the monks, and especially among the Minor Observantines, who publicly inveighed against him from the pulpit, denominating him a heretic and an excommunicated person. To defend his cause, he procured the assistance of a friar of his own convent, named Fra Domenico da Pescia, who at length, in a fanatical fury, proposed to confirm his master's doctrines by the ordeal of walking through the flames, provided any one of his adversaries would do the like. The challenge was accepted by a Franciscan friar, and a day was appointed for the trial. Savonarola with his champion, at the head of a numerous procession, appeared at the place, and thundered out the psalm "Let the Lord arise and scatter his enemies." The Franciscan came; the flames were kindled; when Savonarola, finding that the adverse party was not to be intimidated, proposed that Domenico should be allowed to carry the host with him into the fire. This was exclaimed against by the whole assembly as an impious and sacrilegious proposal. It was, however, insisted

upon by Domenico, who thereby eluded the ordeal. But the result was fatal to the credit of Savonarola. The populace insulted and turned against him. His enemies, after a sharp conflict, apprehended him, with Domenico and another friar, and dragged them to prison. An assembly of ecclesiastics, directed by two emissaries from Rome, sat in judgment upon them. The resolution and eloquence of Savonarola disconcerted his judges at the first examination; but upon the application of torture, his constancy gave way, and he acknowledged the imposture of his pretending to supernatural powers. He and his companions were condemned to be first strangled and then burnt, and the sentence was put in execution on the 23d of May 1498, before an immense crowd of spectators, a part of whom still venerated him as a saint and martyr, while the rest execrated him as a hypocrite and seducer.

Such were the life and death of this extraordinary person, concerning whom opinions long continued to be at variance, and at this time perhaps are by no means uniform. The friends of reformation, civil and religious, would willingly regard him as a man who had elevated views and good intentions, though perverted by a spirit of fanaticism; and there seems no reason to doubt that he was really a friend to the liberty of Florence, and felt an honest indignation at the profligacy of the court of Rome and the corruption of the Catholic church. At the same time design and artifice appear to have mixed with his enthusiasm, and the character of a leader of a party is as discernible in his conduct as that of a reformer. The great instrument by which he obtained his ascendancy was eloquence; and perhaps no man ever possessed more of that kind which is calculated to operate upon a popular assembly. From a specimen of it given by Tiraboschi, it is found to have been rude, abrupt, and untutored, but filled with those strokes of natural sublimity and pathos, that in the impassioned delivery of his country must have proved irresistible. Several volumes of his sermons have been published, with other works, ascetical, theological, and apologetical, which are now consigned to oblivion. He has likewise had numerous biographers, apologists, and censors, indicating the strong impression made on the public by his actions and unhappy fate. *Tiraboschi. Roscoe's Life of Lorenzo.*—A.

SAXE, MAURICE Count of, a celebrated general, born at Goslar in 1696, was the natural son of Frederic-Augustus I. Elector of

Saxony and King of Poland, by the Countess of Konigsmarck. He was brought up with the electoral prince, and from his infancy displayed an almost exclusive taste for arms. It was with great difficulty that he was taught even to read and write; and the only means of inducing him to attend to his lessons was to promise him some military exercise when they were finished. He served at an early age in the allied army commanded by those great masters of the art of war, Eugene and Marlborough. He was present with the Saxon troops at the siege of Lille in 1708, and at that of Tournay, and the battle of Malplaquet in the following year. On all occasions he exhibited the most determined and enterprising valour, and in the campaign of 1710 he obtained the public eulogies of the allied generals. He accompanied the King of Poland to the siege of Strasburg in 1711, where he so much distinguished himself, that a regiment of cavalry was raised for him, with which he fought against the Swedes at the bloody battle of Gadebusch. Soon after, his mother procured him a marriage with the Countess of Loben, a lady of fortune and beauty, by whom he had one child who died in infancy. Count Saxe, however, was too much attached to licentious pleasures to live happily in a domestic union, and he obtained a divorce in 1721, after which he never married again. In the meantime he was pursuing his military career, and in 1717 he served in Hungary, under Prince Eugene, against the Turks. After the treaties of Utrecht and Passarowitz, having no longer a field for the exercise of his valour, he withdrew to France, for the individuals of which country he had always manifested a predilection, and was fixed in it by a brevet of marshal-de-camp granted to him in 1720 by the Regent Duke of Orleans. He there engaged with ardour in the study of all the branches of mathematics connected with the military art, and in tactical improvements. Having in 1722 obtained the command of a German regiment in the French service, he disciplined it in a new method of exercise invented by himself, the merit of which caused the Chevalier Folard to predict that he would become one of the first generals of his time.

On the death of the Duke of Courland in 1725, Count Saxe was instigated to become a candidate for the succession to that sovereignty, and in the following year he arrived at Mittau. He was secretly favoured by the widow of the late Duke, Anne Iwanowna, niece of the Czar Peter, and afterwards Empress of Russia, who

is said to have been desirous of marrying him. Through her influence he was elected by the states of Courland and Semigallia; but the courts of Russia and Poland opposed this election, and sent troops to expel him. He resisted them with courage and success, till his cause was abandoned by the Duchess-dowager; offended, it is said, by the discovery of an amorous intrigue he was carrying on with one of her ladies. His inconstancy, however, did not shake the attachment of one of his French mistresses, the celebrated actress La Couvreur, who, learning that he was in want of money, pawned her plate and jewels to raise a sum of 40,000 livres, which she sent him. At length, in 1729, he was obliged to give up his project and return to Paris. He there employed himself in cultivating his mind, and in his favourite military studies, of which one of the fruits was a work which he entitled "*Mes Reveries*," full of ingenious and original thoughts on tactical subjects.

In the new war which broke out in 1733 in consequence of the death of the King of Poland, Count Saxe declined the command of the Polish army offered him by his brother, the elector, and joined the French army on the Rhine under the Marshal-duke of Berwick. His brilliant services caused him, in 1734, to be advanced to the rank of lieutenant-general. After a short peace in Europe, the death of the Emperor Charles VI. occasioned a new war, and in 1741 Count Saxe took Prague by escalade, and then reduced Egra. In 1744 he was created a marshal of France, and appointed to the chief command of an army in Flanders. He was at this time in a bad state of health, and being asked how he could venture in so weak a condition to take upon himself such a burden, he replied, "My business is not to live, but to march." In 1745 he gained the famous battle of Fontenoy against the allies, during the heat of which he mounted on horseback, though in such a state of debility that his death was momentarily apprehended. The fruits of this victory were all the principal towns in Flanders, of which Brussels surrendered the last in February 1746. In the campaign of that year he obtained the victory of Roucroux, and was nominated marshal-general of the French armies. The victory of Lawfeldt, with the capture of Bergem op-Zoom and Maestricht by Lowendahl, distinguished the campaigns of 1747 and 1748, which last was followed by the peace of Aix-la-Chapelle; and Marshal Saxe was appointed commandant-general of all the conquests in the Low-countries.

He now retired to his estate of Chambord, given him by the King of France, where he passed his time in the society of men of letters and artists. He only once quitted his retreat to visit the King of Prussia at Berlin, where he was received with the highest honours. His constitution seems never to have recovered the shock it had undergone, for he died in 1750, at the age of 54. In his last illness he said to his physician, Senac, "I have had a fine dream:" such did his life appear to him when about to quit it! Though licentious in his manners, he remained attached to the mode of religion in which he had been educated, which was Lutheranism; and he was interred with great funeral pomp in the principal Lutheran church at Strasburg, where a magnificent mausoleum was erected to his memory. The Queen of France happily said, at his death, "It is a pity we cannot say a *de profundis* for one who has so often made us sing *te Deum*." Marshal Saxe, though ardent and enterprising, was sparing of the lives of his soldiers. He was just to the merit of his officers, zealously displaying their services, and supporting their interest at court. He had a romantic imagination, and formed various projects of ambition, besides that of Courland: among these was a design upon the crown of Corsica, and several plans for settlements in America; and it is even said that he had an idea of collecting the scattered nation of the Jews, and placing himself at their head. His "*Reveries*" have been several times printed: the best edition is that of Paris, 2 vols. 4to., 1757. *Moreri. Nouv. Dict. Hist.* — A.

SAXI, or SASSI, JOSEPH-ANTHONY, an Italian writer in ecclesiastical and civil history, was born at Milan, in the year 1673. He was educated to the ecclesiastical profession, and for some time taught the belles-lettres in his native city. Afterwards he discharged with zeal the duties of a missionary. In 1703, he was admitted doctor of the Ambrosian college at Milan; and eight years afterwards director of that college, and of the valuable library attached to it. He died towards the year 1756. He was the author or editor of various works, among which are, "*The Life of St. John Nepomucene*," 12mo. in Italian; "*Epistola ad Card. Quirinum de Literatura Mediolanensium*," 4to.; "*De Studiis Mediolanensium Antiquis et Novis*," 1729; "*S. Caroli Borromæi Homiliæ, præfatione et Notis J. A. Saxii illustratæ*," 1747, in 5 vols. folio; "*Noctes Vaticanæ, seu Sermones habiti in Academia a S. Carolo Boromæo Romæ in Pa-*

latio Vaticano instituta, cum notis et præfat. J. A. Saxii," folio; " Archiepiscoporum Mediolanensium Series critico-chronologica," 1756, 4to.; " Historia Getarum," by Jornandes, with notes; " The Acts of the Council of Pavia," in the year 876, with notes; " Historia Mediolanensis," by Landulph the Younger, with notes; " Historia rerum Laudensium," by Marena, with notes; together with dissertations, epistles, &c., for the subjects of which we refer to our authority. We only add, that Muratori has inserted the four last articles which we have particularized in his collection of " Rerum Italicarum Scriptor." *Nouv. Dict. Hist.* — M.

SAXO, the oldest of the Danish historians, called GRAMMATICUS, on account of his great learning, was descended from an illustrious family, and born in Seland, but at what time is uncertain. In some works he is styled LONGUS, an epithet which is supposed to have been applied to him in consequence of his stature. Respecting the circumstances of his life very little is known. He was secretary or amanuensis to the celebrated Absolon, Archbishop of Lunden, at whose instigation he wrote the history of his native country, in sixteen books. It begins at Dan the First King of Denmark, who was co-temporary with David, and terminates with the year 1186. Whether he was the Saxo, provost of Roskild, whom Absolon sent to France, and who brought back with him the Abbot William, has not been clearly ascertained. Stephanus maintains that he was the same person; but this opinion is controverted by Sperling, in his notes to Absolon's Testament, and by the learned Gram; while Reimer, in his dissertation "De Vita et Scriptis Saxonis," supports the assertion of Stephanus. Saxo died in 1204 and was buried in the cathedral of Roskild. He collected the materials of his history from the works of the old Danish poets, lapidary inscriptions, the Icelandic chronicles, and the relation of his friend and patron Absolon. He wrote in Latin, and the style, considering the barbarous age in which he flourished, is in general extremely elegant, but rather too poetical for history. Valerius Maximus and Marcianus Capella appear to have been his models; and he intersperses his work with various pieces of poetry, the language of which Gram considers as equal to that of Lucan and Statius. Both Heinsius and Gerard Vossius bestow high encomiums on his style, and Erasmus speaking of it says, "Probo vividum et ardens ingenium, orationem nunquam remissam aut dormitantem; tum miram verborum co-

piam, sententias crebras, et figurarum admirabilem varietatem, ut satis admirari nequeam, unde illa ætate homini Dano tanta vis eloquendi suppetiverit." In regard to the authenticity of the facts, Holberg remarks that the first part which relates to the origin of the Danes and the reigns of the ancient Kings is full of fables, but the last eight books, and particularly those which regard the events of the author's own times, deserve the utmost credit. Professor Nyerup mentions the following editions of Saxo: "Danorum Regum Heroumque Historiæ stilo eleganti a Saxone Grammatico, natione Sialandico conscriptæ, &c. quæ accurata diligentia impressit in inclyta Parrhisiorum Academia Iodocus Badius Ascensius," 1514, fol.; "Saxonis Grammatici Danorum Historiæ Libri XVI., Basiliæ apud Johannem Bebelium," 1534, fol.; "Danica Historia Libris XVI. autore Saxone Grammatico, Francof. ad M. ex officina typographica Andreæ Wecheli," 1576, fol.; "Saxonis Grammatici Historiæ Danicæ Libri XIV.; Stephanus Johannes Stephanus summo studio recognovit, notisque uberioribus illustravit, Soræ; Typis et sumitibus Joachimi Moltkenii Reg. Acad. Hafn. Bibliop," 1644, fol. The learned and valuable notes which accompany this edition, and which contain much information in regard to the northern antiquities, render it indispensably necessary to those who may be desirous of studying Saxo. The latest edition is that of Klotz; "Saxonis Grammatici Historiæ Danicæ Libri XVI. e recensione Stephani Johannis Stephani; cum prolegomenis et lectionis varietate edidit Christ. Adolphus Klotzius," *Lipsiæ*, 1771, 4to. There are also several Danish translations of Saxo, the last of which was published at Copenhagen in quarto in 1752. *G. C. Hamberger's Zuverlässige nachrichten von den vornehmsten Schriftstettern vom Anfange der Welt bis 1500. Historisk-statistisk Skildring af Tilstandlen i Danmark og Norge i ældre og nyere Tider ved Rasmus Nyerup Professor i Litterair-historien og Bibliothekar ved Kiøbenhavn's universitet.* — J.

SCALA, BARTOLOMMEO, an Italian man of letters, was the son of a miller at Colle in Valdella in the Florentine territory. He was born about 1430, and coming to Florence in a state of indigence, applied to learning with so much success, that he attracted the notice of Cosmo de' Medici, who took him into his service. By that patron of letters, and his son Piero, Scala was brought forwards in public life, and at length attained the important offices of chancellor and gonfalonier of the republic, and was enrolled in the senatorian and

equestrian orders. In 1484 he was sent ambassador to Pope Innocent VIII., who honoured him with the knighthood of the golden spur and the title of apostolic secretary. For some reason, however, which is not known, he underwent a public excommunication at Florence, which rendered it necessary for him to return to Rome for absolution. His offices in the state were a source of great wealth, which he expended in an ostentatious manner, having a superb palace in Florence, besides a magnificent villa near it, and appearing in public with a numerous retinue. Though he was not ashamed to acknowledge his mean parentage and original poverty, he spoke of himself in a high style of consequence, which was probably one cause of his quarrel with the celebrated scholar Angelo Politiano. The latter was much his superior in polite literature, and Lorenzo de' Medici frequently put the public dispatches of Scala into the hands of Politiano for the purpose of correcting or recomposing them. This excited Scala's jealousy, who was further offended with the other for aspiring to his beautiful daughter Alessandra. A war of letters arose between them, which, as usual in such contests, produced much mutual abuse. The reputation of Scala, however, does not seem to have been injured, for he continued to live in prosperity, and held his honours till his death in 1497.

Of the literary productions of this writer are "Apologues" which obtained high commendations from Landino and Ficino; "Poems" both in Latin and Italian, some of the former of which are admitted into the collections of select poetry by Italian Latinists; "Orations;" and a "General History of Florence," intended to consist of 20 books, but of which he finished only four, with part of the fifth, brought down to the time of Charles I. King of Naples. These were first printed at Rome in 1677, and were inserted by Burmann in his collection of Italian historians.

ALESSANDRA SCALA, a daughter of Bartolommeo, was equally celebrated for her learning and her beauty. She studied Greek under Lascaris and Chalcondyles, and some of her epigrams in that language are extant, with a Latin letter of her composition. She was the wife of the Greek Marullus, an elegant Latin poet (see his article). *Tiraboschi. Roscoe's Lorenzo de' Medici.*—A.

SCALIGER, JULIUS-CÆSAR. The history of this eminent scholar is rendered obscure by his own vanity in maintaining what is now generally thought an imposture respecting his

origin. According to this fiction, as published by his son Joseph in his epistle "*De Splendore ac Vetustate Gentis Scaligeri*," he was a descendant of the illustrious family of the Scaligers, princes of Verona, and was born in 1484 in the castle of Riva near the source of lake Guarda; was afterwards a page of the Emperor Maximilian, on whom he attended 17 years in peace and war; was then a pensioner of the Duke of Ferrara, studied at Bologna, commanded a troop of horse under the French viceroy at Turin, engaged in the study of physic, and in 1525 accompanied to Agen in France the Bishop of that diocese, one of the Rovere family, and there fixed his abode. This tale obtained credit with several learned men, among whom was De Thou, the friend and admirer of his son Joseph; but it was ridiculed in his own time by Niphus, Scioppius, and others, and seems now to be regarded as in great part or entirely fictitious. In the opinion of Tiraboschi, the most probable account is, that he was the son of Benedetto Bordone, a Paduan by origin, who practised the art of an illuminator at Venice, and who had acquired the surname of DELLA SCALA, either from the sign of his shop, or the district in which it was situated—that to the 42d year of his age, 1525, he passed his time in obscurity at Venice or Padua, studying and practising medicine, and in the meantime published some works under his true name of GIULIO BORDONE,—and that either some offer, or the hope of bettering his condition, then drew him to Agen, where he passed the remainder of his days. He had not yet determined to claim a descent from the illustrious Scaligers when, in 1528, he took out a patent of naturalization from Francis I. under the name of JULIUS CÆSAR DELLA SCALA DE BORDONS, *doctor of physic, a native of Verona in Italy*. He must, however, have appeared with some distinction at Agen, since, in 1529, he obtained for a wife Andietta de Roques, a young woman of a noble and opulent family in that place. From that time he began openly to assert his princely origin, in which, however, he was not supported by any authentic document, or by the recognition of any prince connected with the house of Verona. He made his name more effectually known by various writings, which placed him high among the literary characters of his time, though, from the boastful arrogance displayed in them, they raised him many enemies. He continued to practise physic, by which he accumulated considerable wealth; and from the representations

of his son, he seems to have opened his house to a great number of visitors of all ranks, and to have maintained a dignified station in society. The freedom of his writings caused him to fall under some suspicion as to orthodoxy; but he died like a good Catholic in 1558, his 75th year, and was interred in the Augustine church of Agen.

Julius C. Scaliger was certainly a man of extraordinary endowments, both natural and acquired; and though he is reckoned among the *late learners* (probably, in the belief that he passed his youth in courts and camps) yet few have taken a wider range in science and literature. He had a strong memory and a vigorous understanding, and thought freely, though not always justly. Of his moral qualities, his son dwells particularly upon his strict regard to truth, but this must be understood with an exception of the interests of his vanity. Of his publications, those most connected with his proper profession are "*Exercitationum Exotericarum, Lib. XV. de Subtilitate ad Cardanum*;" Commentaries on Hippocrates "*De Insomniis*;" on "*Theophrastus and Aristotle on Plants*;" and on the latter author's "*History of Animals*," with a Latin translation. As a philologist, he wrote two orations against the "*Ciceronianus*" of Erasmus, in which he treated that great man with much harshness; and an elaborate work on the Latin language, entitled "*De Causis Linguae Latinae, Lib. XVIII.*" 1540, regarded as the first work on that subject written not in a pedantic, but a philosophical method, yet with much useless and subtle distinction. His treatise "*De Arte Poetica*," 1561, fol. gained him great reputation, and was undoubtedly the most learned work of the kind that had hitherto appeared; yet it displays rather the grammarian than the true poetical critic, and contains many instances of singular and dogmatical judgment. His own poems are by no means excellent; and his letters are often obscure and inflated. On the whole, the very high encomiums with which he has been mentioned by Lipsius, Casaubon, Vossius, and others, are not sustained by the opinion of later critics. *Baillet. Tiraboschi. Halleri Bibl. Anat. & Botan.*—A.

SCALIGER, JOSEPH-JUSTUS, son of the preceding, was born at Agen in 1540. At the age of 11 he was sent with two of his brothers to Bourdeaux, where he studied the Latin language for three years. The plague then obliged him to return to his father, who made a practice of requiring from him every day a Latin declamation upon any subject he

might chuse, which soon familiarized him to compose in that language. On his father's death he went, in his 19th year, to Paris, where he took lessons in Greek from Adrian Turnebe. He was, however, his own principal master; and shutting himself up in his closet, he began to read Homer and the other Greek poets with such assiduity, that he had gone through them all within four months. When perfect in the Greek tongue, he taught himself Hebrew, at the same time exercising himself in poetical composition in both the learned languages. He also laid in a vast store of observations on Greek and Latin authors, which became the basis of his posterior philological labours. He seems to have led an unsettled life for many years, of which we have no distinct account. His conversion to the Protestant religion would doubtless be an obstacle to his advantageous settlement in France. At length he received an invitation to a chair in the University of Leyden; on which occasion, according to an anecdote in the *Menagiana*, he waited on King Henry IV. to take leave. After having in a few words acquainted his Majesty with his reasons for accepting the proposal, Henry, who had little esteem for learning, and was, perhaps, desirous of mortifying his self-consequence, said to him, "Well, M. L'Escaie, the Dutch want to have you, and offer you a large pension—I am glad of it." Scaliger removed to Leyden in 1593 as honorary professor of the belles-lettres, and spent there the remainder of his life. His character was merely that of a scholar, immersed in books, and regardless of worldly concerns, so that he scarcely ever rose much above indigence; yet he refused more than once offers of money from persons of rank who respected his talents and erudition. In pride and arrogance he was not at all inferior to his father, and by his letter to Dousa on the splendour of the Scaliger family he endeavoured to support the fiction (which he might possibly believe) of his princely descent. No scholar has more abounded in contemptuous and abusive language towards his adversaries, of which his extensive acquaintance with words in various tongues supplied him with an inexhaustible store. He was, however, reckoned one of the literary heroes of his age, and was treated with extraordinary respect at Leyden, where he died of a dropsy in 1609, at the age of 69. He was never married.

Joseph Scaliger was a man of immense reading, and so addicted to study, that he would sometimes pass the whole day in his

closet without eating. He boasted of understanding 13 languages, some of them, no doubt, imperfectly enough. In giving his opinion of writers he was still bolder than his father, not sparing even saints and fathers of the church, for which he has incurred much obloquy from the Catholics. Of his numerous works, one of the most important is his treatise "*De Emendatione Temporum*," first printed at Paris in 1583, folio, but of which the best edition is that of Geneva, 1609. In this very learned work he was the first who laid down a complete system of chronology formed upon fixed principles, by which, and his invention of the Julian period, he has merited the title of the father of that science. Many errors, it is true, have been pointed out in his performance by Petau and others, which he himself has partly corrected in his posterior publication entitled "*Thesaurus Temporum, complectens Eusebii Pamphili Chronicon, cum Isagogicis Chronologiæ Canonibus*," *Amst.*, 1658, 2 vols. folio. Of his other works are "*Notes upon Seneca's Tragedies, Varro, Ausonius, Festus, &c.*;" as a commentator he is accounted too subtle and refined in suggesting recondite senses, and too bold in proposing alterations: "*De tribus Sectis Judæorum*;" various "*Dissertations*" on subjects of antiquity; "*Poemata*," these are more considerable in number than in value, for he certainly did not possess a poetical genius; "*Epistolæ*," learned and valuable. Two collections of "*Scaligeriana*" were published after his death, made from recollection of his conversations, and filled with scraps of literature, and opinions of persons and things, often rash and hasty. The general opinion of Joseph Scaliger is that with less genius than his father, he had more erudition and accuracy, and has been more serviceable to literature. *Baillet. Moreri. Nouv. Dict. Hist.* — A.

SCAMOZZI, VINCENZO, a celebrated architect, was born at Vicenza in 1550. He was educated under his father Gian-Domenico, an able artist in the same branch, and at the age of 17 made designs for buildings which were much applauded. For improvement he went to Venice, where Palladio and others were then employed about considerable works; and his genius and application enabled him to make rapid advances in his profession. At the age of 22 he composed a treatise in six books "*De' Teatri e delle Scene*," which has not been published. A visit to Rome engaged him many months in diligent study of the remains of antiquity in that capital, and in the study of

mathematics under the celebrated Clavio. After extending his tour to Naples, he returned to his native city, and settled at Venice in 1583. Palladio being then dead, Scamozzi became the first architect in that capital, and was employed in various public and private works, of which the most remarkable were the additions to the library of St. Mark, and the new buildings in the square called *Procuratie*. On occasion of the passage of Mary of Austria through Vicenza he was called thither to finish the famous Olympic theatre, in which the Oedipus of Sophocles translated by Giustini was to be represented, and he acquired great credit by his performance. In 1588 Duke Vespasian Gonzaga engaged him in the construction of a new theatre at his town of Sabbioneta. In the same year he accompanied the senator Duodo to Poland; and some years afterwards visited Bohemia, Hungary, and France. In another journey to Germany he was employed by the Archbishop of Salzburg to erect a new cathedral at that city, which is one of his principal works. He also decorated several cities in Italy, besides Venice and Vicenza, with his edifices, and few artists seem to have enjoyed a more extensive reputation. He likewise aimed at improving his art by precepts, and published, in 1615, a work entitled "*L'Idée dell' Architettura universale*," in six books, (ten were intended) which, though ill written, contains many useful observations and instructions. The 6th book which contains the five orders of architecture, is particularly valued, and has been translated into French. Scamozzi died in the following year, 1616. He was undoubtedly a man of great talents, and his style in architecture was distinguished by a majestic simplicity, from which, however, he is said to have deviated in his latter designs. By character he was vain, opinionated, and haughty, and he showed a mean jealousy of Palladio, of whom he always spoke disdainfully. Besides the writings above mentioned, he published a great work of descriptions, of which three chapters contained the buildings and topography of Rome, and 40 more, the explanation of plates formerly engraved by Pittoni. *D'Argenville. Tiraboschi.* — A.

SCANDERBEG, Prince of Albania, whose proper name was GEORGE CASTRIOT, son of John prince of that country, was born in 1404. Being given by his father as a hostage to Sultan Amurath II. he was educated in the Mahometan religion, and at the age of 18 was placed at the head of a body of troops with the title of Sanjak. After the death of his father

in 1432, he formed the design of possessing himself of his principality; and having accompanied the Turkish army to Hungary, he made a secret alliance with the famous Huniades, promising to desert to the Christians during the first battle that should occur. This he put in execution by charging the Turks, who were thereby defeated with great loss; and having taken Amurath's secretary prisoner, he compelled him to sign an order for the governor of Croia, the capital of Albania, to deliver that place and its citadel to its bearer. This stratagem succeeded, and he ascended the throne of his fathers, and renounced the Mahometan religion. Amurath, regarding him as a perfidious traitor, made various attempts to recover Albania, in which he was foiled by the courage and vigour of Scanderbeg, who, though frequently obliged to retire to the fastnesses of the mountains, took every favourable occasion to renew his assaults, and destroyed a vast number of his enemies. A similar course of warfare was continued for eleven years under Mahomet II., Amurath's successor, who, by the conquest of Constantinople, was become formidable to all Europe. Scanderbeg met with various fortune, but upon the whole maintained himself with so much resolution, that the Sultan, in 1461, proposed terms of peace to him, which were accepted. Scanderbeg then, at the request of the Pope, came into Italy to the succour of Ferdinand II. King of Naples, besieged in Bari; and having caused the siege to be raised, contributed greatly to Ferdinand's subsequent victory over the Count of Anjou. He was rewarded with the gift of Trani and other places in the kingdom of Naples. The Venetians, having entered into a war with Mahomet, induced Scanderbeg to renounce his treaty with the Sultan, and make an inroad into his dominions. He obtained several victories over the Turkish generals, and saved his own capital, which was invested by a great army marched into Albania by Mahomet himself. He was at length carried off by sickness at Lissa in the Venetian territories in 1467, at the age of 63, and his death was considered by the Sultan as relieving him from the most formidable enemy that Christendom contained. It was soon followed by the submission of Albania to the Turkish dominion.

Scanderbeg was one of the greatest warriors of his time. Possessed of uncommon strength and dexterity, his prowess in the field resembled that of a hero of romance; whilst his enterprize and military skill placed him among the ablest and most successful of generals.

His Jesuit historian, Poncet, has painted him as a genuine Christian hero; but there was too great a mixture of perfidy and cruelty in his character to render this title applicable in any other view than as the perpetual antagonist of the dreaded foe of the Christian name. His morals in private life are, however, said to have been pure, and he inculcated sobriety and continence on his soldiers. The Turks gave a singular proof of their admiration of his valour; for when they took Lissa, they dug up his bones with great respect, and made use of them as relics set in gold and silver to be worn about their persons as an amulet. *Mod. Univ. Hist. Moreri.* — A.

SCARBOROUGH, SIR CHARLES, an eminent English physician and mathematician, was born about 1616. He entered at Caius College Cambridge in 1632, and distinguished himself by his ardour in mathematical studies, which he pursued in conjunction with his friend Seth Ward, afterwards Bishop of Salisbury. He became a fellow of his college, and a tutor in mathematics; and at the same time attended to the study of physic, for which profession he was designed. During the civil wars he was ejected from his fellowship; after which he went to Oxford, and entering himself at Merton College, was created M. D. in 1646. His testimonials were signed by Dr. Harvey, whom he had assisted in the composition of his excellent work "*De Generatione Animalium*," probably by dissecting for him. He then settled in London, became a fellow of the college of physicians, and rose to great professional eminence. When Harvey, in 1656, resigned the Lumleian lectureship of anatomy, Scarborough was appointed his successor; and during 16 or 17 years he read that lecture in Surgeon's-hall, to a great concourse of learned auditors. He is said to have made great use of mathematical speculations in explaining the animal functions, especially that of muscular action. He lived in a splendid manner, and was generous in the patronage of men of letters. When the celebrated poet Cowley was apprehended during Cromwell's usurpation on suspicion of being engaged in a plot, Dr. Scarborough was his bail for a thousand pounds, by which he procured his liberty. After the restoration, he deservedly partook of the royal favour, was knighted, and appointed to the post of first physician to the King. He served in the same capacity James II. and William, and was also physician to the Tower. He is said to have been frank and open in giving his opinion; of which an instance is re-

lated on his being consulted by the Duchess of Portsmouth, whom he knew to be fond of indulging herself at table: "Madam (said he) I will deal with you as a physician should do: you must eat less, use more exercise, take physic, or be sick." Dr. Scarborough died in 1693. He has left nothing in his own profession but a short syllabus of the muscles annexed to Molins's "Myotomia." His other writings were some mathematical tracts; a Compendium of Lily's Grammar; and an Elegy on the Death of Cowley. — A.

SCARRON, PAUL, a celebrated writer of burlesque, descended from an ancient family of the law, was born at Paris in 1611. His father obliged him, against his temper and inclination, to enter into the ecclesiastical state. The consequence was a life little conformable to his profession; and a journey to Italy, with a residence in the capital, proved equally injurious to his reputation and his constitution. The latter was finally ruined by a singular adventure. Having, during the carnival, rambled into the streets of Mans, of which place he was a canon, disguised as a savage, he was followed by a troop of boys, to escape from whom he took refuge in a morass. There the cold so penetrated his debilitated frame, that it brought on a disease which rendered all the rest of his life a series of suffering. After the most acute pains, he lost the use of his limbs, which became contracted in such a manner that he compared his body to the shape of the letter Z. A vein of pleasantry, however, supported him under his calamities, and attracted to him some of the best company of Paris. The loss of his fortune from a lawsuit was added to his other misfortunes, and he was obliged to flatter Cardinal Mazarin for a pension. He also paid his court to others among the great; but his best resource was his talent for amusing the public by writings of the comic kind, many of which were brought upon the stage with success. For the plots he generally pillaged the Spanish drama, but he readily furnished from his own fund humorous dialogue and ludicrous characters. He also composed many poems of the burlesque kind, among which his travesty of the *Eneid* was popular, and has produced various imitations. His "Roman Comique," a diverting narrative in prose, is written in a pure style, and is reckoned the best of his works. Notwithstanding the deplorable condition to which he was reduced, he persuaded Mademoiselle d'Aubigné, then in the bloom of youth, but entirely destitute of fortune, to give him her hand. When the notary asked him

what dowry he settled upon her, "Immortality (said he)! the names of the wives of Kings die with them, but that of the wife of Scarron will live for ever." He was a true prophet; but the lady has survived rather by her latter title of Madame Maintenon, than by that of the widow Scarron. The union was an addition to his comfort and credit, since her modest and graceful behaviour corrected the indecorums of her husband's conversation, and drew to his house some of the most respectable society. Indigence, however, was his constant attendant through life, and his principal support at last was a pension from the munificent superintendant Fouquet. His constitution was too much broken to admit of long life, and he seems to have been glad of a release from his miseries. "My children (said he to the friends and domestics who surrounded his dying bed) I shall never make you weep so much as I have made you laugh;" and just before expiring he said "I could never have thought it was so easy to make a jest of death." He died in 1660 at the age of 51. In his epitaph, made by himself, he desires, in a mixture of the comic with the pathetic, that the passengers would not waken, by their noise, poor Scarron from the first good sleep he had enjoyed. The refined taste of the age of Louis XIV. soon devoted his works in general to neglect; but his "*Eneïde travestie*," and his "Roman comique," are still occasionally read. *Moreri. Nouv. Dict. Hist.* — A.

SCHAAF, CHARLES, a learned orientalist, born in 1646 at Nuys in the electorate of Cologne, was the son of a major in the Hessian service. He was educated at Duisburg for the church, and at the request of the students in theology at that University, was nominated, in 1677, teacher of the Oriental languages. Three years after, he occupied a similar post at Leyden, in which he gave so much satisfaction, that in 1681 he was appointed principal teacher of the same. He was afterwards raised to the chair as Oriental professor, and received several augmentations of salary. On the whole, he taught in that department three years at Duisburg, and fifty at Leyden. He died in 1729, at the age of 83. Schaaf published "*Opus Aramæum, complectens Grammaticam Chaldaico-Syriacam cum Versione Latina*," 8vo., 1686; "*Novum Testamentum Syriacum cum Versione Latina*," 4to., 1708; "*Lexicon Syriacum concordantiale*," 4to., 1717; "*Epitome Grammatices Hebrææ*," 8vo., 1716. In 1711 he was engaged by the curators of the University of Leyden to draw up a catalogue

of Oriental books and manuscripts in its library, which was annexed to the general catalogue. *Moreri. Saxii Onom.* — A.

SCHAFEI, the surname of ABU ABDALLAH MOHAMMED BEN EDRIS, a celebrated Mahometan doctor, was born at Gaza A. D. 767. After visiting Bagdad and Mecca, he went to hear a famous imam in Egypt, in which country he died in 819. Schafei was the first among the Mahometans who wrote on jurisprudence, and he was the author of a work entitled "Ossoul," or the *fundamentals* of Islamism, in which was comprised the whole Moslem law, civil and canonical. He wrote two other books on the law, entitled "Sonan," and "Mesnad;" and his doctrine is regarded as of such authority by the orthodox Moslems, that Saladin founded a college at Cairo in which it was forbidden to teach or profess any other. The magnificent mosque and college at Herat in Khorasan, founded by Sultan Gaiatheddin, was appropriated to the doctors of the sect of Schafei; and of the same sect are said to have been all the doctors of Fariab in Transoxania. Schafei is reported to have received the Moslem traditions from Malek Ben Ams, the Egyptian iman, and to have transmitted them to Zohari. *D'Herbelot. Bibl. Orient.* — A.

SCHALKEN, GODFREY, a painter very eminent in one particular branch of the art, was born in 1643 at Dordrecht. His father, who was master of the public school, wished to educate him for his own profession; but finding that he had a decided turn for painting, he placed him first with an artist named Hoogstraten, and then with Gerard Dow. From the latter Schalken acquired both facility of pencil and great delicacy in finishing; and he became eminent in his own country both for portrait and fancy pieces. He aimed at novelty by the practice of throwing artificial lights on his figures, and in this manner he produced effects which have distinguished him from all other painters. In his work-room he contrived a dark closet in which he placed his models with a lamp shining upon them, and he observed the effects through a hole in the door, and transferred them to his pictures. Some of his works of this kind were exceedingly striking, and bore very high prices. He came to England by invitation, and painted portraits, in which he had great success while he confined himself to a small size, but in a large size he failed, and could not stand a competition with Kneller, then in the height of fame. He was rude and unpolished in his

manners, of which he gave an example while painting a portrait of King William: having placed a candle in His Majesty's hand, it ran down upon his fingers, and Schalken would not interrupt his work to relieve the King from his situation. Having once painted a lady who had an ordinary face but fine hands, she wished to sit for the latter; but he refused, and told her that he always drew his hands from his servant maid. After leaving England he went to the Hague, where he had a great demand for his smaller pictures. The Prince-Palatine engaged him to visit Dusseldorp, where he painted many of his best pieces. He died at the Hague in 1706, at the age of 63. He was a martyr to the gout, though regular in his mode of living. His works are all exact imitations of nature, and no painter studied more the various effects of light and shade, in the management of which he particularly excelled. His drawing was defective, and he had little idea of beauty or grandeur. *D'Argenville. Walpole's Anecd. Pilkington.* — A.

SCHALL, or SCIAL, JOHN ADAM, a celebrated missionary and mathematician, was born at Cologne in 1591. He entered early into the order of the Jesuits, and having studied at Rome, went to China, where he gained so much esteem by his mathematical knowledge that, in 1630, he was made president of the tribunal of mathematics, and in 1644 was raised to the dignity of mandarin by the Emperor Chun-Ti. On the death of that prince, whose reign was very short, the enemies of the Christian religion took advantage of the minority of his successor Can-Hi to excite a severe persecution against the Jesuits. Schall was deprived of his office; shut up with his fellow labourers in a prison, and condemned to the most ignominious death known in China; but this sentence was not carried into execution. Schall died in the month of August 1666. He was the author of "Historica Narratio de Ortu et Progressu Fidei orthodoxæ in regno Chinensi ab anno 1581 ad annum 1660 ex literis decem Adami Schall," which was printed at Vienna in 1665, and at Ratisbon, in 1672, 8vo. Weidler gives a list of several works which Schall wrote in the Chinese language, or constructed. *Jöcher's Allgem. Gelehr. Lexicon. Montucla Histoire des Mathematiques. Weidleri Historia Astronomia.* — J.

SCHEELE, CHARLES-WILLIAM, a chemist of the first class, was born in 1742 at Stralsund, where his father was a shop-keeper with a large family. At the age of 14, after a common school education, he went apprentice

to an apothecary at Gotheburg in Sweden, whom he afterwards served some time as a journeyman. He then passed five years more in the latter capacity with an apothecary at Malmoe; and during all this time was only distinguished by diligence and attention to business. His mind, however, had been ripening in secret. The perusal of Neumann's chemistry had inspired him with a taste for that science, which he improved by studying all the other chemical books that fell in his way. He had already formed extensive plans for experimental enquiries, when, in 1769, he arrived at Stockholm, still, from his circumstances, obliged to hire himself to the common services of a shop of pharmacy. Here he became acquainted with several members of the Academy of Sciences, who gave him access to their libraries, and encouraged him in his experiments; and his memoir on fluor-spar, presented to the Academy, made him known to all the chemists of that country. In 1772 Scheele removed to Upsal, where the high reputation of Bergman had formed a school of chemistry not less flourishing than that of natural history in the time of Linnæus. The modesty and humble situation of Scheele would not suffer him to introduce himself to that professor, though an acquaintance with him was the principal object of his wishes; but Bergman put an end to his embarrassment by a first visit, and was astonished, on conversing with him, at the luminous ideas and discoveries which filled the mind of this self-taught genius. In the meantime the Academy of Stockholm had declared its high sense of his merit by nominating him an associate in ordinary; an unprecedented honour to a mere assistant in pharmacy! In a country, however, where pecuniary encouragement is so scanty, it was necessary for him to secure an independence by his professional labours; he therefore accepted the offer of taking the management of an apothecary's shop at Koeping, a small town on Lake Meler, the master of which was dead, and had left the property to his widow. Here, without intermitting his chemical pursuits, he applied himself with great assiduity to improving the affairs with which he had been entrusted, and which were less flourishing than he had been led to expect; and while his writings had spread his fame throughout Europe, he was occupied in all the petty concerns of a country apothecary. A visit paid him in 1782 by the president De Virly, and M. Elhuyat, a Spaniard, two distinguished men of science, affords a curious

picture of the simple manners and humble condition of this truly eminent person. Furnished with a letter of introduction from Bergman, they went to his residence at Koeping, where they saw a man in an apron, of whom they asked if M. Scheele was within. It was Scheele himself. He read the letter with joy, desired them to sit down, conversed with them, and without an apology went on with his work. He freely, without either vanity or reserve, mentioned to them his discoveries and his present experiments, frequently intermixing warm praises of Bergman, whom he called the glory of Sweden. He dined daily with the travellers, and then immediately returned home, whither they followed him; and he neither paid nor would receive acknowledgments. This course of occupation had at length enabled him to pay the widow's debts, and offer her his hand; but on the very day of marriage he was seized with a fever, which carried him off in May 1786, at the early age of 44.

The services rendered to science by Scheele were such as would confer honour on any name; but they are peculiarly entitled to admiration from him, when his want of the common advantages of education, patronage, means, and leisure is taken into consideration. With no other apparatus than such as the apothecary's shop afforded, with the same fire that served for the preparation of medicines, and in the midst of the avocations of business, he conducted the most curious and complex analyses, and made experiments which led to the detection of new principles in nature. His mode was, quietly and steadily to pursue one object at a time, according to a method previously laid down in his own mind, and not to quit it till he had obtained the desired result. His discoveries and improvements were too numerous to be here particularised, and it must suffice to advert to some of the principal.

Of acids, he added to those already known, that of the fluor-spar, of molybdena, and of tungsten. He discovered the best way of obtaining the vegetable acids pure, by the addition of lime to their solutions, and thus ascertained the separate properties of the benzoic, citric, and malic, as well as the identity of the saccharine and the oxalic. In the animal kingdom he demonstrated the different acids of whey, of the sugar of milk, and of the urinary calculus. He pointed out the method of decomposing Glauber's salt and other neutral salts by means of lime and iron filings. He was the first who gave a complete analysis of manga-

nese; and by a very curious process he exhibited in a detached state the colouring matter of Prussian blue. To the arts he supplied a new green paint, both for water and oil, incapable of change; and gave a mode of preserving vinegar from corrupting. He improved pharmacy by a process for preparing calomel in the moist way, without sublimation. His treatise on fire and air exhibited the most extensive and penetrating views of elementary chemistry; and nearly at the same time that Dr. Priestley made his brilliant discovery of vital or dephlogisticated air, since denominated oxygen gas, Scheele from his own experiments discovered the same substance, to which he gave the name of fire-air, as being the aliment of fire, and determined its proportion in atmospheric air. Though cut off in the prime of life, he had done enough for science to entitle him to the gratitude and admiration of all who were engaged in similar pursuits, and he will ever be remembered as one of the conspicuous characters of his age. *Eloge par Vicq d'Azyr.—A.*

SCHEFFER, JOHN, a learned writer, was born at Strasburg in 1621. He had already made himself known by some philological writings, when, about the age of 30, he went to Sweden, then a great resort of learned men under the patronage of Queen Christina. He was appointed to the chair of eloquence and politics in the University of Upsal, in which he gave so much satisfaction, that a good pension was settled upon him by Christina, who continued it after her abdication. To his other employments were added those of librarian of the University, and honorary professor of natural law; and he was likewise a distinguished member of an academy instituted for the investigation of Swedish antiquities. He died in 1679. Of the works of Scheffer, many relate to classical antiquities, and have been published in the collections of Gronovius and Grævius. In this class is also an esteemed work "*De Militia Navali Veterum*," 4to., 1654. In Swedish history and antiquities he wrote "*Upsalia Antiqua*;" "*Memorabilium Suecicæ Gentis Exemplorum Liber*;" "*De antiquis verisque Regni Sueciæ Insignibus*;" "*Suecia Literata*" (a posthumous publication); and the work by which he is chiefly known, "*Laponia, sive Gentis Regionisque Lapponum Descriptio accurata*," 4to.: this has been translated into various languages, and contains much curious matter, though not without an intermixture of fable. All the writings of Scheffer display profound erudition and research. *Bayle. Moreri.—A.*

SCHEFFER, HENRY-THEOPHILUS, a Swedish chemist and grandson of the preceding, was born at Stockholm, in 1710. Having lost his parents at an early age he was taken under the protection of his uncle, Baron Scheffer, and after going through his school education, was sent to the Academy of Upsal, where he prosecuted his studies from 1725 to 1733, and applied in particular to the mathematical sciences, under the celebrated Celsius. In 1731 he attended the college of mines, and at Stockholm had an opportunity of hearing Trievald's lectures on experimental philosophy. He studied chemistry also under Brandt, and by the help of the small property which he possessed, established a private laboratory of his own. At the same time he paid a visit to the different mines, and afterwards was appointed assistant to Von Svab at the gold mine discovered by that mineralogist, about the year 1738. From this period he devoted his whole attention to chemical pursuits, and particularly to the art of dyeing, on which he made a great number of experiments. He gave in to the board of manufactures a long memoir on the indigenous vegetables which might be collected in Sweden for the purposes of dyeing, and exhibited evident proofs that silk could be dyed with Swedish vegetable productions of a yellow colour, which would not fade in the rays of the sun. In 1740 he was appointed assaymaster in the royal college of mines; and in 1748 was invited to Stockholm in order to form some establishments for dying. In 1752 he was again appointed assaymaster, and after being ennobled in 1756, died in the month of August 1759. He was a member of the Royal Academy of Sciences at Stockholm, and furnished to its transactions a great many papers on chemical and economical subjects, among which were "*A Treatise on chemical Analysis*;" "*Observations on dye Stuffs*; on *Sal Ammoniac*; on ascertaining the specific Gravity of Tin which contains a Mixture of Lead; on *Potash*; on *Coin*." Scheffer's Chemical Lectures, which were esteemed in their day, were published by Bergman in 1776. *Gezelii Biographiska Lexicon.—J.*

SCHEIDT, BALTHASAR, a German divine, was born at Strasburgh in 1614. He displayed so early a genius, that in his fourteenth year he delivered a Greek oration; and in his fifteenth maintained a Hebrew thesis, after which he took the degree of master of arts, and then proceeded to Königsberg, where he read lectures for some years on the Hebrew and Greek languages. Having studied theology

there for a considerable time, he returned to Strasburgh, where he was made professor of Greek in 1645. Next year he obtained a doctor's degree, and in 1650 became professor of the Oriental languages. He died in 1670, in the fifty-first year of his age. This learned and industrious man read through the whole *Mischna* and *Gemara*, marking such passages as were calculated to illustrate the sacred scriptures, and arranged them according to the order of the books in the Old and New Testament. The result of this labour amounted to ten quarto volumes, all written by his own hand; the first nine of which related to the Old Testament and were entitled "*Nucleus Talmudicus*." The tenth, which related to the New Testament, was inscribed "*Præterita Præteritorum*." This part was printed by J. G. Meuschen in his "*Novum Testamentum ex Talmude et Antiquitatibus Ebræorum illustratum*." The other nine remain in manuscript. His principal works besides the above were "*Herodiani Historia, cum Indice philologico*;" "*De Astronomia Hebræorum biblica*;" "*De Hydrographia, cum commentatione nautica*;" "*De Salomonis Mulieribus*;" "*De Elia Thesbite*;" "*De Veritate prophetica*;" "*De Anno Jubilæo Hebræorum*." He left behind him many more in manuscript. *Jöcher's Allgem. Gelehrte. Lexicon*.—J.

SCHEIDT, CHRISTIAN-LEWIS, in Latin SCHEIDIUS, member of the Academy of Sciences at Gottingen, was born at Waldenburg in 1709. He received part of his education at the gymnasium of Æhringen, and afterwards studied at the University of Altdorf. Here he applied with great diligence to jurisprudence and history, and these studies he afterwards continued at Strasburgh, where his uncle, John Valentine Scheidt, was professor of medicine. In 1732 he became private tutor to two brothers, with whom he made a tour through Swisserland, France, and Holland. In this station he conducted himself with so much propriety that he was engaged in the same capacity with a young nobleman, whom he attended to the University of Halle. At this seminary he improved himself in various branches of knowledge, and having a strong attachment to theology, frequented the company of the most eminent divines, and particularly that of the afterwards celebrated Baumgarten. In 1736 he accompanied a young nobleman to the new University of Gottingen, and in 1737, at the dedication of the University, he obtained the degree of doctor of laws. In his inaugural disputation he displayed so

much learning and ability, that, in 1738, he was appointed extraordinary professor of jurisprudence. His reputation was now so well established, that he was invited to Copenhagen to fill a professor's chair in the University of that city, which he accepted in 1739. After the death of Hoyer, he was made professor of the law of nature and nations, and in 1743 was nominated a counsellor of justice. Scheidt's devout turn of mind and virtuous conduct recommended him so much to Christian IV. that he selected him, soon after his arrival at Copenhagen, to be preceptor to the crown prince. It is, however, said that he was not able to conciliate the affections of his pupil, because he did not possess that obsequiousness and pliability of temper which are often necessary to obtain the favour of the great. In the year 1748 he was recalled to Hanover to fill the place of Gruber, historian and librarian to the house of Hanover, and he had no sooner entered upon his new office, than he gave a proof of his activity and patriotic zeal by rescuing from oblivion the useful works of his predecessors Leibnitz, Eccard, and Gruber, which he found in the royal library almost forgotten and buried amidst dust. In 1749 he published Leibnitz's Dissertation on the primitive State of the Earth, and in 1750 that of Eccard on the Origin of the oldest History of the Germans. The same year he edited the first volume of the "*Origines Guelphicæ*," and a volume in each of the three succeeding. To each of these he wrote a long and learned preface, into which he introduced matter either overlooked or slightly noticed by his predecessors; and at the same time brought forwards many original documents never before printed. Besides his occupations in arranging and enlarging the royal library, he carried on a most extensive correspondence with a number of literary persons, or others, who consulted him on various occasions. Busching says that, in a letter which he wrote to him on the 16th of February 1755, he informed him that it was the 107th which he had written between that time and the 2d of January. Almost all the German literati who were employed on historical works requested his opinion in regard to their undertakings, and solicited his assistance. He wrote also in the Literary Gazette of Gottingen, and reviewed various works, but particularly such as related to the history or constitution of the German empire and states. In 1755 Scheidt removed to Gottingen, where the infidelity of his wife involved him in great

trouble; but he afterwards obtained a divorce and married a daughter of major-general Von Maydel, an officer in the Russian service. The fatigue of his literary labours and the distress of mind occasioned by his former unfortunate union had so affected his health that, during the last years of his life, he was exposed to great sufferings from a complication of disorders, which at length proved fatal in the month of September 1761. Scheidt was a man of great learning, and possessed an extensive knowledge of history, but especially that of Germany. He was modest in his deportment, and entertained the utmost respect for religion, which had a striking influence upon all his actions. His principal works are "*Schediasma, ex jure publico Danico, de Regii Vandalorum tituli Origine et Causa*," *Havn.*, 1743, 4to.; "*Juris publici et privati Convenientiæ et Differentiæ Principes*," *ib.*, 1744, 4to.; "*Tractatio Generalis de Ratione Belli, seu ut a Gallis dici solet, Raison de Guerre*," *ib.*, 1744, 4to.; "*Disputatis circularis de Buccellariis*," *ib.*, 1745, 4to.; "*Ethica Philosophica*," *ib.*, 1745, 8vo.; "*Ejusdem Compendium*," *ib.*, 1745, 8vo.; "*Leibnitii Protogea*," *Gotting.*, 1748, 4to.; "*Origines Guelficæ*," *Hannov.*, 1750—1754, 4 tom. in fol., a work on which Leibnitz, Eccard, and Gruber had been employed before. The following papers by him were published in the Transactions of the Royal Academy of Sciences at Copenhagen: "*Demonstratio quod Dania imperio Germanico nexu feudali nunquam fuerit subjecta*," tom. i. p. 87. et tom. ii. p. 177.; "*De Norvegiæ pervetusta et illibata Libertate*," tom. ii. p. 317. *Beyträge zu der Lebensgerchubte denkwürdiger personen, von A. F. Busching. Forsøg til et Lexicon over Danske, Norske og Islandske lærde Mænd, af Jens Worm.*—J.

SCHEINER, CHRISTOPHER, a German mathematician and astronomer, was born at Wald, near Mindelheim, in Swabia. At the age of 20 he entered into the order of the Jesuits, and taught mathematics and the Hebrew language at Ingoldstadt, Friburg, Brisac, and Rome. He afterwards became rector of the Jesuits College at Neiss in Silesia; was appointed confessor to the Archduke Charles, and died at Neiss in 1650. Scheiner is supposed to be the first who observed the spots in the sun; but this discovery is disputed with him by Gallileo, Harriot, and others. Harriot is said to have observed them in the latter part of the year 1610; whereas Scheiner's observations were made at Ingoldstadt in the month of March 1611. Scheiner communicated his

discovery to Welser, a senator of Augsburg, in three letters, which Welser published with figures, under the following title: "*Apelles post Tabulam*," 1612, 4to. When Gallileo was informed of this discovery by Welser about the beginning of 1612, he asserted that it was not new to him, and that he had noticed these spots 18 months before. But however this may be, it appears that Scheiner first made them known; and it cannot be denied that he contributed in no small degree by his assiduity to establish the theory of their motion, from which he inferred that the sun performed a revolution round his own axis once every month. Scheiner afterwards continued his observations on the solar phenomena at Rome, with great diligence and accuracy, making drawings of them on paper; describing their places, figures, magnitudes, revolutions, and periods; so that Riccioli declared there was little reason to hope for any better observations on these spots. Des Cartes and Hevelius also say that, in their opinion, nothing can be expected of that kind more satisfactory. The result of these observations was published in a book dedicated to one of the Orsini family, and thence entitled "*Rosa Ursina, sive Sol, ex admirando Facularum et Macularum suarum Phænomeno varius: nec non circa Centrum suum et Axem fixum, ab Ortu in Occasum, Conversione quasi menstrua, super Polos proprios, Libris IV. mobilis ostensus, a Christophoro Scheiner, Germano Suevo, S. Jesu ad Paulum Jordanum II. Ursinum Bracciani Ducem*," *Bracciani apud And. Phaeum Typog. Ducalem Impressio cæpta a. 1626 finita a. 1630, folio*. Almost every page of this curious work is ornamented with an image of the sun, on which the different positions of the spots are represented. Scheiner at first conceived these spots to be a kind of small planets, which revolved around the sun; and this opinion was adopted by Father Malapert, and Tarde, a canon of Sarlat, the former of whom named them *Sidera Austriaca*, and the latter *Sidera Borbonia*; but this idea Scheiner afterwards abandoned, because he found it to be false. Scheiner wrote also various other works, the principal of which are "*Oculus, sive Fundamentum Opticum, in quo Radius visualis eruitur, sua Visioni in Oculo Sedes decernitur et Anguli Visorii ingenium reperiuntur*," reprinted at London, 1652, 4to.; "*Sol ellipticus*," *August. Vindel.* 1615, 4to. This work treats on the phenomenon of the apparent ellipticity of the sun and moon when near the horizon; "*Disquisitiones Mathematicæ*.

De Controversiis et Novitatibus Mathematicis. Exegesis Fundamentorum Gnomonicorum. Pantographice, sive Ars nova delineandi Res quaslibet per Parallelogrammum lineare," *Vratisl.*, 1652, 4to. The last, which is exceedingly rare, is a treatise on the use of the pantograph, an instrument now well known and employed for reducing or enlarging figures. *Jöcher's Allgem. Gelehrte Lexicon.* *Montucla Histoire des Mathématiques.* *Weidleri Historia Astronomiæ.* *Hutton's Math. Dictionary.* *Savarien. Hist. des Progrès de l'Esprit Humain dans les Sciences exactes.*—J.

SCHELHAMMER, GUNTHER-CHRISTOPHER, a learned physician, born at Jena in 1649, was the son of a medical professor in that University. He received his education at his native place and at Leipsic, and after travelling for improvement during five years, graduated at Jena in 1677. He acquired a reputation that caused him to be invited to a professorship of medicine at Helmstadt, which he held ten years, and then quitted for a chair at Jena. He finally removed to Keil in Holstein, where he was appointed primary professor of the practice of medicine, and physician to the Duke of Holstein-Gottorp. He died in 1716, in high esteem for his talents and various erudition. Schelhammer was of a contentious disposition, and engaged in warm controversies with many of his contemporaries. He was a great advocate for the Aristotelic philosophy, which he had imbibed from his father-in-law Herman Conringius, and which he defended with much acuteness. He published many tracts on physiological and anatomical subjects; and though he did not dissect much, he gave several good descriptions in comparative anatomy, and made some valuable observations on the structure of particular organs. One of his principal works was "De Auditu," 8vo., 1684, of which the physical part is better than the anatomical. Another of his works was "On Nature," which he seems to recognise as a kind of ens, though he resolves this existence into organization and the laws which govern the actions of each body; and he opposes the notion of Malebranche and others, who impute all motion to the immediate operation of the deity. Among his studies was that of botany, and he published catalogues of the plants in the academical garden at Helmstadt, and of those growing in its vicinity, and addressed an epistle to Ray and Rivinus on classification. After his death was published his "Ars Medendi," in 3 vols. 4to.; and also his correspondence with many of the most eminent anatomists and

philosophers of his time. He was a member of the academy of Ricovrati at Padua, and of the Naturæ Curiosorum, to the memoirs of which last he contributed several dissertations. *Halleri Bibl. Med. Anatom. et Botan. Eloy Dict. Hist.*—A.

SCHELSTRAATE, EMANUEL A, a zealous advocate for the authority of the see of Rome, was born at Antwerp in 1649. He was a canon and chanter in his native city when, in 1678, he made himself known by a Latin treatise on the antiquities of the church. In 1681 he published a dissertation on the council of Antioch, held under Pope Julius I. in 341. His reputation caused him to be invited to Rome by Pope Innocent XI. and appointed keeper of the Vatican library. His pen was employed by that pontiff on the following occasion. The general assembly of the French clergy in 1682 drew up four famous articles, containing an explicit declaration of the doctrine of the Gallican church respecting the authority of the two powers, the temporal and spiritual. In the second of these, it declared its inviolable attachment to the decrees of the council of Constance, sessions 4 and 5, in which the superiority of general councils to any other spiritual power on earth is positively established. Schelstraate, thinking he had discovered manuscripts in the Vatican which proved that the first decree of the 4th session had been corrupted by the fathers of the council of Basil, at the Pope's instigation printed a work in 1683, entitled "Acta Constantinensis Concilii ad expositionem decretorum ejus sessionum IV. et V. facientia, nunc primum ex Codicibus Manuscriptis in lucem eruta et Dissertatione illustrata." Several answers were made to this publication, of which one of the ablest was that of Arnould, doctor of the Sorbonne, entitled "Eclaircissements sur l'autorité des Conciles Generales et des Papes." Schelstraate in 1685 published another treatise under the title of "De disciplina Arcani, contra Disputationem Ernesti Tentzellii, Dissertatio apologetica," the object of which was to prove that the Christians to the fifth century in the East, and the 6th in the West, concealed the articles of religion, and the doctrine on the sacraments. He was rewarded, in 1687, by the court of Rome for these labours, by a canonry of St. Peter's, and another of St. John of Lateran. In the same year he published a treatise on the patriarchal and metropolitan authority. His greatest work was "Antiquitates Ecclesiæ illustratæ," of which he printed the first volume, folio, at Rome in 1690; and he died while

printing the second in 1692. *Dupin Bibl. des Aut. Eccles. Saxii Onom.*—A.

SCHEUCHZER, JOHN-JAMES, a physician and naturalist, of indefatigable industry and extensive knowledge, was the son of a learned physician of the same name at Zurich, where he was born in 1672. He studied at Altdorf and Utrecht, and after finishing his education, and receiving the degree of doctor, settled at Zurich, where he was appointed one of the public physicians, and professor of mathematics and natural philosophy. He pursued with great ardour the study of botany; and from 1702 made annually, for many years, tours through different parts of the Alps in search of plants and other objects of natural history. Of these journeys the relations were printed, and they greatly contributed to promote the knowledge of those interesting regions. In 1712, through the recommendation of Leibnitz, he received an invitation to Russia from the Czar Peter, which he was prevented from accepting by additional offers of emolument from the council of Zurich. He passed a life devoted to science and useful labours, known throughout Europe by a number of learned writings, and esteemed at home for his modesty, mildness, and integrity. He died at his native place in 1733, leaving a valuable and select library, a cabinet of medals, and a rich museum of natural history of his own collection. He was a member of the Academy Naturæ Curiosorum, the Royal Societies of London and Berlin, and the Institute of Bologna.

The principal works of Scheuchzer are, his "Itinera Alpina" which were published at different times and places, both in Latin and German, and contain the descriptions and figures of a great number of plants, as well as barometrical, mineralogical, and statistical observations. His "Specimen Lithographiæ Helvetiæ;" "De Helvetiæ Aeribus, Aquis et Locis Specimen;" "Herbarium Diluvianum;" and "Musæum Diluvianum," are other fruits of these laborious researches: "Physica Sacra," 4 vols. folio, being a natural history of the Bible, published first in German, and translated into Latin and French; this is a learned but prolix work; the plants are arranged according to Tournefort's system, and the whole is illustrated by a number of fine plates. He published also a "Bibliotheca Scriptorum Historiæ Naturalis;" and he had planned an entire history of Swiss plants, for which he had made preparations; but the publication was frustrated by his death. He pub-

lished two valuable maps, one of the district of Toggenburg; the other a large one of all Switzerland. Ten of his letters to Gisbert Cuper have been printed in Schelhorn's "Amœnitates Hist. Eccles. & Literar." *Moreri. Halleri Bibl. Botan. Eloy.*—A.

SCHEUCHZER, JOHN, brother of the preceding, also a physician and naturalist, was born at Zurich in 1682. Being a person acquainted with business as well as with literature, he was appointed by the republic their chancellor in the county of Baden, which post he occupied 10 years. After the death of his brother he succeeded him as professor of natural history and first physician to the city of Zurich, in which posts he died in 1738. He was a man, says Haller, of such pertinacity in labour, that he exhausted every subject he took in hand. He was as much attached to botany as his brother, and made several tours among the Alps, in one of which he spent a whole summer in the highest valley of the Grisons. After publishing a "Prodromus Agrostographiæ," and a "Methodus Graminum," he printed, in 1719, his great work entitled "Agrostographia, seu Graminum, Junco-rum, Cyperorum, Cyperoidum, iisque adfinium Historia," 4to.; "a piece (according to Haller) of immense labour, and hitherto unparalleled." It contains descriptions, many of them very minute, of near 400 grasses, some of which, however, are varieties; with delineations of a great number. The chief defect of the work is that the essential characters are not noted apart from the long descriptions, and that he gives few synonyms. He also published an inaugural Dissertation on the Use of Natural History in Medicine, and several memoirs on subjects in natural philosophy. *Moreri. Halleri Bibl. Botan. Eloy.*—A.

SCHIAVONE, ANDREA, an eminent painter of the Venetian school, was born of poor parents at Sebenico in Dalmatia in 1522. He was sent young to Venice, where his first employment was to wait upon some inferior painters. In time his genius expanded, and by studying the works of great artists, he formed a manner and acquired a facility which raised him to reputation. He was, however, still in an indigent and depressed condition, when Titian took notice of his performances, and gave him employment in the works at the library of St. Mark. He painted in competition with Tintoret; and though the latter arose to higher excellence, it is said that he always placed before him a picture of Schiavone's when he worked. This artist was

indeed one of the first colourists of the Venetian school, and possessed a free, lively, and agreeable style of design, with singular grace in the airs of his heads, and a very elegant mode of drapery; but through the defects of his education he never attained to correctness in drawing. The poor prices which he obtained for his pictures obliged him to work with rapidity, and with all his industry he was not able to keep himself above indigence. He died at Venice in 1582, and was buried at the expence of his friends. The principal works of Schiavone are in the churches and palaces of Venice. Some of his pictures are met with in different galleries, and are highly valued. *D'Argenville. Pilkington.* — A.

SCHICKHARD, WILLIAM, a learned orientalist and astronomer, was brought from Herenburg in the duchy of Wurtemberg to the University of Tubingen, in the early part of the 17th century, where he was made Hebrew professor. To his acquaintance with that language he added that of the Oriental tongues, which then began to be studied in the different European schools, and he also was a diligent reader of the rabbinical writings. He published several works in this department of literature, of which the most considerable were "Beschinat Happeruschim, or an Examination of the Hebrew, Chaldean, Cabbalistical, and Rabbinical Interpretations of the Book of Genesis," 4to., 1621; "Tarich, or the Series of Persian Kings for nearly 400 Years," 4to., 1628; "De Jure Regio Hebræorum," 4to., 1625; "Horologium Hebræum, or a Method of teaching the Hebrew Language in 24 Hours." Schickhard was also professor of mathematics, and was the author of various inventions for giving summary views of the Copernican system, and of the lunar motions and appearances. He was a correspondent of Gassendi, and published a reply to two of his letters on the conjunction of the planet Mercury with the sun. This learned man was cut off by the plague in 1635. *Freheri Theatr.* — A.

SCHIDONE, or SCHEDONE, BARTOLOMEO, an eminent painter, born at Modena about 1560, was brought up in the school of the Carracci; but his taste led him to be an imitator of Correggio, and no artist was judged to approach nearer to the excellence of that great painter. The fame he obtained by his early works caused him to be taken into the service of Rannuccio Duke of Parma, who made him his first painter, and gave him a house to live in. He executed many historical compositions in the style of Correggio for that

prince, as well as a series of family portraits, to which he gave a variety and grace that placed him among the first masters in that walk. Elegance, delicacy, lightness, and exquisite finishing, distinguish his works, which, though not perfectly correct in the design, are prized equally with those of the first artists. They are, indeed, rare; for an unfortunate propensity to gaming consumed much of his time and impeded his exertions. This failing is said to have been the cause of his death; for having lost a larger sum than he was able to pay, it affected him so much as to bring on a disorder which put an end to his life in 1616. The principal works of Schidone are found at Modena and Placentia. *D'Argenville. Pilkington.* — A.

SCHILLER, FREDERIC, an eminent German dramatist, was born in 1759 in the duchy of Wurtemberg. He was distinguished in his childhood for great ardour of imagination, and one of his favourite books was that of Ezekiel in the Old Testament, whose prophecies exhibit wonderful strength of fancy, particularly of the terrific kind. The father of Schiller being an officer in the service of the reigning Duke, he was sent for education to the military academy at Stutgard. This situation was by no means suited to his temper and genius. Every thing was done on the principle of tactics with true German formality; and as subordination was the great virtue inculcated, every exertion of an independent spirit was the greatest of crimes. He however distinguished himself among his companions, and was at the head of all his classes; and his compositions were marked with that poetical character which denoted the turn of his disposition. He appears at this time to have been destined to the chirurgical profession, and is said to have applied with ardour to the studies of anatomy and physiology. It is intimated that whilst in this seminary he rendered himself obnoxious by the freedom of his sentiments, and was obliged to withdraw himself through apprehension of the consequences; and one account affirms that he here produced his first play, "The Robbers;" but another assigns this piece to his second place of residence, which was Manheim. This tragedy formed a great era in his life; for though full of faults and extravagancies, it was so powerfully conceived and written, that it became the admiration of all the youth of enthusiastic sentiments in Germany, and even induced several students at Leipzig to desert their college, with the project of forming a

troop of banditti in the forests of Bohemia. It was fortunate that some of their first disorders brought on them a chastisement from the hands of justice which restored them to their senses. Schiller, however, acquired prodigious fame from his composition, which was translated into foreign languages; and after having for a time acted as surgeon to a regiment, his friends procured him the more congenial post of dramatic composer to the theatre of Manheim, then flourishing through the exertions of Beck, Iffland, and other eminent performers. He was now in a situation to learn something of that world which, according to his own confession, he had begun to paint in his "Robbers" before he had any acquaintance with it; and his "Cabal and Love," "Conspiracy of Fiesco," and "Don Carlos," were the fruits of his maturer dramatic efforts. In all these, however, with brilliant strokes of genius, was much of that extravagant representation of passion, and violation of nature and probability, which were characteristic of him, and in some measure of the taste of his country; and he was also censured by the refined critics of the German language for frequent deviations from the purity and politeness of that tongue. After his tragedies he published a volume of poems, which were much admired, and which procured him a wife of fortune and family. This lady fell in love with him from reading his works, and sent him a matrimonial challenge, which he accepted; and this change of situation probably recovered him from habits of dissipation to which he was in some danger of becoming a victim. His poems also gained him the patronage of the Duke of Saxe Weimar, who conferred on him the title of aulic counsellor, and nominated him to the professorship of history and philosophy in the University of Jena. He had previously written in prose an unfinished account of the "Revolt of the Netherlands from the Spanish Government;" and he now composed his "History of the Thirty Years' War in Germany," which is regarded as a work of great merit. He also laudably employed himself in augmenting his store of knowledge by the study of Greek, philosophy, and classical literature in general, and drew up lectures worthy of his reputation as a writer. His hours of study were in the silence of the night, probably in consequence of habits of irregularity which he had contracted in early life, and both his health and spirits suffered in consequence. At length his friend Goethe procured his removal to Weimar,

that modern seat of the German muses, where his pension as honorary professor from the Duke was continued to him, and where he lived happily in the bosom of his family and the society of men of letters. His "History of the most memorable Conspiracies," and his "Ghost-Seer," were works displaying the peculiar turn of his mind, and were much read. Latterly he conducted a monthly publication supported by the pens of many distinguished writers, and published at Tubingen; and also an annual poetical almanac. He composed another tragedy entitled "The Maid of Orleans," which was represented at Leipzig in his presence, when he received from the audience the most flattering tokens of respect and admiration. His health, however, began to decline, and the medical knowledge he possessed only increased the depression of his spirits. He died of a pulmonary decay at Weimar in May 1805, and was interred with great solemnity. He had been made, without his solicitation, a citizen of France, and a noble of the German empire. In his private character Schiller was friendly, candid, and sincere. In his youth he affected eccentricity in his manners and appearance, and a degree of singularity seems always to have adhered to him. *Monthly Magaz.*—A.

SCHILTBERGER, JOHN, a native of Munich in Bavaria, and a celebrated traveller, went, in the year 1394, with the army of Sigismund King of Hungary against the Turks; but was taken prisoner by Bajazet I. in 1395, and sent into Asia. Bajazet himself being afterwards defeated and made prisoner by Tamerlan, Schiltberger accompanied that conqueror in all his campaigns till the time of his death, in 1405. Schiltberger then came into the service of Sha-Rok, and remained with the auxiliary troops which were left with his brother Miran-Sha to make war on Kara-Joseph, Emir of Turcomania. Miran-Sha, however, was taken and beheaded by Kara-Joseph; and Schiltberger on this event attached himself to Abubeker, Miran-Sha's son. About this time Zegra, a son of the King of Great Tartary who resided with Abubeker, being offered the sovereignty of Kaptshak, set out for Tartary attended by Schiltberger and four other persons; and this expedition afforded Schiltberger an opportunity of becoming acquainted with various parts of Tartary, and the adjacent districts then little known to the Europeans. On this return home he wrote an account of his travels, which was published in German at Frankfort in quarto, but without

any date, under the following title: "Schiltberger eine wunderbarliche und kurzweilige Historie wie Schildtberger einer ausder stadt München in Baiern von den Türken gefangen in die Heidenschaft geführt und wieder heimkommen ist." Another edition, exactly the same as the preceding except in the orthography, was printed at the same place, 1549, 4to. Dr. Forster says, that Schiltberger's narrative furnishes some observations which serve to determine with certainty the situation of Tartary at that period; but professor Sprengel remarks that this wonderful journal is, for the most part, of little use to those who make geographical researches, as the author wrote merely from memory, and paid more attention to military events and the cruelty of Tamerlane than to the names and position of places. It may be worth while to observe that Schiltberger speaks of wild asses found in the mountains of the desert; and of sledges drawn by dogs, as is the case still in some parts of the Russian empire. *Jöcher's Allgem. Gelehrte Lexicon. Forster's History of Discoveries in the North. Sprengel's Geschichte der wichtigsten geographischen Entdeckungen.*—J.

SCHILTER, JOHN, a learned jurist, was born in 1632 at Pegau in Misnia. He studied at Leipsic and Jena, and first settled as an advocate at Naumburg. Prince Maurice of Saxony made him keeper of his archives, and intendant of the territory of Sul; and he was afterwards for some years privy-counsellor to Duke Bernard of Saxe Weimar. After the death of that Duke he resided for a time at Frankfort, whence he removed to Strasburg on being appointed counsellor and advocate of that city, and honorary professor in the university. He died there in 1705. Of the writings of Schilter the principal are "Codex Juris Alemannici feudalis," 3 vols. 4to.; "Thesaurus Antiquitatum Teutonicarum," 3 vols. folio; "Institutions du Droit canonique," 8vo.; "Institutiones Juris Publici," 2 vols. 8vo.; "De Pace Religiosa," 8vo. He likewise published a number of separate dissertations on subjects of legal antiquities. *Moreri. Saxii Onom.*—A.

SCHMEIZEL, MARTIN, a German historical writer, was born at Cronstadt, in Transylvania, in 1679. After laying the grounds of his education at the academy of Jena, at which he was placed in 1700, he removed to Wittenberg and Greifswald, and applied there, for two years, with great diligence to theology. In 1706 he accompanied a young gentleman in the quality of tutor to Halle, and soon after to Jena; and, in 1709, undertook a tour to Den-

mark and Sweden. In the latter he was entrusted with the care of two young gentlemen whom he carried with him to Jena, and in 1713 attended back to Sweden, on which occasion he had the misfortune to be twice taken by Danish privateers and conveyed to Copenhagen, but he soon obtained his liberty and returned to Jena. In 1720 he became assessor there in the philosophical faculty; and the year following was made ordinary professor of philosophy in the academy, and at the same time librarian. In 1731 he was invited to Halle to be professor of jurisprudence and history, with the title of counsellor of state to his Prussian Majesty, and died there in 1747. Among his works, which are written partly in Latin and partly in German, are the following: "Tractatus de Coronis tam antiquis quam modernis;" "De Clenodiis et Ritu inaugurandi Reges Hungariæ;" "Præcognita Historiæ civilis;" "Præcognita Hist. Ecclesiasticæ;" "Catalogus Scriptorum qui Res Hungariæ, Transilvaniæ, &c. illustrant et in Bibliotheca Martini Schmeizelii servantur." He left in manuscript several writings relative to Hungary and Transylvania. *Jöcher's Allgem. Gelehrte Lexicon.*—J.

SCHMID, JOHN ANDREW, a German Lutheran divine, was born at Worms in 1652. He received the elements of education at his native place; and after the death of his parents, who were carried off by the plague when he was about the age of 14, he was taken under the care of his maternal grandfather, a goldsmith of Augsburg, who placed him at a college in that city. In 1672 he prosecuted his studies at Altdorf, and removed thence to Jena, where he took the degree of master of arts in 1675. In 1679 he nearly lost his life by falling into the street from a window in a second story, and though he recovered after a long illness, his right arm remained so lame that he was reduced to the necessity of learning to write with his left. In 1683 he was made professor of logic and metaphysics in the University of Jena; and soon after, had an offer of the theological chair at Halle, which he declined. He was invited to fill the same situation in the University of Jena, where he obtained the degree of doctor in theology; and afterwards accepted the professorship of theology and ecclesiastical history at Helmstadt, to which he removed in 1695. In 1720 he sustained a severe shock by a fit of apoplexy, and continued ever after in a state of great weakness till the time of his death, which took place in 1726. Schmid was a fertile writer. Niccron mentions

87 different works by him, and Jocher a still greater number; but the most of them are theses, composed for the use of his pupils. They chiefly relate to literary and ecclesiastical history. Mosheim, who succeeded Schmid in the abbey of Marienthal, of which he was the superintendant, describes him in his funeral oration as a man of great genius and indefatigable industry. He calls him an acute and sound philosopher, and allows him the merit of being the first man of learning in Germany who had the courage to throw aside the trammels of Aristotle. He adds that he was a judicious historian, who knew how to avoid superstitious credulity on the one hand, and scepticism on the other; and a pacific theologian, who had the good fortune to defend the truth without making enemies. *Jöcher's Allgem. Gelehrte Lexicon. Nicéron Memoires des Hommes illustres.*—J.

SCHMIDT, ERASMUS, a learned philologist, born in 1560 at Delitzsch in Misnia, studied at Wittemberg; and after having been rector of the public school at Lenchovia in Hungary, returned to Wittemberg, where he was appointed professor, first of Greek, and then of mathematics. He died in 1637. Schmidt was the author of a Greek grammar, and a treatise on the Greek dialects, and of several Latin orations; and he gave editions, with translations and commentaries, of Hesiod, Pindar, Lycophron, Dionysius Periegetes, and the Sibyllina; and a Greek and Latin concordance of the New Testament. *Moreri. Saxii Onom.*—A.

SCHMITH, NICHOLAS, a writer in history, was a native of Oldenburg in Hungary. He entered into the society of Jesuits, and taught the belles-lettres and theology in the schools of his order with great reputation. He died in 1767, rector of the college at Tirnau. The principal works of this writer are "Series Archiepiscoporum Strigonensium," 2 vols. 8vo., 1751; "Episcopi Agrienses, fide diplomatica concinnati," 8vo., 1768; "Imperatores Ottomanici a capta Constantinopoli, cum Epitome Principum Turcarum ad annum 1718," 2 vols. fol., 1760. These works are said to abound in erudition, and to be composed in a pure and elegant style. The history of the Ottoman Emperors is particularly esteemed. *Nouv. Dict. Hist.*—A.

SCHNEIDER, CONRAD VICTOR, an eminent physician and anatomist, was born in 1614 at Bitterfeld in Misnia. He was professor of botany, anatomy, and pathology in the University of Wittemberg, where he at

length occupied the first medical chair. He died in 1680. Schneider was a copious writer on anatomical and pathological subjects, particularly on the pituitary secretion, and catarrhal disorders. His labours were a principal means of abolishing the two erroneous opinions of antiquity, that odorous particles pass through the pores of the cribriform bone to the ventricles of the brain, and that humours descending through them from the brain occasion catarrhs. His elaborate researches concerning the pituitary membrane have perpetuated his name by affixing it to that organ. The writings of Schneider have the character of his country in being loaded with a vast mass of quotation, in which his original observations, which are numerous and valuable, are almost buried. The most esteemed of them are "Liber de Osse Cribriformi et Sensu et Organo Odoratus, et Morbis ad utrumque spectantibus," 12mo., 1655; and "De Catarrhis Libri quinque," 4to., 1660–1662. *Halleri Bibl. Anat. & Med. Eloy Dict.*—A.

SCHÆPFLIN, JOHN-DANIEL, a writer in history, was born in 1694 at Sultzburg in the Brisgau, where his father held a place in the court of the Margrave of Baden-Dourlach. He studied at Basil and Strasburg, and in 1720 was chosen professor of eloquence and history at the latter university. In this office he obtained a degree of reputation which caused him to be invited by various princes and universities, but he preferred continuing at Strasburg. In 1726, he travelled into France, Italy, and England, and on his return was presented with a canonry of St. Thomas. Having planned a history of Alsace, he travelled into the Low-Countries, Germany, and Switzerland, in search of materials; and in 1751 published the first volume of his "Alsatia illustrata," fol. When he presented this to the King of France, he took the opportunity of pleading for the privileges of the Protestant university of Strasburg, and obtained a confirmation of them. The 2nd vol. of this work appeared in 1761, and in the interval he published "Vindiciæ Celticæ," on the origin, language, &c. of the Celts. He also prepared, as supplements to his history of Alsace, a collection of its charters, and an account of its learned men, which his assistant and successor in his professorship, Mr. Koch, published under the titles of "Alsatia diplomatica," and "Alsaticarum Rerum Scriptores." Schæpflin's concluding great work was an elaborate history of his native state, entitled "Historia Zuringo-Badensis," 7 vols. 4to., 1763–66. Of his smaller pieces

are several dissertations printed in the Memoirs of the Academy of Inscriptions and Belles Lettres, one of which is an attempt to prove that Guttenberg first practised the art of printing at Strasburg, which Schœffer afterwards brought to perfection at Mentz. Schœpflin had collected a fine library and museum, which he liberally presented to the city of Strasburg; of this, Oberlin published a description under the title of "*Musæum Schœpflinianum*." This learned man died at Strasburg in 1771, at the age of 77. *Nouv. Dict. Hist. New Biogr. Dict.* — A.

SCHÖNNING, or rather SCHONING, GERRARD, a learned Norwegian, was born at Skatnæs in Nordland in 1722. He received the early part of his education at the school of Drontheim; and after completing his studies at other seminaries, where he distinguished himself by his talents, was, in 1751, made a member of the royal society for improving the Danish language and history. In 1758 he became a member of the Academy of Sciences at Copenhagen; and in 1760, in conjunction with Bishop Gunnerus and the celebrated Suhm, he established the Drontheim society, which afterwards, in 1767, obtained the title of the Royal Norwegian Society. In 1765 he was made professor of eloquence and history in the academy of Soroe; in 1772, was chosen a member of the historical institute of Gottingen; and in 1774, appointed a counsellor of justice. In 1773, 1774, and 1775, he went on a tour, at the King's expence, through various parts of Norway, to examine the different remains of antiquity, and collect information in regard to the physical and economical state of the country. In 1775 he was made private keeper of the records to the King, and in 1776, member of the society formed for the purpose of publishing Icelandic works from the collection of Arnas Magnæus. He died in the year 1780, and bequeathed his library, which contained a very considerable collection of books, to the Royal Norwegian Society. His principal works are "An Essay towards the ancient Geography of the Northern Countries, and particularly Norway," *Copen.*, 1751, 4to.; "Observations on the Old Northern Marriages and Weddings," *ib.*, 1750, 4to.; "Description of the Cathedral of Drontheim," *Dronth.*, 1762, 4to.; "Oratio de antiquissima Reipublicæ Constitutione, Regum speciatim Potentia et Auctoritate apud Gentis Boreales," *Soræ.*, 1764, 4to.; "Oratio de antiquo succedendi Jure," *ib.*, 1767, 4to.; "Programma de Festo, post occidui Solis Reditum, in Septentrione olim celebrato,"

ib., 1766, 4to.; "De Anni Ratione apud veteres Septentrionales," *ib.*, 1766, 4to.; "History of Norway," first part, from the foundation of the kingdom till the time of Harald Haarfager, *ib.*, 1771, 4to.; second part, from 863 to 963, *ib.*, 1773.; third part, from 963 to 995, with a preface by P. F. Suhm, *ib.*, 1781; "Fundamenta Narrationis Herodoti de Scythia et vicinis Regionibus," *ib.*, 1768, 1769, 1770, 4to.; "Programma de Sinu Codano et Monte Sero," *ib.*, 1772, 4to.; "A new Map of Iceland constructed by him and Erichsen," 1772; "Heimskringla, or Snorro Sturleson's History of the Norwegian Kings, with a Latin Translation," first part, *Soræ*, 1777, second part, 1778, fol.; "Travels through a Part of Norway, in the Years 1773, 1774, 1775, undertaken at the King's Expence," first part, *Copen.*, 1778, 4to., second part 1782. Schoning was the author also of various papers published in the Transactions of the Norwegian Society, and of the Academy of Sciences at Copenhagen; among which were "On the Northern Lights;" "On the Knowledge which the Ancient Greeks and Romans had of the Northern Countries, and particularly the so called Scandinavia;" "On the Changes of the Weather and Atmosphere at Drontheim, from the first of October 1759 to the 1st of October 1761;" "On the Expedition of Darius Hystaspis into Scythia;" "Of the Knowledge which Mankind had of the Northern Countries from the Time of Ptolemy till the Middle Ages;" "On the Venetian Nobleman, Peter Quirini's, Shipwreck on Nordland, in 1432;" and "Remarks on Captain Wagenstein's Map of Norway." *Forsog til et Lexicon over Danske, Norske og Islandske lærde Mænd af Jens Worm.*—J.

SCHONER, JOHN, a German mathematician, was born at Carlstadt in Franconia in 1477. He studied at Nuremberg and Erfurt, where he applied to philosophy, theology, and the mathematics; and, according to the prevailing taste of that period, devoted a considerable part of his attention to astrology, which he took great pains to improve. He was settled sometime as a clergyman at Bamberg; but on the recommendation of Melanchthon was, in 1528, made professor of mathematics in the gymnasium of Nuremberg, where he published his astronomical tables, called on account of their clearness "*Resolutæ*," dedicated to the magistrates of that city, in 1536. Though attached to judicial astrology, he rendered considerable benefit to science by his labours, and died at Nuremberg in 1547. After Schoner's death, his works were published by his son in 1551,

the second edition of which has the following title: "Opera Mathematica Joannis Schoneri Carolostadii, in unum Volumen congesta et publicæ Utilitati Studiosorum omnium ac celebri Famæ Norici Nominis dicata. Denuo ab Authoris Filio correctâ et locupletata," Noribergæ, 1561, fol. Some have ascribed to Schoner a work on dialling, but erroneously, as it was the production of his son, who died in Hesse in 1590. It is entitled "Gnomonice Andreæ Schoneri, Noribergensis," Norib., 1561, fol. *Jöcher's Allgem. Gelehrt. Lexicon.* *Weidleri Historia Astronomiæ.* *Kästner's Geschichte der Mathematik.*—J.

SCHOOCKIUS, MARTIN, a critic and miscellaneous writer, was born at Utrecht in 1614. He was successively professor of languages, eloquence, history, physics, logic, and philosophy at Utrecht, Deventer, Groningen, and finally at Frankfort on the Oder, where he died in 1669. He was the author of a great number of works in Latin, many of them upon singular topics; as, on butter; on the aversion to cheese; on herrings; on storks; on beer; on turf; on sneezing, &c. More important works of his were "De Statu Reipublicæ Fœderati Belgii;" "De Imperio Maritimo;" "De Lingua Hellenistica;" and "Exercitationes Variæ," 4to., reprinted under the title of "Martini Themidis Exercitationes." In all these writings he displayed industry and erudition, but with the disposition to causticity and abuse at that time too prevalent among scholars. *Moreri. Nouv. Dict. Hist.*—A.

SCHOOTEN, FRANCIS, an eminent Dutch mathematician, flourished between the years 1627 and 1659. He filled the mathematical chair at Leyden, and was one of the first who adopted the geometry of Des Cartes, upon which he wrote a valuable commentary. Des Cartes, like many men of superlative genius, paid little attention to minute explanations, and even affected a certain kind of obscurity which rendered his works difficult to be understood. On this account M. de Baune added notes to his geometry by way of illustration; but Schooten undertook a task much more extensive. He first translated the work into Latin, in order to make it more generally known; and then published it with his commentary, in 1649. In 1659 he prepared a new edition, to which was added a great many interesting pieces, such as the notes of M. de Baune; two letters of Hudde on the reduction of equations and the maxima and minima; one by Van Heuraet on the rectification of curves; two posthumous letters of M. de Baune on the nature and li-

mits of equations, and the elements of curves by De Witt. To the whole is subjoined, as the author died while it was under the press, a posthumous work of his own, entitled "De concinnandis Demonstrationibus Geometricis ex Calculo Algebraico." Montucla remarks that this work, on its appearance, was generally and justly approved, and that it contains every thing necessary for understanding the geometry of Des Cartes, without that tiresome prolixity which few commentators can avoid. Schooten was the author also of a treatise, "De Organica Sectionum Conicarum in Plano Descriptione," printed in 1646, in which he teaches various methods of describing conic sections by one continued movement. The following work of this ingenious mathematician deserves likewise to be mentioned; "Exercitationum Mathematicarum Libri Quinque: I. Propositionum Arithmeticarum et Geometricarum Centuria. II. Constructio Problematum simplicium Geometricorum. III. Apollonii Conicarum Sectionum in Plano Descriptio. IV. Sectiones Miscellanæ triginta quibus accedit Christiani Hugonii Tractatus de Ratiociniis in Aleæ Ludo." *Lugd. Bat.* 1567, 4to. *Jöcher's Allgem. Gelehrt. Lexicon.* *Montucla Histoire des Mathematiques.*—J.

SCHOREL, JOHN, a skilful painter, was born in 1495 at a village near Alkmaer in Holland. He studied under different masters in his own country, and then rambled about Germany in the exercise of his profession, distinguished by an easy and agreeable style of painting, with great quickness of execution. From Venice he took a voyage to Palestine, making designs in his passage of all the most curious objects in the Mediterranean islands that fell in his way; and when he had reached his destination, he was very industrious in taking sketches of all the remarkable scenery in and about Jerusalem, which afforded him valuable materials for the scripture pieces which he afterwards painted. On returning to Europe, he gratified his desire of visiting Rome and studying the master-pieces of art in that capital; and he is accounted the first who introduced the Italian style into the Netherlands. He painted many history pieces in this manner after his return to Holland, most of which were destroyed by the reformers: the rest were bought by Philip II. and carried into Spain. Esteemed for his polite accomplishments and integrity, he died in 1562, at the age of 67. *Moreri. Pilkington.*—A.

SCHOTANUS, CHRISTIAN, an historical writer, was born in 1603 at Scheng, a village in Friseland. He was chosen professor of

Greek and ecclesiastical history at Franeker, and one of the ministers of that place. He died in 1671. The principal works of this professor were "A Description of Friseland," with figures, 4to.; and a "History of Friseland to the Year 1558," fol., both in Dutch; "Continuatio Historiæ Sacræ Sulpitii Severi," 12mo., 1658; "Bibliotheca Historiæ Sacræ Veteris Testamenti, sive Exercitationes in Historiam Sacram Sulpitii Severi et Josephi," 2 vols. fol., 1664; this last was a summary of his lectures on ecclesiastical history. *Saxii Onom. Nouv. Dict. Hist.*—A.

SCHOTT, ANDREW, a learned Jesuit, was born at Antwerp in 1552. He studied at Louvain, and was for some time in the family of Busbequius at Paris, where he formed connections with some of the most eminent literary characters. He afterwards visited Spain, and resided two years with the Archbishop of Tarragona, from whose house he entered into the order of Jesuits in 1586. He taught Greek in their colleges, and was at length made professor of eloquence at Rome. Returning to Antwerp, he passed his remaining years in learned labours, and died in 1629, in his 77th year. Schott was a man of an open and liberal disposition, and took pleasure in obliging men of letters of whatever communion. He was distinguished for his knowledge of Greek, and published several works of the philological class. He gave an edition of Photius, with a Latin version and notes, *Paris*, 1606, fol.; also, editions of various works of the fathers, and notes and commentaries on a number of ancient writers. Others of his writings were the "Lives of St. Francis of Borgia; of Ferdinand Nunez; James Laynez; and Peter Ciaconius;" and "Hispania illustrata," 4 vols. fol. *Freheri Thesaur. Dupin. Bibl.*—A.

SCHOTT, GASPARD, a Jesuit famous for his discoveries in natural and experimental philosophy, was born in 1608 in the diocese of Wurtzburg. He passed several years at Palermo, whence he removed to Rome; and in that capital he contracted an intimacy with the celebrated Father Kircher, who communicated to him many of his observations on the arts and sciences. Schott wrote a number of works, of which one of the most remarkable is "Physica curiosa, sive Mirabilia Naturæ et Artis," 2 vols. 4to. This is an extraordinary compound of curious observations, and valuable experiments, with absurd and superstitious stories, displaying equal ingenuity and credulity. Of his other writings are "Magia naturalis et artificialis," 4 vols. 4to., replete

with physical and statical observations; "Technica curiosa," 4to.; this work relates several facts respecting physiology, as the phenomena of animals expiring in rarefied air, the effects of infusion into the blood vessels, &c.; descriptions of several machines of Kircher's invention, in which is found the first idea of the air pump; "Anatomia Physico-hydrostatica Fontium et Fluminum;" "Organum Mathematicum," 4to. In the writings of this Jesuit are said to be met with the germs of the greater part of modern experiments in physics. The Abbé Mercier published in 1785 a *notice raisonnée* of the works of this learned person, by which he revived his memory, that had almost sunk into oblivion. Gaspar Schott died at Wurtzburg in 1666. *Halleri Bibl. Anat. Nouv. Dict. Hist.*—A.

SCHREVELIUS, CORNELIUS, a laborious critic, was a native of Holland. He was one of the principal compilers of the notes to the *Variorum* editions of the classics, in the exercise of which task he is thought to have displayed more industry than taste or judgment. His name is principally known by a manual Greek and Latin dictionary, which has been reprinted in most countries in Europe to the present time. At the beginning of this work he is entitled M. D. and rector of the public school at Leyden. He died in 1667. *Baillet. Moreri.*—A.

SCHROEDER, JOHN, a physician, born in Westphalia in 1600, was for some time employed in the Swedish army, and finally settled at Frankfort, where he died in 1664. He made himself generally known by his work entitled "Pharmacopœia Medico-Chymica," first printed at Ulm in 1641, and many times reprinted in different places with corrections and additions, both before and after his death. It deserves commendation, as being one of the first attempts to unite chemical with Galenical pharmacy; whence it was regarded down to the time of Boerhaave as a standard book, though since superseded by more accurate and scientific performances. He also wrote "Quercetanus Redivivus, hoc est, Ars Medica dogmatico-hermetica," 1648, et seq. *Halleri. Bibl. Med. Eloy Dict.*—A.

SCHULTENS, ALBERT, an eminent orientalist, was born at Groningen about 1680. He studied at Leyden and Utrecht, at the latter, under the celebrated Reland. Entering into the ministry, he was chosen pastor of Wassenaar; and two years afterwards, removed to Franeker as professor of the Oriental languages. Thence he was invited to the

same office at Leyden, which he occupied with high reputation till his death in 1750. Of the numerous learned works of Schultens the most considerable are, "A Commentary on the Book of Job," 2 vols. 4to.; "A Commentary on Proverbs," 4to.; "Vetus et Regia Via Hebraizandi," 4to.; "Origines Hebraicæ;" "A Latin Version from the Arabic of Hariri;" "The Life of Saladin from the Arabic," fol.; "Animadversiones philologicæ et criticæ ad varia Loca Vet. Testamenti;" "Grammatica Hebraica." All these are regarded as displaying profound erudition and solid judgment. *Moreri. Nouv. Dict. Hist.*—A.

SCHULTET, ABRAHAM (Lat. SCULTETUS), an eminent Protestant divine, was born at Grunberg in Silesia in 1566. He was studying at Breslau in 1582, when his father, who had lost his property by a fire, and was unable to maintain him at the university, recalled him with the intention of putting him to a trade. The youth, unwilling to renounce his literary pursuits, resolved upon joining the teacher to the scholar; and acted in different seminaries of learning as a private tutor, whilst he was attending public lectures. He resided in both these capacities at Wittenberg, and afterwards at Heidelberg, till his reception as a minister in 1594. The Elector-Palatine nominated him one of his preachers; and in 1598 he was chosen minister of one of the churches in Heidelberg. He was aggregated in 1600 to the ecclesiastical senate, and was frequently employed to visit the churches in the Palatinate. In 1610 he accompanied the Prince of Anhalt to the war of Juliers; and in 1612 he attended the Prince Palatine Frederic to England, where he formed an acquaintance with the most distinguished men of learning. On his return he accepted the office of court preacher, which he resigned on being appointed, in 1618, professor of theology in the University of Heidelberg. He was one of the deputies to the synod of Dordrecht, in which he tried to conciliate the different parties; but failing in his endeavours, he warmly espoused that of the contra-remonstrants. When the Elector accepted the crown of Bohemia, Schultet attended him to that country; but after the unfortunate battle of Prague, he returned to Heidelberg, which, however, he was obliged to quit, with the rest of the professors, on the approach of the enemy. He withdrew to Emden in 1622, having obtained permission from the Elector to accept the place of a minister offered him by that city. He died in that vocation in 1625.

Schultet was distinguished for his eloquence as a preacher, and was the author of various works, theological, moral, and historical. He published in 1593 at Leyden a treatise on Ethics, in two books, one "On a Virtuous Life;" the other "On a Happy Life;" of which Brucker says that it has the merit of being free from the useless subtleties with which most of the writings at this period are encumbered. He had intended a history of the Reformation, of which he published only two decades, the remainder being lost in the pillage of Prague. No man (says Bayle) was ever more cruelly lacerated by the calumnies of his enemies; and he enumerates some of the charges brought against him. One of these was, that he instigated the Elector-Palatine to accept the crown of Bohemia, and therefore was responsible for all the misfortunes consequent upon that step. Schultet in reply affirmed that he had no share in the deliberation concerning the acceptance of that crown; but confessed that he composed a sermon in which he felicitated the Elector on having acceded to the wishes of the Bohemians, and encouraged him from the word of God to conduct himself valiantly in the enterprise. Upon this subject Bayle shrewdly remarks, that preachers who are reproached with having been the instigators of war easily console themselves when the event has been favourable to their wishes, and that it is the want of success which reduces them to apologies. *Freheri Theatr. Bayle Dict. Brucker.*—A.

SCHURMAN, ANNA-MARIA, one of the most celebrated of learned females, was born of a good family at Cologne in 1607. Her father removed with his family to Utrecht, being of the Protestant religion, and afterwards to Franeker for the education of his sons. On his death, his widow returned to Utrecht, which place was thenceforth Anna-Maria's chief residence. From childhood she manifested extraordinary talents for ingenious works and ornamental accomplishments. As soon as she could handle a pair of scissars she cut out all sorts of figures in paper without a pattern. She then acquired the arts of drawing, painting, embroidery, sculpture, engraving, and music. She wrote a most beautiful hand, cut portraits with a diamond on glass, modeled in wax, and made artificial pearls. She had not been regularly trained to literature till her father, observing her at the age of 11 setting her brothers right at their lessons to which she had only casually listened, resolved to give a due cultivation to so promising a genius. In consequence she

became perfect mistress of the Latin, Greek, and Hebrew, acquired a knowledge of several other Oriental dialects, and spoke with great facility the French, Italian, and English. She was also well versed in astronomy, geography, and the philosophical sciences, and made a particular study of theology and the Holy Scriptures. All this wonderful extent of knowledge did not render her in the least vain, or disqualify her for the usual occupations of her sex; and her singular merits might have remained unknown to the world, had not Vossius, Spanheim, and some other men of letters, who became acquainted with her, almost forcibly drawn her from obscurity. Her reputation soon spread throughout Europe, and the most distinguished literary characters became her correspondents. She might have made a desirable union with the celebrated poet and pensionary Catz, but she preferred the freedom of a single life. She was visited by all the persons of rank and eminence who passed through Utrecht, and enjoyed the particular esteem of the illustrious Elizabeth Princess Palatine. She first appeared as a writer in a copy of Latin verses on the founding of the University of Utrecht in 1636. Some Latin letters of hers were then published by different persons; and in 1641 was printed part of her Latin dissertation "Whether the Study of Literature was suitable to a Christian Woman?" Spanheim at length persuaded her to publish her "Opuscula," consisting of pieces of prose and verse in different languages. About 1650 a great change appeared in the life and pursuits of this lady. She had for some time relaxed in her attendance on the public offices of religion, which gave the Catholics some hopes that she was becoming a convert to their faith; but her devotional exercises and meditations at length terminated in rendering her a zealous follower of the celebrated mystic and enthusiast Labadie; whom she accompanied in his various migrations; and it was in her arms that he breathed his last at Altona. It was thought by some that they were married, but there is reason to believe that their connexion was no other than a tender religious friendship. After his death she sold her property, and took up her abode with an association of kindred religionists at Wywert near Leuwarden. There she ended her days in 1678, amidst the ardours of divine love which her system was calculated to inspire. Her Opuscles have been several times published, with abundant eulogies of the writer by eminent scholars. *Moreri. Nouv. Dict. Hist.*—A.

SCHURTZFLEISCH, CONRAD-SAMUEL,

a man of letters, whose uncouth name has sometimes been latinized to SARCMASIUS, was born in 1641 at Corbach in the county of Waldeck. He studied at his native place, at Giessen, and Wittenberg, and for some time taught school at Corbach in the room of his father; but after writing upon the wall "Hæc schola me non capit," he went to Leipsic, and engaged in private tuition; and in 1671 obtained the professorship extraordinary of history at Wittenberg. In 1678 he was promoted to the ordinary professorship of history in that place, to which was afterwards added that of Greek. He passed some time in foreign travel; and in 1700 was made professor of eloquence at Wittenberg. He was also librarian to the Duke of Saxe-Weimar, with the title of his counsellor. He died in 1708. This learned man was the author of a great number of works, of which some of the principal are "Disputationes Historicæ Civiles," 3 vols. 4to., *Leips.*; "Epistolæ arcanæ," 3 vols. 8vo.; and a "Continuation of Sleidan's Work De Quatuor Imperiis." A satirical piece which he wrote when young entitled "Judicium de novissimis Prudentiæ civilis Scriptoribus" occasioned a commotion among the learned, and caused his name for a time to be erased from the list of the members of the University of Wittenberg. In 1744 a collection of his dissertations on ecclesiastical history was published at Wittenberg, under the care of Godfr. Wagner, in 4to. *Moreri. Saxii Onom.*—A.

SCHWARTZ, BERTHOLD, otherwise named CONSTANTINE ANCKLITZEN. Though very little is known of this person, he has secured to himself a lasting remembrance by a discovery which has produced an extraordinary effect upon human affairs. He was a native of Friburg in Germany, a monk by profession, and lived in the latter part of the 13th century. Being attached to chemistry, an accident revealed to him the composition of that mixture of nitre with sulphur and charcoal which forms gunpowder. The invention was so soon perfected, and its use in the art of destruction so quickly suggested itself, that the Venetians are said to have employed cannon in 1300, and the English and French not long after. Much discussion has taken place on the question whether this discovery has been useful or pernicious to the human race. There is no doubt that the immediate operation of gunpowder is more terrific and destructive than that of any of the former instruments of war, and that it has greatly added to the means of offence. But as hostilities between nations are rarely terminated till the mutual mischief produced

has risen to a degree which causes the evil to be severely felt, or till one of the parties is reduced to a necessity of submission, it is perhaps of small importance by what means this state of things is brought about. Battles are apparently not more bloody than formerly, and towns are not more frequently laid in ashes, or countries made desolate. One of its effects can scarcely be denied to be advantageous to society, namely, that it has given a decided superiority to civilized over barbarous nations, by intimately connecting the progress of science with improvements in the art of war. The use of gunpowder in the arts of peace is likewise not inconsiderable. At any rate, the name of Berthold Schwartz needs not to be devoted to execration, since he was probably employed in some experiment for the promotion of useful knowledge when this discovery fell in his way. — A.

SCHWENCKFELDT, GASPARD DE, a religious enthusiast, of a noble family in Silesia, was born at the castle of Ossig in the duchy of Lignitz in 1490. After passing some years at the court of the Duke of Lignitz, to whom he was counsellor, the prevailing spirit of the age induced him to learn Greek, and study the Scriptures and fathers of the church. He first joined the Protestant party; but in conjunction with Valentine Crautwald, a learned man at the same court, examining the doctrines and rites established by Luther, he found many things which appeared to him erroneous. He first endeavoured to propagate his own opinions in Silesia; but being obliged to quit that province, he went to Strasburg, Augsburg, and other imperial cities, every where inculcating his peculiar tenets, and every where encountering the enmity of the zealots of other sects. His morals were pure, his piety fervent, and his sincerity unquestionable, on which accounts he conciliated the esteem of several learned men in the Lutheran and Helvetic churches, who undertook his defence against his adversaries. His notions, however, were confused and obscure, and a propensity to fanaticism induced him to believe that he received them from direct inspiration, and was divinely commissioned to propagate them. Dr. Mosheim gives the following account of the three principal points in which he differed from Luther and other reformers: 1. With regard to the eucharist, he inverted the words of Christ "This is my body," and would have them understood thus—"My body is this; i. e. such as this bread which is broken and consumed: a true and real food, which nourishes and sa-

tisfies the soul. *My blood is this; i. e. such in its effects as the wine, which strengthens and refreshes the heart:*" and this explanation he imagined to have been revealed to him from heaven. 2. With respect to the efficacy of the divine word, he denied that the *external word*, which is committed to writing in the Scriptures, possesses the power of healing, illuminating, and renewing the mind; and he ascribed this power to the *internal word*, which, according to his notion, was Christ himself. 3. He would not allow Christ's human nature, in its exalted state, to be called a *creature*, or a created substance, which denomination appeared to him infinitely beneath its dignity, as in that state united with the divine essence. To these and other mystical opinions he was so much devoted, that he passed a life of wandering and contention in propagating them; and he gained a considerable number of partisans. He died at Ulm in 1561. He had founded a church in Silesia which bore the name of Schwenckfeldians, and survived to modern times. His works have been edited at different times; the last in 1592, in 4 vols. 4to. *Freheri Thesaur. Moreri. Mosheim.*—A.

SCHWERIN, CURT CHRISTOPHER COUNT VON, a celebrated Prussian general, was born of a noble family in Hither Pomerania in 1684. He received the early part of his education at home under able tutors; but having lost his father in 1697, he was left to the care of his mother and his paternal uncle, the Hessian general Detlof von Schwerin, who had distinguished himself in the war in Brabant. By the friendly assistance of the latter, who sent for him to the Hague, he was enabled to prosecute his studies at Leyden, Greifswald, and Rostock; but in the 17th year of his age he relinquished scientific pursuits, and entered into the Dutch service, in the regiment commanded by his uncle, and in which his eldest brother, who was afterwards killed, in 1704, in the storming of Donaverth, held a commission. In 1705 he was made a captain at the early age of 21; in the following campaigns, served under Prince Eugene and the Duke of Marlborough, and from these able commanders learned those principles of the art of war which in the course of his military career he practised with so much success. About this time his uncle quitted the army with an intention of spending the remainder of his days in retirement on his estate; and on this account young Schwerin resigned his company, and entered into the service of the Duke of Mecklenburg Schwerin, in which he was made a lieutenant-colonel in

1706. Next year he obtained a regiment; and by his open conduct and good behaviour he so much gained the confidence of his sovereign, that in 1712 he was dispatched on a mission to Charles XII. of Sweden, then at Bender. In 1718 he became a major general, and in 1719, during the dispute between Duke Charles Leopold and the Mecklenburg nobility respecting their privileges, in the defence of which they had recourse to arms, he commanded the ducal troops; and in the means which he employed to terminate this delicate affair, displayed no less prudence than firmness. When this commotion had subsided, the Duke disbanded the greater part of his troops; and Hither Pomerania, in which Schwerin's property was situated, being ceded to the King of Prussia, he was induced to enter the Prussian service, in which he was appointed a major general in 1720, and in 1722 obtained a regiment, afterwards named that of Beville. In consequence of the disturbances at Thorn, he was sent by Frederic William I. as envoy to the Royal Polish and Electoral court of Saxony; but not being able to accomplish the object of his mission, he quitted Dresden, with the consent of His Prussian Majesty, and resigned his office to his brother. In 1730 he was made governor of Peitz, and next year was promoted to be a lieutenant general, and honoured with the order of the Black Eagle. In 1733 he marched with three Prussian regiments to Mecklenburg, where symptoms of commotion were again manifested, and took possession of some places in that duchy, which were not restored to the Duke till the year 1787. He now rose into great favour with his sovereign, was his constant companion, and accompanied him to all his reviews. In 1739 he became a general of infantry; and at the funeral of the King, in 1740, bore the banner of the kingdom. The same year he was raised to the rank of Count, along with his brother, by Frederick II. and was nominated a field marshal. On the death of the Emperor Charles VI. he was sent for by the King that he might confer with him on the measures necessary to be pursued in regard to the approaching war; and his regiment, which broke up in the month of December, was the first that entered the Silesian territories. In the course of a very little time he reduced Leigniz, Jauer, and Schweidnitz; and in January 1741 attended the King when he entered Breslau. He then continued his march to Neiss; took Otmachau, and crossing the river Neiss, occupied the important pass of Jabluncka. In February, having given

up his command to general Schulenberg, he proceeded to Breslau; and after making some important preparations, and establishing magazines, returned to the army. In the month of April he obtained a victory at Molwitz, which determined the future fate of Silesia. On this occasion, though wounded several times, he never quitted the field; and by his ability and great presence of mind rallied the Prussian troops after they had been thrown into disorder, which rendered the issue of the battle at one time doubtful. For the recovery of his health, which had greatly suffered from severe fatigue, he retired for some time, with the King's permission, to the baths of Aix-la-Chapelle; and in 1741, was appointed governor of Breig and Neiss. On the breaking out of the second Silesian war, Schwerin conducted a part of the Prussian army through the county of Glatz to Bohemia; and took possession of the towns of Braunau, Jaromirsk, Konigsgratz, Pardubiz, and Collin, levying a great many contributions. In the beginning of September he formed a junction with the King before Prague; and by making himself master of the heights of Ziskaberg, contributed to the reduction of the place. The town surrendered on the 16th, and the articles of capitulation were signed, on the part of Prussia, by Schwerin. The King, however, quitted Prague too soon: a step which he afterwards acknowledged to have been a great fault. He was in consequence exposed to much danger; and it is probable that this may have been the cause of Schwerin's quitting the army and retiring to his estate, where he remained several years employed in its improvement. It is certain that a coolness afterwards took place between him and the King, and that the latter made the first step towards a reconciliation, by inviting Schwerin to Berlin in the year 1747. On the commencement of the seven years war, Schwerin marched with a detached column through the county of Glatz to Bohemia, in order to prevent General Piccolomini from forming a junction with Count Brown. In 1756 he attacked with his advanced guard a body of Austrians, under General Buccow, near Auyest; defeated them, and after taking a great number of prisoners, destroyed the bridge on the Elbe at Schirsitz. In the mean time the King had been successful in a bloody engagement at Lowositz; and having sent a letter to the field marshal to acquaint him with his victory, the latter wrote him back that he wished him joy with all his heart; the battle

had been truly a royal one, for had it been fought by a general, he would have exposed himself to the danger of losing his head. In 1757 he advanced with his troops against five different points in Bohemia, drove the enemy before him, seized their magazines, and crossing the Elbe, in the beginning of May, joined the royal army encamped before Prague. The King here communicated to the field marshal his intention of giving battle to the enemy. Schwerin disapproved of it on account of the unfavourable nature of the ground; but as the King obstinately persisted in his design, he at length yielded. This battle, one of the bloodiest perhaps in which Frederick was ever engaged, took place on the 6th of May. The Prussians performed wonders, and displayed a bravery beyond all praise; but in consequence of a most destructive fire of grape shot, and the difficulty of approaching the enemy, they began to lose courage and to give way. Schwerin, who was posted before a narrow pass, seeing his regiment falling back, snatched the colours from an ensign of the second battalion; placed himself in front of the regiment, and calling out to his men, "Do you not see that the enemy are already turning their backs," encouraged them to advance. But scarcely had he proceeded a few steps, when he was wounded by a grape shot above the right ear, and another having struck him in the heart, and two in the lower part of the belly, he fell and instantly expired, in the 73d year of his age. The last act of this heroic veteran turned the fate of the day, and secured a decided victory to the Prussians. General Von Mantuefel took the colours from Schwerin's hand and delivered them again to the ensign to whom they belonged; but he had no sooner received them, than he was killed by a cannon ball which struck him in the breast. The field marshal's body was conveyed to a neighbouring convent, to which the King went to view it; and it is said was so much affected as to shed tears. To commemorate this event, a plate was engraved by Bergèr, from a painting by Frisch, painter to the court; and the King caused a statue of him in white marble to be erected in William's Place at Berlin. Schwerin, who was of low stature, but active and vigorous, had an engaging and impressive countenance. He was a severe disciplinarian; enforced subordination with strictness, and possessed a most delicate sense of honour, which it was the dearest object of his heart to maintain. He knew how to preserve his dignity with princes of the royal blood, and always obliged them to treat him

with respect. The King often consulted him on difficult points, and was greatly mortified when Schwerin disapproved of his plans, which he frequently did from foresight and mature reflection. He entertained an unfeigned reverence for religion; honoured those who truly obeyed its dictates; and used often to say, that a brave general ought to be a good Christian. *Biographisches Lexicon aller Helden und Militair personen welche sich in Preussischen Diensten berühmt gemacht haben. Berlin, 1790.*—J.

SCIOPPIUS, GASPARD, a critic of great polemic celebrity, was born in 1576 at Neumarch in the Upper Palatinate. He was trained to literature in the schools of his country, and made such rapid progress, that he is said to have been an author of reputation at the age of sixteen. Two journeys to Italy determined him to settle in that country, as a preliminary step to which, he abjured the Protestant religion for the Roman Catholic in 1599. But whatever was his religion, his heart remained the same; and there is scarcely an example in the history of letters of a man who lived in more general and rancorous hostility with his literary brethren, both individually and collectively, than Scioppius. As it was his wish to ingratiate himself with the court of Rome, he displayed the bitterest enmity against the party he had quitted, and even wrote a work called "*Classicum Belli Sacri*," in which he urged the total extirpation of the Protestants by force of arms. At the same time he attacked in the most abusive terms the principal writers of that party, among whom he honoured King James I. with some very contemptuous notice, for which he received a personal castigation by the servants of the English ambassador at Madrid. The society of Jesuits, however, was not less an object of his satirical rage, and he wrote a number of works against them under different assumed names. If any one of the learned was more exposed to his enmity than another, it was Joseph Scaliger, whose arrogance would naturally afford provocation to such a rival; and it was probably not without some satisfaction that the rest of the tribe looked on, when these two doughty combatants employed all their virulence in decrying each other's person and family. Scioppius treated the great authors of antiquity with no less rudeness than those of his own time; and pure latinity being a point in which he greatly prided himself, he did not hesitate to charge Cicero himself with barbarisms in writing his own language. He had made himself such a number of enemies, that he scarcely knew where to take shelter. His

last retreat was Padua, where he lived under the protection of the republic of Venice, which he had once offended by his treatment of Father Paul. In his latter days he became an expositor of prophecy, and he sent some of his commentaries on the revelations to Cardinal Mazarin, who paid no regard to them. Universally hated and hated, he died in that city, as is supposed, in 1649. Of his works, the number of which is said to have exceeded that of his years, the greater part are critical and controversial. Though at present consigned to oblivion, they contain proofs of extensive learning and abilities which, if directed by a better heart and temper, might have transmitted his name with honour. *Baillet. Bayle. Moreri.—A.*

SCIPIO, PUBLIUS-CORNELIUS, surnamed AFRICANUS, one of the most illustrious characters of the Roman republic, was the son of Publius Cornelius Scipio, an eminent commander, who, with his brother Cneius, lost his life in Spain during the second Punic war. This Publius was consul, and commanded at the battle on the Ticinus, B. C. 218, in which he was defeated by Hannibal, and wounded, and would have been killed had he not been rescued by his son, then a youth of 17. The young Scipio fulfilled the promise of his early years by his conduct after the fatal battle of Cannæ, when being informed that some of the nobles had adopted the design of abandoning their country, he repaired with some followers to the place where they were assembled, and compelled them by the threat of instant death to pronounce after him a solemn oath of never forsaking the republic. He was appointed to the edileship through the favour of the people at the age of 21, several years before the legal age for that office. The Roman affairs in Spain being in an unprosperous state after the death of the two Scipios, the tribes were convened at Rome for the choice of a proconsul able to retrieve them; and no candidate appearing to assume a post of so much difficulty, young Scipio, now in his 24th year, offered himself, and obtained the unanimous votes of all the centuries. The public admiration which he had deserved by the indications of a strong and elevated character, he is said to have augmented by practices the result partly, perhaps, of a real turn to enthusiasm, and partly of artifice. He insinuated to the multitude that he acted frequently from a divine impulse, or the admonition of dreams; and he never undertook any public business without repairing to the temple in the Capitol,

and passing some time there in secret, as if he were consulting the deities of the place. Soon after his appointment he embarked with a considerable reinforcement of troops; and on his arrival laid a plan for surprizing the city of New Carthage, the capital of the Carthaginian dominions in Spain, and magazine of their naval and military stores. His scheme completely succeeded, and made him master of a number of prisoners, a quantity of shipping, and immense treasures. It was on this occasion that he gave that example of continence which has been extolled by so many writers. A female captive of singular beauty was brought to him as part of the spoil. He was sensible of her charms; but learning that she had been betrothed to a Celtiberian prince, instead of using the supposed rights of a conqueror, he sent for her parents and lover, and delivered her untouched into their hands, bestowing the ransom which they pressed upon him, as an addition to her marriage portion. This generous act filled the Spaniards with admiration; and not only the bridegroom joined Scipio's troops at the head of a body of cavalry, but the whole province of Celtiberia came over to the Roman party.

In the next campaign Scipio marched against Asdrubal, the brother of Hannibal, with whom was Massinissa the Numidian prince. He entirely routed them, and took possession of their camp with a number of captives. Among these was a youth of a very prepossessing aspect, who was discovered to be a nephew of Massinissa. Scipio treated him with the greatest kindness, and presenting him with a rich habit and a horse splendidly accoutered, sent him back with an escort to his uncle; and thus laid the foundation of Massinissa's future attachment to the Roman cause. He vigorously pursued his advantages over the Carthaginians, and after almost entirely destroying Asdrubal's army, obliged him to fly to Africa, leaving Spain entirely in the power of the Romans. Scipio then crossed over to Africa to hold a conference with Syphax, King of the Massæsyli; and returning to New Carthage, was seized with a dangerous illness, during which several of the native princes revolted, and a mutiny broke out in his own army. This he soon quelled after his recovery, and proceeded to reduce the Spanish revoltors to obedience. His success was complete; and the Roman senate being informed of the event, recalled him to Italy, sending two proconsuls to take the command in Spain. He arrived at Rome near the time of the con-

sular election, and although he was yet under the age prescribed for attaining that dignity, the splendour of his exploits caused him to be unanimously chosen by the people to the office of consul, B. C. 205. It was his wish to be sent to command in Africa, but through the influence of the cautious Fabius, his destination was fixed to Sicily, with a conditional power of passing over to Africa, but only with thirty ships. Being in his own mind determined to make that country the theatre of war, he assiduously employed himself in preparations for that purpose. His year of consulship thus past away; but being continued in the command as proconsul, with the permission of carrying with him to Africa such of the Roman troops in Sicily as he should think proper, he at length embarked at Lilybæum amidst a vast concourse of spectators, and with all the circumstances of solemnity that might impress his soldiers with a sense of the greatness of the undertaking and the hope of victory.

Soon after his landing, Scipio was joined by Massinissa, and having obtained some advantages over the enemy, proceeded to lay siege to Utica. This, however, he was obliged to abandon, and he chose a place for his winter-quarters where he might receive supplies from Italy. In the meantime his pro-consular command having expired, it was continued to him by the voice of the people as long as the war should last. Syphax, having married the daughter of Asdrubal, was now fixed in the Carthaginian interest, and lay with his army encamped near that general. Scipio opened the campaign with the brilliant exploit of surprising by night and burning the Numidian and Carthaginian camps, with a great slaughter of their forces. He afterwards gave a complete defeat to Asdrubal and Syphax, the consequence of which was the capture of Tunis with several other towns. His lieutenant and intimate friend Lælius, together with Massinissa, followed Syphax in his retreat and made him prisoner, together with his wife Sophonisba, to whom Massinissa had been previously engaged. This was the occasion of a memorable tragedy; for when Massinissa, captivated by her charms, had secretly married her, hoping for the approbation of Scipio, the Roman commander, fearing the effect of that influence which had already overcome Syphax, refused his consent, and claimed the fair Carthaginian as his captive. Massinissa, unable to resist, made the required sacrifice by sending his bride a cup of poison; and Scipio endeavoured to heal the deep wound in his heart

by publicly conferring on him the regal title, and giving him hopes of becoming master of all Numidia. (see MASSINISSA.) The Carthaginians now sent deputies to Rome to treat of a peace, and Scipio agreed to a suspension of hostilities till their return. They had, however, in the meantime recalled Hannibal from Italy, as the only equal antagonist they could oppose to their successful invader: thus the plan of forcing him to quit a country which he had so long infested, by transferring the war to the neighbourhood of Carthage, was justified by the event. On his arrival, active hostilities recommenced: and the two great commanders met at the head of their collected forces near Zama, and an interview between them is recorded by historians, in which Hannibal used every argument to induce his young antagonist to accept of moderate terms of peace, while Scipio spoke in the style of a haughty Roman and a conqueror. The authenticity of these speeches may be questioned; the result, however, showed that the conference, if really held, was fruitless, for the decisive battle of Zama immediately followed. In this action, B. C. 202, Scipio displayed equal skill and valour, and obtained a complete victory. The blow received by the Carthaginians was so severe, that Hannibal himself advised them to accede to the hard conditions of peace which the victor proposed. By these, the territories of Carthage were restricted to Africa, her naval power was annihilated, and a vast sum was exacted from her by way of indemnification; and with the ratification of this treaty terminated the second Punic war. Scipio returned to Rome crowned with glory, and was met at his entrance by the whole body of citizens. A triumph was decreed him by the united votes of the senate and people, together with the surname of AFRICANUS, which has remained his distinction amidst a family abounding in illustrious characters.

Scipio was nominated one of the censors for the year B. C. 199. He was elected consul a second time B. C. 194, but nothing occurred during the year of his office that gave him an opportunity of distinguishing himself. In the following year he was the promoter of a regulation that at the theatrical spectacles the senators should have the privilege of sitting in the orchestra apart from the rest of the audience. For this unpopular act the people manifested their resentment by rejecting his kinsman Scipio Nasica, and his friend Lælius, when in the succeeding year they

stood candidates for the consulship upon his interest. Fraternal affection, and probably weariness of a life of inaction, in which he found it difficult to maintain his consequence, caused him, when his brother Lucius was chosen consul B. C. 190, to propose accompanying him as his lieutenant, should he be sent to command in Asia against Antiochus the Great, in whose service his old antagonist Hannibal was engaged. The offer was readily accepted, and the two brothers, embarking at Brundisium with a body of troops, received the legions from the consul Acilius in Greece, and marched for the Hellespont. They crossed the strait without opposition, Africanus staying some days after his brother, on account of his being occupied as a priest of the Salii in some religious ceremonies, of which he was always very observant. The son of Africanus had been taken prisoner at sea, and brought to Antiochus, who treated him in the most honourable manner; and as the King was very desirous of averting the danger that threatened him, by a treaty with the Romans, he made Scipio an offer of restoring his son without ransom, and of large gifts besides, should he befriend him on the occasion. Scipio acquainted him that his proposals could not be listened to; but in return for his kindness, gave him the advice to accept of peace upon any terms. Some time after, Scipio lying sick at Elæa was gratified with the sight of his son restored to him by Antiochus; by which act of generosity he felt himself so much obliged, that he is said to have sent the King the further counsel, not to engage till he himself should be returned to the army—a piece of advice which it is not easy to understand. The decisive battle of Magnesia, however, which obliged Antiochus to submit to the conditions which the Roman senate imposed, was fought during the absence of Africanus.

Upon his return to Rome he appears to have retired to the repose of private life, which, however, he was not suffered to enjoy unmolested. At the instigation, it is said, of the austere Cato the Censor, the two tribunes Petillii accused him before the people of various misdemeanors when in office, particularly with receiving great sums from Antiochus to procure him an advantageous peace. A day was appointed for hearing the charges, on which he was accompanied to the forum by a very numerous concourse of friends and dependents. After he had made a magnificent recital of his public services, the accusation was entered upon by the tribunes, and was supported

rather by vague suspicions than by evidence. The time not sufficing to go through the articles, another day was appointed, when he was conducted to the rostra by an equally numerous attendance. Silence being proclaimed, he rose, and said, “On this day, tribunes and Romans, I gained a decisive victory over Hannibal and the Carthaginians. Since, therefore, such a day should be exempt from strife and contention, I mean to go and pay my devotions to Jove, the best and greatest, to Juno, Minerva, and the other Gods who preside over the Capitol, and return them thanks that as well on this day, as on many others, they have granted me the desire and ability of doing great service to the republic. You, my fellow-citizens! to whom it is convenient, go along with me, and pray that you may always possess leaders like myself: for as, from the age of 17 to advanced life, you have always outgone my years by your honours, so I have anticipated your honours by my actions.” He then proceeded to the Capitol, followed by the whole assembly, not excepting the scribes and apparitors, so that the tribunes were left with no other attendants than their slaves and the public crier. Certainly a more splendid mode of defeating an impeachment was never practised; and Livy prefers the glory of that day to his triumph over Syphax and the Carthaginians. It was, however, only a temporary success; and his enemies returning to the charge cited him to a third appearance. But his lofty soul could not submit to what he felt as an indignity. He retired to his country seat at Liternum near Naples, and his brother Lucius appearing for him, pleaded sickness as the cause of his absence. The accusers opposed the plea, and the tribunes, in admitting it for the present, ordered another day to be appointed. Tiberius Gracchus (father of the two famous Gracchi) was one of the tribunes at this time, and as he was known to be an enemy to the Cornelian family, his refusal to put his name to this decree was thought a prelude to some more severe proposal. It was therefore a surprize to the audience when he rose and declared, that he would not suffer Scipio to be accused till he should return to Rome, and would then even, if appealed to, protect him from the necessity of pleading his cause: adding some indignant reflections on the public prosecution of a man so venerable from his great services. This interposition was successful, and the generosity of Gracchus was rewarded by the hand of Cornelia, the celebrated daughter of Africanus. Henceforth no

mention was made of this great man. It is generally supposed that he died soon after at Liternum about the 48th year of his age, and directed that he should be buried there, that he might not be obliged to his ungrateful country for a monument; but Livy confesses that both the time and place of his death are uncertain, and that much contradiction appears in different writers concerning the later events of his life. "He was (says that historian) a memorable personage, but more so for his actions in war than in peace;" and he remarks that little was added to his renown after the end of the second Punic war, the glorious termination of which was chiefly ascribed to him. It is observable that his brother Lucius was afterwards declared guilty of peculation in the war with Antiochus, and condemned in a heavy fine; though on an enquiry into the property of the Scipios it was found too moderate to justify suspicions of dishonesty. That the retirement of Africanus from public life was rather owing to inclination than necessity, may be inferred from a saying of his recorded by Cicero—that "he was never less unemployed than when at leisure, nor less solitary than when alone." *Livy. Univ. Hist. — A.*

SCIPIO, PUBLIUS ÆMILIANUS, also called the YOUNGER AFRICANUS, was the son of Paulus Æmilius, but was adopted into the Cornelian family by Publius, son of the first Africanus. He served first at the age of 17 in Macedonia under that great commander his natural father. During the war in Spain, B. C. 151, when the report of the hardships suffered there deterred the Roman youth from enrolling their names in the new levies, he mounted the rostra, and in a spirited speech declared his own readiness to go in any quality that the consuls should appoint. This patriotic ardour produced such an effect, that the levies were presently completed, and he accompanied them as a legionary tribune. In this service he gained a mural crown for being the first in scaling the wall of a besieged town; and he slew in single combat a Spaniard of gigantic stature. The consul, Lucullus, then sent him into Numidia, where he in vain attempted to mediate a peace between Massinissa and the Carthaginians. Whilst he was in Africa the third Punic war broke out, B. C. 149, at the commencement of which, the Carthaginian general, Asdrubal, obtained some advantages over the Romans, and the whole consular army would probably have been lost, had not Æmilianus with a small body of horse kept

the force of the enemy in check while the legions were crossing a river. He afterwards by his valour and conduct saved a party which was surrounded by the enemy; and his actions in this campaign were so brilliant that he gained universal reputation. In the next year he added to his fame by many important services; and returning to Rome, he was chosen consul B. C. 147, being then 37 years of age, and the conduct of the African war was committed to him by a special decree. On his arrival at Utica, his first exploit was to relieve a body of Romans who were invested in a suburb of Carthage. He next proceeded to the blockade of that capital, which, after obliging the Carthaginians to retire within their walls, he effected by means of lines of circumvallation on the land side, and a mole closing up the port. The vigorous resistance of the besieged protracted the business; and though Scipio totally defeated an army raised for their succour, his consular year expired while he was still lying before Carthage. The command was, however, continued to him; and at length he forced a gate of the city, and led his troops through it to the attack of the citadel. The Romans made their way through all obstacles by sword and fire, and in fine became masters of the citadel, and with it of the whole unfortunate capital. Scipio, though he commiserated the fate of this great rival to Rome, yet according to the laws of war gave it to be pillaged by his soldiers; and then sent information to the senate of his success, desiring instructions for his further proceedings. Great was the exultation of the Roman people over the fall of Carthage, and cruel was their determination respecting its fate. Nothing would satisfy their savage hostility but its utter demolition, and fire was set to every quarter, which was 17 days in completing its work of destruction. Scipio on his return to Rome was honoured with a magnificent triumph and the name of the SECOND AFRICANUS was conferred upon him. He deposited an urn full of the ashes of Carthage in the temple of the Capitoline Jupiter, as the most acceptable offering he could make to the Roman god. His integrity and disinterestedness in disposing of the spoils of this great city are universally acknowledged; and Cicero in his 4th oration against Verres has referred to a circumstance much to his honour. He says, that after the capture of Carthage, he convoked all the Sicilians, whom he knew to have been long exposed to the pillage of the Carthaginians, and promised to restore to each

city every relic of art which should be recognized as having belonged to it. Some of these are particularized by Cicero, among which was the famous brazen bull of Phalaris, which Scipio restored to the Agrigentines, desiring them at the same time to consider whether it were better to serve such a tyrant of their own, or to submit to the mild sway of Rome.

The Romans having with great injustice kindled a war with the powerful city of Numantia in Spain, and basely broken a treaty which the consul Mancinus had made with it in order to save his army, thought that the destroyer of Carthage was the only commander who could render them victorious over another rival, and by a kind of acclamation elected Scipio consul a second time, B. C. 134, and committed to his management the war against the Numantines. His consular year was chiefly spent in collecting forces, and restoring the relaxed discipline of the troops. The command being continued to him in the following year, he closely invested Numantia which was situated upon a hill of difficult access, and rejecting the submissive proposals of the citizens for peace, resolved to wait till famine should oblige them to surrender at discretion. His vigilance was exercised in obviating all attempts suggested by valour reduced to despair; and his Roman severity, or rather barbarity, in punishing the youth of a neighbouring town who generously engaged to succour their distressed countrymen. At length, unable to hold out longer, and yet determined not to give themselves up to the disposal of an inexorable foe, the brave Numantines set fire to their town, and slew their families and themselves on its ashes, thus leaving nothing to grace the victor but an empty triumph, and the surname of NUMANTINUS.

After the fall of Carthage and Numantia, the Romans had leisure to renew those domestic quarrels which so frequently agitated their ill balanced government, and several succeeding years were rendered turbulent by the contests between the plebeians, headed by the Gracchi, and the patricians. Scipio was inclined to favour the latter party, and made himself unpopular by seeming to approve the assassination of Tiberius Gracchus, though he was his near relation. He retired for some time to his country retreat near Caieta, in company with his intimate friend the *second* Lælius, his connection with whom is still more celebrated than that of the first Lælius with the first Africanus. There, says Cicero, these two illustrious men amused themselves like children with picking

up flat pebbles on the sea shore, and skimming them on the surface of the water, happier than when filling the great offices of the republic and commanding her armies. He thought it his duty, however, to come to Rome for the purpose of opposing some unconstitutional measures of the tribunes; and when the three commissioners for executing the Sempronian law for distributing lands manifested a partiality to the inhabitants of Rome, whose votes they wanted, to the prejudice of those of the provinces, he took the part of the latter. This conduct excited a violent hostility against him, and he was accused of aspiring to the dictatorship. He was, however, supported by the senators and a great body of the people, and some important event was on the eve of taking place, when Scipio was found dead in his bed, B. C. 129. Marks of a violent death were supposed apparent on his body, and the three commissioners, one of whom was Caius Gracchus, were suspected of having perpetrated the deed, with the connivance of his wife Sempronia, sister to the Gracchi, but the people would suffer no enquiries to be made as to the cause of his death. The opinion entertained of him by the public may be judged of from the speech of Metellus Macedonicus, his political foe and rival in fame. At Scipio's funeral, "Go (said he to his sons) and assist in carrying his bier, for never will you perform this office to a greater man." He was, indeed, a splendid character; not only a consummate general, but a lover and patron of letters, and a man of singular public integrity and private generosity. When he went to Africa he was accompanied by the historian Polybius and the philosopher Panætius; and Terence is said to have been the companion of his retirement, and to have submitted his comedies to the correction of him and Lælius. He showed his disregard for wealth, and his goodness of heart, by relinquishing to his brother his own part of the inheritance of their father Paulus Æmilius, and by dividing among his sisters the succession of their mother, to which they had no legal claim. The whole personal property which the conqueror of Carthage left was only 32 pounds weight of silver, and 2½ of gold. Sensible of the dangers arising to the state from excessive acquisitions, when he was censor, and the usual prayer was dictated to him "that the gods would please to render the Roman republic still greater and more prosperous."—"It is enough so (he replied), and I only pray that it may be maintained as it is." *Livii Epit. Velleius, Cicero. Valerius. Univ. Hist.—A.*

SCOPAS, an eminent Grecian artist of the Isle of Paros, flourished about B. C. 430. He was equally distinguished as a statuary and a sculptor, and was the author of many works which placed his name on a level with those of Phidias and Praxiteles. One of the sculptured columns in the temple of Ephesus was his performance; and also one of the four sides of the famous tomb of Mausolus. Rome possessed several fine works by his hand, among which the most admired was a great group of Neptune and other marine deities in the Flaminian circus, which, says Pliny, might have been the labour of a whole life. He also speaks of a naked Venus in the same place, surpassing that of Praxiteles. Horace in one of his odes refers to Scopas as an artist at the head of his profession. *Plinii Hist. Nat. Horat. Od. IV. 8.—A.*

SCOTT, JOHN, D. D., a pious clergyman of the church of England, was born in 1638 at Chipenham in Wiltshire. He was first apprenticed to a trade in London, but being more inclined to a learned profession, he quitted his situation, and entered as a commoner of New Inn, Oxford. After receiving orders, he obtained a rectory in London, and a prebend in St. Paul's cathedral. In 1685 he took the degree of D. D.; and in 1691 he succeeded Dr. Sharp, Archbishop of York, in the rectory of St. Giles's in the fields, and was made a canon of Windsor. His popular and valuable work, entitled "The Christian Life," of which the first part was published in 1681, and two successive parts in 1685 and 1686, had acquired him so much reputation as a divine, that an offer of the bishopric of Chester was made him after the revolution, which he refused from scruples about the oath of homage, as he did afterwards another bishopric, the deanery of Worcester, and a prebend of Windsor, because they were the places of persons who had been deprived. He had, however, strenuously opposed the progress of popery in the reigns of Charles II. and James II., and published some works in controversy with the papists while the latter prince was still on the throne. Dr. Scott died in 1694, leaving the character of an excellent parish priest and an amiable and worthy man. Besides the works above mentioned, he wrote "Cases of Conscience resolved, concerning the Lawfulness of joining with Forms of Prayer in public Worship," 1683; and "Twelve Sermons" preached upon particular occasions. His "Christian Life" has been many times printed, and has been a standard book in the religious library. *Wood's Athen. Oxon. Biogr. Brit.—A.*

SCOTT, MICHAEL, a celebrated person in Scotland in the 13th century, respecting whom many fabulous tales have been told, was born at Balwearie, his paternal estate in Fife, about the beginning of the reign of Alexander II. At an early period he made great progress in the languages as well as the mathematics; and, having finished his course of studies at home, went over to France, where he remained some years; but hearing that the Emperor Frederick II. was a great patron of learning and learned men, he repaired to the court of that prince, and applied closely to the study of medicine in all its branches, and particularly to chemistry. After residing a considerable time in Germany, he proceeded to England, where he was in great favour with King Edward II., but how long he continued there is uncertain. After his return to his native country he seems to have been highly respected; and on the death of Alexander III., from whom he received the honour of knighthood, was sent, along with Michael de Wemys, to bring to Scotland the maid of Norway, who, being taken ill at sea, was landed on one of the Orkney Islands and died there in 1290. At this time Sir Michael must have been far advanced in life, as his death is said to have taken place soon after, that is in 1291. He was a man of great learning for his time; and as he was much addicted to the study of the occult sciences, for which he is censured by Picus Prince of Mirandula, in his book against astrologers, he passed among his contemporaries as a skilful magician. Boccaccio and Folengo both exhibit him as such, the former in one of his novels, and the latter in his macaronic poem; and he is introduced under the same character, by Dante, in his *Divina Comedia*:

Quell altro chi ne' fianchi e cosi poco
Michele Scotto fu, chi veramente
Delli magiche frode seppe il gioco.

Canto xx.

Since he is thus spoken of by eminent writers, it needs excite no surprize that among the vulgar he should be considered as a necromancer, and that his name is still preserved in many a legendary tale. Respecting the place of his burial tradition varies. Some contend for Holme Coltrame in Cumberland, and others for Melrose Abbey; but all agree that his books of magic were interred along with him in his grave, or preserved in the convent where he died. A Latin translation of Aristotle's works is ascribed to Sir Michael by Mackenzie and other writers, but without

any solid foundation. There is a translation of that philosopher's works, partly from the Greek and partly from the Arabic, by various hands, undertaken at the command of the Emperor Frederick II., at whose court Scott some time resided; and as he is said to have translated Aristotle's natural history of animals, from the Arabic version of Avicenna, it is probable that this is the only part in the work which really belongs to him. The title of it is "Aristotelis Opera, Latine Versa, partim e Græco partim Arabico, per viros lectos et in utriusque Linguae prolatione peritos, jussu Imperatoris Frederici II.," *Venet.*, per Greg. de Gregoriis, expensis Bened. Fontanæ, 1496, folio. Scott's other works are "Physiognomia et de Hominis Procreatione," *Paris*, 1508, 8vo.; it was reprinted at Franckfort, in 1615, under the new title "De Secretis Naturæ;" and along with the works of Albertus Magnus, at *Amsterdam*, 1655, 1660, &c., 12mo.; "Questio Curiosa de Natura Solis et Lunæ." Gold and silver among the alchemists are called the sun and the moon; and the subject of this work is the pretended transmutation of metals. It may be found in the fifth volume of the *Theatrum Chymicum*, *Argent.*, 1622, 8vo.; "Mensa Philosophica, seu Enchiridion in quo de questionibus mensalibus et variis ac jucundis hominum congressibus agitur; accedit Othomari Luscinii Libellus Jocorum et Facietiarum," *Francof.*, 1602, 12mo., *Lipsiæ*, 1603, 8vo., *Francof.*, 1608, 8vo. Professor Tiedmann, in his spirit of speculative philosophy, notices this work, and remarks that it contains nothing which displays deep research. Riccioli relates that Michael Scott was a diligent observer of the stars, and at the request of the Emperor Frederick II. wrote a treatise on the sphere of Sacrobosco. Nicéron censures Naudé for ascribing this work to Scott in his *Apologie pour les grandes Hommes supposées de Magie*, and seems to think that it does not exist; but Kästner gives the title of it as follows: "Eximii atque excellentissimi Physicorum Motuum Cursusque Syderii Investigatoris Michaelis Scoti super Auctor. Sphærarum questionibus diligenter emendatis incipit Expositio perfecta, Illustrissimi Imperatoris Dni. D. Fredrici precibus." Kästner says that this work contains no mathematical illustrations, but is a mere medley, collected from philosophers, historians, and fabulous writers. *MacKenzie's Lives of the most eminent Scots' Writers*. *Forduni Scotichronicon*. *Note to Walter Scott's Lay of the Last Minstrel*. *Hamberger's Zuverlässige nachrichten von den vornehmsten Schrift-*

stellern vom Anfange der Welt bis 1500. Kästner's Geschichte der Mathematik. — J.

SCOU GAL, HENRY, an eminent Scotch divine, was born in 1650 at Salton in East Lothian, of which parish his father was minister. When his father, in 1664, was made Bishop of Aberdeen, Henry entered King's-college in the University of that city, and after taking the degree of M. A. was nominated professor of moral philosophy. In 1673 he was presented to a living by the college, on which he resided, till in the following year he was recalled to occupy, at the age of 24, the post of professor of theology. This office he filled with great success, at the same time frequently preaching in the churches; but his exertions threw him into a consumption, of which he died in 1678, at the early age of 28, universally beloved and respected for his amiable manners and fervent piety. He was the author of a much esteemed work entitled "The Life of God in the Soul of Man," and also of "Nine Sermons," by which he established a reputation as one of the most elegant writers of his country at that period, as well as of an excellent divine. — A.

SCRIBONIUS LARGUS, an ancient physician, lived at Rome in the time of Claudius. What was his country or situation in life is not known; but from his dedication to one of the Emperor's freedmen, and some other circumstances, it is conjectured that he was of obscure birth, and probably a freedman. He studied under Apuleius Celsus, a physician of the Asclepiadic sect, but seems to have been a mere empiric in practice. He was a great collector of prescriptions and nostrums, as well from the ignorant as the learned; and the work extant under his name is merely a collection of that kind. It is entitled "De Compositione Medicamentorum Liber;" of which the best edition is that of Padua, 1655, 4to., with the notes of Rhodius. From the impurity of the style, some critics have supposed that it was originally written in Greek, and was translated into Latin in a later age; but others, more probably, ascribe the defects of language to the author himself. Though there is much trifling and superstitious matter in the work, it was freely transcribed without acknowledgment by posterior writers; and it is of some value as showing the state of medicine at that period. *Halleri Bibl. Med. Eloy Dict.* — A.

SCRIVERIUS, PETER, an estimable man of letters, was born at Haerlem in 1576. He was educated first at Amsterdam, where he had an uncle in the magistracy, and then at

Leyden, with the intention of being brought up to the bar, but his own inclination pointed exclusively to the belles lettres. He contracted an intimacy with all the eminent literary characters, and being at length in circumstances to pursue his own mode of life, he married and fixed at Leyden, devoting his time to reading and writing, and disengaged from business of any kind. He gave editions of many ancient authors, corrected from manuscripts, and often illustrated by notes; among which were Vegetius, Frontinus, Hyginus, Apuleius, Martial, and Seneca the Tragedian. He also published a curious collection of Batavian antiquities, and other pieces relative to the early history of the United Provinces. He wrote a work in Dutch, afterwards translated into Latin, on the History of Printing, in which he maintained the claim of Laurence Coster to the invention of that invaluable art. Scriverius lost his sight at the age of 74, but continued to solace himself with literature, till his death eleven years after, in 1660. His funeral was attended by the university of Leyden in a body, and Fred. Gronovius pronounced his eulogy. A collection of philological and poetical pieces from his manuscripts was published at Utrecht in 1737, 4to. *Meursii Athen. Batav. Moreri.* — A.

SCUDERI, GEORGE DE, a copious writer in verse and prose, was born at Havre de Grace in 1601, of an ancient family originally from Provence. According to his own boastful accounts he passed his youth in military service, and in travels through great part of Europe, but nothing was publicly known of him till he settled at Paris in the capacity of a writer. Possessed of a very prolific pen, he poured out plays, poems, essays, dissertations, &c. in great profusion, which were never much esteemed, and have now sunk in oblivion. His “Alaric ou Rome Vaincue” is ranked by Boileau with the “Pucelle” of Chapelain. His “Observations sur le Cid” contain some acute criticism, and obtained for the author the favour of Cardinal Richelieu, meanly jealous of the fame of Corneille; but such a work of genius was not to be written down by a critic. Scuderi obtained admission into the French academy, and had also the gift of a petty government in Provence, but was scarcely able to raise himself above penury. He died at Paris in 1667. *Moreri. Nouv. Dict. Hist.* — A.

SCUDERI, MAGDALEN DE, sister of the preceding, and much his superior in literary fame, was born at Havre de Grace in 1607. She was educated at Paris, and from an early

age was admitted at the hotel de Rambouillet, where she was encouraged to enter the career of an authoress. With a remarkably homely person she possessed qualities of the heart and understanding which procured her many friends of rank and distinction. The walk of composition in which she principally exercised her talents was that of romance, and she became the most voluminous and celebrated writer of her time in that class. Some of her works reach the number of ten volumes; and though they were at first much read, their prolixity and remoteness from truth and nature at length gave the public a surfeit, and the satire of Boileau further contributed to bring them into disrepute. The following lines in his “Art Poétique” are directly pointed against that mixture of modern refinement with ancient characters and stories which was the essence of their plan:

Gardez donc de donner, ainsi que dans
Clelie,
L'air ni l'esprit François à l'antique Italie;
Et sous les noms Romains faisant notre portrait,
Peindre Caton galant, et Brutus dameret.

It must, however, be confessed that the tragedies of his friend Racine, as well as many others, French and English, are by no means exempt from that fault. The long and affected compliments of the personages in Mad. de Scuderi's romances were also a subject of ridicule, especially when copied in real life by the *precieuses* of the time. These works however contained some elegant writing, and much real elevation and dignity of sentiment, which did honour to the writer. It also contributed to their popularity that they were supposed to exhibit portraiture of many of the most distinguished characters of the French court at that period. Her “Conversations et Entretiens” are by some accounted her most valuable publication, though the politeness inculcated in them would now appear formal and tiresome. Mad. de Scuderi carried into life the warmth of attachment and honourable sentiments which her works displayed, and nobly manifested her friendship for Pellisson when he was confined in the Bastille. She was in habits of correspondence with some of the most distinguished literary characters in Europe, was made a member of the academy of Ricovrati at Padua, was patronised by Cardinal Mazarin and Louis XIV. and admitted to the friendship of Queen Christina. She arrived at the uncommon age of 94, and died in 1701. *Moreri. Nouv. Dict. Hist.* — A.

SCULTETUS (SCULTES), JOHN, a writer on surgery, born at Ulm in 1595, studied at Padua under Spigelius, where he graduated. Returning to his native place, he practised with great reputation both in physic and surgery, till his death in 1645. He was the author of a work long found in every surgeon's library, entitled "*Armamentarium Chirurgicum 43 tabulis æri incisus ornatum*," of which the first edition was published after his death at Ulm by his nephew, in 1653, fol., and which was many times reprinted, and translated into different languages. To the later editions was added a *Century of Chirurgical Observations* by the same author. The "*Armamentarium*" is a description of all the chirurgical instruments then in use, illustrated by plates, and containing directions for their application. Though many of those inventions were rude and complex, yet the utility of such a general compilation could not be questioned. The chirurgical observations annexed display much operative boldness, and afford some valuable cases. *Haller. Bibl. Chirurg. Eloy Dict.* — A.

SCYLAX, a mathematician and geographer of antiquity, was a native of Caryanda in Caria. The earliest notice of this person is given by Herodotus, in the following passage. "A great part of Asia was discovered by Darius (son of Hystaspes) who, wishing to ascertain the place where the river Indus falls into the sea, dispatched various persons in whom he could confide, and among them Scylax of Caryanda. Proceeding from the city of Caspatyrus, and the Pactyian territory, they sailed down the river in an easterly direction to the sea, and then continuing their voyage on the sea towards the west, in the thirtieth month they arrived at the place from which the Egyptian king dispatched the Phœnicians to circumnavigate Lybia. After their voyage, Darius subdued the Indians, and opened the navigation of this sea." Suidas gives a brief account of Scylax, in which he manifestly confounds different persons of the same name. A "*Periplus*" remains bearing the name of Scylax, which is a brief survey of the countries along the shores of the Mediterranean and Euxine seas, together with part of the Western coast of Africa, surveyed by Hanno. This is little more than an enumeration of nations, towns, and distances, though intermixed with some notices of natural productions, and a few popular fables. A question has been raised, whether the *Periplus* remaining be the work of the ancient Scylax, or of some later writer;

and critics of eminence have taken opposite sides. It can however scarcely be doubted from circumstances, that the ancients possessed the extant *Periplus*, and that they attributed it to the Scylax mentioned by Herodotus. It has come down in a corrupt and probably in a mutilated state. The *Periplus* was first published from a Palatine MS. by Hoeschelius with other geographers, in 1600. It was afterwards edited by Is. Vossius, *Amst.*, 1639; by Gronovius, *Lugd. B.*, 1697; and by Hudson, *Oxon.*, 1698, with the minor geographers. *Mr. Dewhurst in Athenæum No. 19.* — A.

SCYLITZA, JOHN, CUROPALATES, or Master of the Palace, a Greek historian, composed an abridgment of history from the death of Nicephorus Logothetes, in 811, to the deposition of Nicephorus Botoniates in 1081. This history from the commencement to 1067 is the same with that of Cedrenus, which has caused a discussion among the learned which of the two was the plagiarist, and Vossius supposed it to have been Cedrenus. Scylitza or Scylitzes is thought to have been a native of Lesser Asia, and a prefect of the guards before he attained the dignity of curopalates. A Latin translation of his history entire was published at Venice in 1570; and the part not copied by Cedrenus was printed in Greek and Latin conjunctly with that author, at Paris in 1647. *Vossii Hist. Græc. Moreri.* — A.

SEBA, ALBERT, a native of East Friseland, was a druggist in Amsterdam, and a member of the Academy *Naturæ Curiosorum*. He published a descriptive catalogue of his vast collection of objects in natural history in 4 vols. fol., *Amst.*, 1734, 35, 58, 65, illustrated by a great number of engravings, and with explanations in Latin and French. He also communicated several papers to the *Ephem. Nat. Curios.* *Halleri Bibl. Botan. Nouv. Dict. Hist.* — A.

SEBASTIAN, King of Portugal, was the posthumous son of the infant John, by Joanna, daughter of the Emperor Charles V. He succeeded to the crown at three years of age in 1557 on the death of his grandfather, John III. Possessed of much natural vivacity and ardour, his education inspired him with an extravagant admiration for valorous exploits, and an enthusiastic zeal against the foes of the Christian religion. This passion instigated him, at the age of 20, to undertake a sudden expedition to Africa, in which, however, he performed nothing of consequence. But his mind was fully impressed with the object; and availing himself of the application for aid of Muley Hamet, King of Fez and Morocco, who had

been dispossessed of his crown by his uncle Muley Moloch, he resolved to renew the attempt against the Moorish king with all the force he could collect. In vain his own wisest counsellors, and his cousin Philip II., endeavoured to dissuade him from the enterprize, and Muley Moloch himself wrote a letter to justify his conduct, and endeavour to incline him to peace: Sebastian's romantic character rendered him inaccessible to all admonitions. Having stript his country of all its military strength, and the flower of its nobility, he set sail in the summer of 1578, and proceeded to Arzilla. There he was met by a much more numerous Moorish army, with Muley Moloch in person, who was so debilitated by sickness that he was carried in a litter. In the battle that ensued, the onset of the Portuguese army was so furious that the first line of the Moors was broken; and Muley, in rallying his men, was so much exhausted, that he died in the arms of his guards, his last action being to lay his finger on his lips, as an injunction to keep his death secret. Sebastian, who was not less powerful and dextrous in the use of arms, than brave, fought till two horses were killed under him, and most of his attendants were slain by his side. At length he disappeared, nor was it ever with certainty known what became of him, though a body supposed to be his was received from the Moors, and interred at Belem. But in a slaughter so complete that not above fifty of the Portuguese army are said to have escaped, it is no wonder that a single body, probably stript, should not be recognized. Yet such was the attachment of the nation to a prince whose romantic valour revived in their minds the heroic times of Portugal, that they would not credit his death, and long entertained the fond expectation of seeing him return from a supposed concealment. Of this opinion different impostors availed themselves, who for a time were regarded by many as the true Sebastian; and for more than a century afterwards it was the popular belief that their lost king was somewhere miraculously preserved, and would again be seated on the Portuguese throne. *Mod. Univ. Hist.* — A.

SEBASTIAN DEL PIOMBO, see PIOMBO.

SEBER, WOLFFGANG, a German philologist and divine, was born at Sula, in the district of Henneburgh, in 1573. He lost his father, who was a man in low circumstances, at a very early period, and when sent to the school of his native place had to struggle with

all those difficulties which are the usual attendants of poverty. He completed his studies at Leipsic, and having taken his degree as master of arts, he became rector of the school of Schleusingen, afterwards superintendent and pastor at Wasungen, and at last, inspector of the gymnasium and assessor of the consistory at the former. In his old age he was afflicted with blindness, and died in the month of January 1634. He bequeathed his library to the gymnasium of Schleusingen, and left a fund for the yearly maintenance there of six students in theology. His "*Index omnium in Homero Verborum*" is well known and has been often reprinted. An edition of it was published at Oxford in 1780, 8vo. Seber edited "*Julii Pollucis Onomasticon*;" "*Theognidis Sententiæ*;" "*Pythagoræ et Phocylidis Carmina*," and wrote various poems, epistles, and orations. To his literary labours must be added also "*Severi Sancti id est Endeleichii de Moribus Boum carmen, cum notis*;" "*Florilegium Græco-latino*;" "*Discursus de Agricultura*;" and "*Orationes Funebres in Johannem et Fredericum Wilhelmum, Duces Saxoniarum*." *Jöcher's Allgem. Gelehrte Lexicon.* — J.

SEBONDE, or SABUNDE, RAYMOND DE, a physician and theologian of the 15th century, was a native of Barcelona. He flourished about 1436, and is said to have been a professor of philosophy, medicine, and theology in the university of Toulouse. It has been asserted that he was a converted Jew, but of this there appears no proof. He wrote some works, the most noted of which was first entitled "*Liber Creaturarum*," and afterwards "*Theologia Naturalis*." This book, of which the first edition is without date, and the second was printed at Strasburg in 1496, was brought into notice by Montagne, who was pleased with sentiments in it conformable to his own, and translated into French. He also wrote an apology for it, which is the longest chapter in his *Essays*, but in fact contains little relative to Sebonde or his work. What he says in its praise is, that he thinks no writer has equalled him in establishing the articles of Christianity by natural reasons. Grotius refers to him in his book "*De Veritate*," and says, alluding to his own subject, that "this matter has been discussed with philosophical subtilty by Raymond Sebunde. Others, however, have treated his arguments with contempt. Another of this author's works is entitled "*Viola Animæ, per modum dialogi de Hominis Natura*," &c. which is no other than the former, put into a different dress.

Montagne's version, which is a very free one, was printed at Paris in 1581. *Bayle. Hamberger.*—A.

SECKENDORF, TITUS LOUIS DE, a celebrated German writer, was born at a small village near Nuremberg in 1626. His father being a colonel in the service of Gustavus Adolphus, he received the early part of his education under the inspection of his mother, who discharged the task she had undertaken in the most successful manner. After studying Latin, in which, before he was ten years of age, he made great proficiency, he began at Erfurt to apply to the French, Greek, Hebrew, and mathematics, and in 1639 he removed to Coburg, where Ernest Duke of Saxony kept his court. This Prince having already heard of the extraordinary acquirements of Seckendorf, was so much pleased with his manner and appearance, that he enrolled him among the young gentlemen whom he had selected to form his guard; but he excused him from duty that he might have more leisure to attend to his studies. After remaining a year at the court of Duke Ernest, he entered at the Academy of Gotha, where he continued some time. In 1642 he lost his father, who died in the Ukraine; but this misfortune was in part alleviated by Queen Christina, who, on the intercession of some Swedish gentlemen, granted a pension to his mother. By the assistance of a generous friend he was enabled to go to Strasburg, which at that time was celebrated for the ability of its professors; and here he made such a rapid progress, that he soon equalled, and at length surpassed, his preceptors. In 1645 he returned to Erfurt, and afterwards went to Gotha, where he met with a very favourable reception from Duke Ernest, and took advantage of the valuable library at that place to assist him in prosecuting those branches of knowledge which were most agreeable to his taste. At this period he was completely master of eight languages, the Latin, Greek, Hebrew, French, Italian, Spanish, Danish, and Swedish; and he had acquired a very deep insight into history, geography, theology, philosophy, and, in particular, mathematics. By these means he became not only a great statesman, but one of the brightest ornaments of the republic of letters. At the end of two years the Prince made him a gentleman of his bedchamber, and he was employed in various important missions. Duke Ernest, in 1656, gave him the management of a part of his revenues; and in the same year he accepted the place of aulic judge in the tribunal of Jena, which was conferred

on him by the Duke of Altemberg. In 1663 he was nominated chancellor, a member of the council of state, and director of the consistory and of the chamber of justice; but by these offices he was involved in so great a multiplicity of business that he found himself inadequate to the task, and therefore he requested and obtained leave to resign them in 1664. After this he was appointed by Maurice Duke of Saxe-Weitz to be his chancellor and president of the ecclesiastical senate. John George II. Elector of Saxony nominated him, in 1669, to be one of his counsellors; and that he might devote himself with more attention to this new office, he resigned that which he held at Jena, for he was so strictly conscientious that he would never undertake more than he thought himself fully able to perform. On the death of Duke Ernest he was held in no less estimation by his son Frederic, who gave him an important office, and in 1680, the Duke of Altemburg entrusted him with the management of a part of his revenues. About the end of that year, however, increasing infirmities obliged him to resign all his employments, and in 1682 he retired to an estate which he had purchased near Altemburg, that he might prepare himself by pious meditation for his latter end, undisturbed by the noise of the world and remote from the tumult of courts. After a residence of seven years at Meuselwitz, which was the name of his estate, Frederic III. Elector of Brandenburg invited him to be ecclesiastical counsellor, and soon after, chancellor of the University of Halle, which he had founded. This venerable scholar, conceiving that he had still activity of mind and vigour of body sufficient to exercise these functions, removed to Halle in November 1692, but he did not long enjoy his new situation, as he died in the month of December following, at the age of 66. He was twice married, but left only one son, who survived his father a very short time. One of the most striking features in the character of Seckendorf was a rational and sincere piety equally remote from superstition and from false zeal. This evidently appears in his writings, as well as in the whole tenor of his life, and to this must be ascribed his fidelity to his employers and the uncommon probity which he displayed in the management of public affairs. He possessed a wonderful acuteness and discernment which enabled him to extricate himself from many embarrassments; and by his indefatigable application he found means to arrange and go

through the most painful labours. His works are so numerous that one is astonished how he could find leisure amidst so many occupations to compose them. The most considerable, without doubt, is his Historical and Apologetic Commentary on Lutheranism, which he undertook in order to refute Maimbourg. Duke Ernest had solicited him several times to write the History of the Reformation, or at least that part of it which related to Saxony, and in 1682, after resigning his employments at Zeitz, he determined to execute this task that an end might be put to the imaginary triumphs occasioned by the work of that Jesuit. As soon as his intention was known, most of the German princes were anxious to open to him their libraries and archives, and to furnish him with such documents as might be useful to his undertaking. Men of letters also expressed the utmost readiness to favour his design, and transmitted to him various memoirs and other pieces, all of which he had the patience to examine. A part of the work came out in 1688, but it was not till 1692 that the whole of it was given to the public at Franckfort under the following title: "*Commentarius Historicus et Apologeticus de Lutheranism, sive de Reformatione Religionis ductu D. Martini Lutheri in magna Germania, aliisque regionibus, et speciatim in Saxonia recepta et stabilita, &c.*," 2 vols. fol. The author might have followed perhaps a more convenient and agreeable arrangement, but as he wrote for his countrymen, whom he supposed to be ignorant of the French language, he undertook the laborious task of translating Maimbourg's work, which he inserted in his own, and refuted it article by article. Some slight inaccuracies are remarked in regard to dates; but where the facts are so numerous this can excite no surprise. Seckendorf's book was received with that applause which it deserved; it obtained the suffrages of the learned, and was even commended by some members of the church of Rome who were guided in their opinions more by a regard to truth than by party prejudice. A long series of encomiums on it by learned men might be given, but that of Bayle alone may be sufficient. "Whoever," says he, "is desirous of being thoroughly acquainted with the history of that great man (Luther), needs only to read the extensive work of Seckendorf. Of its kind it is one of the best books that have appeared for a long time." Seckendorf's other works most worthy of notice are "*The State of the Princes in Germany*," *Franckfort*, 1665, 4to. in German; "*A Defence of the Relation*

concerning Antonietta de Bourignon, or a Refutation of that Female Fanatic," *Leipsic*, 1686, 4to. in Latin; "*Historical and Apologetic Dissertation on the Doctrine of Luther in regard to the Mass*, published by Caspar Sagittarius," *Jena*, 1686, 4to. in Latin; "*Examination of a Work entitled Image du Piétisme, with a Preface by M. Spener*," 1692, 4to. in German; "*The State of the Christians, in which Christianity is examined in itself and defended against Atheists*," &c., *ib.*, 1685, 8vo. in German. *Eloges des Académiciens de Berlin par Formey*. — J.

SECKER, THOMAS, a distinguished prelate of the English church, was born in 1693, at Sibthorp in Nottinghamshire. His father was a Protestant dissenter, who lived upon a small paternal estate. The youth received his school education at Chesterfield, whence he was removed first to a dissenting academy at Attercliffe near Sheffield, and then to another seminary of the like kind at Tewksbury. The result of this varied plan was, that at the age of 19, besides a good progress in classical literature, he had acquired a knowledge of Hebrew and its dialects, of logic and the several branches of the mathematics, and had gone through a course of Jewish antiquities, preparatory to the study of the Bible. He was at that time destined for the ministry among the dissenters, and during some subsequent years he assiduously read such works in doctrinal and historical theology as might qualify him for that office. Some reasons, however, induced him, about the age of 23, to turn his thoughts to physic; and after attending medical lectures in London for two years, he went for farther improvement to Paris, and there carried his attention to all the branches of the art, including surgery and midwifery. During all this time he kept up a correspondence with his fellow-student at Tewksbury, Mr. Butler, afterwards Bishop of Durham. This eminent person had now taken orders, and had become preacher at the Rolls. One of his intimate friends was Mr. Edward Talbot, son of Bishop Talbot: to him Butler mentioned Secker in such a manner, that a promise was obtained, that in case Secker chose to take orders in the Church of England, he would engage his father, the Bishop, to provide for him. When this circumstance was communicated to him by his correspondent, he took the matter into serious consideration. He was already well provided with theological knowledge; he had been dissatisfied with the divisions prevailing among the dissenters; and a

prospect was opened of a comfortable settlement in life, without the struggles and anxieties attendant upon the pursuit of medical success. It is needless to search farther for the motives which induced him to embrace the offer. Secker returned to England, and was introduced to Mr. Talbot, but that excellent young man soon after dying of the small pox, a cloud seemed to be cast over his prospects. Mr. Talbot, however, on his death-bed had recommended him to his father, and his resolution of going into the church remained unshaken. It was thought necessary by his friends that he should have a degree from Oxford, and in order to expedite the process, he took the degree of M. D. at Leyden in 1721, on which occasion he printed a thesis "*De Medicina Statica*." He then entered himself a gentleman-commoner of Exeter-college, Oxford, and about a year afterwards, obtained the degree of B. A. in that University. Bishop Talbot having been nominated to the see of Durham gave ordination to Secker, who preached his first sermon in March 1723. The Bishop then took him into his family as chaplain, in which office he had Dr. Rundle for an associate. In 1724 he was presented by his patron to the valuable rectory of Houghton le Spring in Durham; and being now enabled to maintain a family, he married, in 1725, Mrs. Catherine Benson, sister of his friend Mr. (afterwards Bishop) Benson. The widow Mrs. Talbot, to whom Mrs. Secker had long been an inseparable companion, came with her daughter to live with them; and Secker, by the services of a whole life, repaid to Mr. Talbot's relict and descendant the kind offices he had received from him.

Secker now sat down in earnest to the duties of a country rector, which could not be inconsiderable in a parish of which the excellent Bernard Gilpin had formerly been the incumbent; and although the situation was remote and solitary, he passed his time not less agreeably than usefully. But the place proving unhealthy to Mrs. Secker, he was led, in 1727, to exchange Houghton for a prebend of Durham with the rectory of Ryton. He continued to reside in the north, till his nomination in 1732 to the place of one of the King's chaplains brought him to the metropolis. In this station becoming favourably known as a preacher and divine, he was chosen, in 1733, to occupy the conspicuous rectory of St. James's. On this occasion he went to Oxford to take the degree of doctor of laws, (not being yet of standing sufficient for that of divinity) when he

preached an act sermon on the advantages and duties of academical education, which was regarded as a master-piece of sound reasoning and good composition. It was printed at the desire of the heads of houses, and passed through several editions; and the reputation derived from it was, doubtless, a means of his advancement to the episcopal bench, which took place on Jan. 19th, 1734-5, when he was consecrated at Lambeth Bishop of Bristol; Dr. Benson being at the same time consecrated to the see of Gloucester. The regulation of his diocese, and the reformation of his parish of St. James's, gave full employment to Dr. Secker's talents and industry, and he exhibited many proofs of his conscientious attention to all parts of his duty. Among these was the composition of a course of lectures on the church catechism, which he read twice in the week, and which, when long after published, were generally considered as admirably adapted to give a compendious view of the principles of the Christian religion, as professed by the English church. At this period he delivered many of the sermons which have been printed, and have established his character as one of the most useful and rational preachers among the English divines. Their style is simple and without ornament, they have no pretence to oratory or fine writing; but they display more knowledge of the human heart, and the real motives of action, than is usually found in those compositions, and which he probably derived from the unshackled manner in which he had surveyed society in early life. They are truly didactic, and "come home to men's business and bosoms" in a remarkable degree.

In 1737 Dr. Secker was translated to Oxford, which see he held more than twenty years. In his episcopal capacity no prelate was more attentive to support all the decorums of the office, understanding this word in its most comprehensive sense; and it must have been this impression of his character which induced Pope to say of him, "*Secker is decent*;" for under the more limited signification of this epithet, the praise would have been not only niggardly, but malignant. There was certainly no reason to suspect that he was acting a part, since no one could perform with greater assiduity and earnestness the essential duties of his function; and his exterior deportment, if grave and dignified, was not more so than his natural temper, and his sense of the weight of his station, prompted. Of his political conduct, little needs be said. He was attached

to the principles which placed the house of Hanover on the throne; and on the breaking out of the rebellion in 1745, he exerted himself conspicuously in support of government. He enlisted himself under the banners of no state party; but his chief parliamentary connexions were with the Duke of Newcastle and Lord Chancellor Hardwicke. In 1748 Mrs. Secker, after a long course of illness, died, leaving no issue. The Bishop never remarried, but enjoyed the comforts of female society with his inmates, Mrs. Talbot and her daughter. In 1750 he exchanged his prebend of Durham and rectory of St. James's for the deanery of St. Paul's. The addition of leisure which he thus obtained, enabled him to devote more time to his own studies, and to the encouragement of those of others; and he gave considerable assistance to Dr. Church in his writings against Middleton and Bolingbroke, and to Archdeacon Sharp in his controversy with the followers of Hutchinson. Mature in years and reputation, the highest honours of the church at length awaited him. On the death of Archbishop Hutton in 1758, he was informed by the Duke of Newcastle that he had recommended him to his Majesty for the see of Canterbury, and in April he was confirmed in that charge. This promotion brought upon him many new duties and cares, in which he engaged with undiminished energy. His original education and connexions among the Dissenters had by no means rendered him lukewarm in the interests of the church which he had entered; and the zeal with which he patronized a proposed measure of establishing bishops in the American colonies, exposed him to much obloquy from those who were jealous of the extension of ecclesiastical authority. Dr. Mayhew of Boston wrote a pamphlet reflecting with some asperity on the proceedings of the society for propagating the gospel in foreign parts, of which the Archbishop was the president, and also on this design of settling bishops in America; to which he published, anonymously, a reply, written with temper, and explaining the intention so as to obviate the principal objections of its opponents. The argument in favour of American bishops turned upon the incompleteness of an episcopal church without them, and the great inconveniences experienced by the clergy of that remote country in the necessary communication with the mother establishment. That he retained his hopes and wishes with respect to this matter, appears from a bequest in his will of 1000*l.* towards effecting the purpose

in view. The subsequent separation of the colonies from the British government, however, put an end to this project, further than concerned the new conquest of Canada, in which it has been carried into execution.

The great increase of the sect of Methodists taking place during the time that Dr. Secker occupied a seat on the episcopal bench, it would naturally be an interesting question to him, in what manner the rulers of the church should act towards them; especially as two of the bishops had declared against them in print, and endeavoured to render them ridiculous, if not odious. The Archbishop in this affair was determined by his characteristic prudence and knowledge of the world. Seeing a large body of zealous religionists wavering between adherence to the church and separation from it, he thought it best to consider them rather as future friends than enemies; and he explicitly recommended a correspondent treatment of them in one of his archiepiscopal charges. Moderation and discretion, without negligence or laxity, formed the basis of his ecclesiastical policy; and perhaps very few have filled the same exalted station more usefully to the public, or reputably to themselves. A remarkable circumstance in his life was his frequent performance of the religious ceremonies appertaining to royalty. He officiated at the funeral of King George II. and the proclamation of his present Majesty, whom he had baptized when rector of St. James's, and whom, with his Queen, he married and crowned; and he also baptized several of their Majesties' children.

The Archbishop had for many years been a sufferer from the gout, which latterly brought on severe local pains. These were at last confined to the thigh, and terminated (as afterwards appeared) in an extensive caries of the thigh-bone. The consequence was a sudden fracture of that bone upon raising him on his couch, attended with great agony, under which he sunk on August 3, 1768, in the 75th year of his age. To the many benefactions for useful and charitable purposes which he bestowed in his life-time, he made large additions by his will. He was the author of "Lectures on the Catechism of the Church of England;" "Eight Charges delivered to the Clergy of the Dioceses of Oxford and Canterbury; with Instructions to Candidates for Orders, and a Latin Speech intended to have been made at the Opening of the Convocation in 1761;" "Fourteen Sermons preached on several Occasions," and "Sermons on several

Subjects, 4 Volumes," published after his death, by his chaplains, Drs. Porteus and Stinton. *Life of Archb. Secker prefixed to his Sermons.* — A.

SECOUSSE, DENYS-FRANCOIS, a meritorious literary character, was born at Paris in 1691. He was one of the first pupils of the celebrated Rollin; and being brought up to the bar, he was for some time a pleader. This profession, however, he quitted to devote himself entirely to letters, in which the study of French history was his principal object. His proficiency caused him, in 1723, to be admitted into the Academy of Inscriptions and Belles-Lettres; and to be engaged in 1728 by the chancellor Daguesseau to continue the collection of royal ordonnances. The office of censor-royal was also conferred upon him; and he was appointed in 1746 to examine the public documents preserved in the newly conquered towns of the Low-Countries. Though fully occupied with these employments, he found time to assist the labours of other men of letters, and fulfil all the duties of society; and he died in general esteem at Paris in 1754. His publications were, the "Collection of Royal Ordonnances," from the 2d to the 9th vol. inclusive; "Memoires pour servir a l'Histoire de Charles le Mauvais," 2 vols. 4to.; an edition of the "Memoires de Condé," 6 vols. 4to. in conjunction with the Abbé Lenglet; several dissertations in the Mem. de l'Acad. des Inscriptions. *Moreri. Nouv. Dict. Hist.* — A.

SECUNDUS, JOHANNES, is the literary name of JOHN EVERARD, a celebrated Latin poet, the son of Nicholas Everard, an eminent jurist, and president of the council of Mecklin under Charles V. John was born at the Hague in 1511, and at an early age studied law at Bourges under Alciat. He was, however, more attached to polite literature than to jurisprudence, and contracted intimacies with some of the most distinguished Latin poets of his time. He travelled into Italy and Spain, and was made secretary to Cardinal Tavera, Archbishop of Toledo. He followed Charles V. in his expedition to Tunis, but the delicacy of his constitution not permitting him to undergo the fatigues of war, he returned to the Low-Countries. He there died of a fever at the early age of 25. Few modern Latin poets have possessed more facility and sweetness than Secundus, of whom there was published a volume consisting of elegies, epigrams, odes, and miscellaneous pieces, together with a narrative in prose of his different journeys. Of

his poems, the pieces entitled "Basia" have been the most popular, on account of the suavity of their diction, and the delicate voluptuousness of their painting. They are still read by the admirers of amatory verse. Johannes had two brothers, also elegant Latin poets, known by the names of NICOLAS GRUDIUS and ADRIAN MARIUS. They have united in an affectionate commemoration of their deceased brother annexed to his poems. Secundus practised engraving, and to his volume is prefixed a portrait of a female inscribed "Vatis amatoris Julia sculpta manu." *Johan. Secundi Oper. Moreri.* — A.

SEDAINE, MICHEL-JEAN, a French dramatist, was born at Paris in 1719. His father, an architect, having left his family totally destitute, Sedaine was obliged to work as a common mason to maintain his mother and two younger brothers. By his industry he became a master-mason; but a fondness for the theatre having led him to make attempts at dramatic composition, which were attended with success, he was engaged in 1754 by Monet, director of the comic-opera, to devote himself to the service of that stage. His talents were so happily exerted, that he brought full audiences to that theatre, which had been nearly deserted; and he passed many years in this employment, generally beloved and esteemed for his amiable qualities, and regarded by the literary characters of the time. He died in 1797, at the age of 78. Sedaine was the author of a great number of pieces, most of them of the light kind, and accompanied by music. Some of them were eminently successful; among which may be mentioned "Le Deserteur," which was represented a hundred times. He had a perfect knowledge of stage effect, and his dialogue was easy and natural, though extremely incorrect; whence his works were better to see than to read. He was also the author of some fugitive poetry. *Nouv. Dict. Hist.* — A.

SEDLEY, SIR CHARLES, a dramatic and miscellaneous writer, born about 1639, was the son of Sir John Sedley, of Aylesford in Kent. He was educated at Wadham-college, Oxford, and after leaving the University, passed his time in retirement, till the Restoration. On that event he came to court, and formed one of the witty and licentious circle round Charles II. His first essays in writing were some amatory poems, chiefly distinguished by their voluptuous cast, and a seductive softness, very poetically described in the following lines of the Earl of Rochester:

Sedley has that prevailing gentle art
That can, with a resistless charm, impart
The loosest wishes to the chastest heart :
Raise such a conflict, kindle such a fire,
Betwixt declining virtue and desire,
That the poor vanquish'd maid dissolves away
In dreams all night, in sighs and tears all day.

Sedley's life at this period was at least as loose as his lines ; and in a frolic inspired by wine he was guilty, with some companions, of such public indecency that he incurred a fine of 500*l*. He engaged two of his *friends* to apply to the King for its remittance, who thought it a good jest to beg it for themselves, and they made him pay the money. Sir Charles's fortune being impaired by this course of life, he got into the House of Commons, probably as a courtier, for he had tasted some of the King's bounty, and he sat in three parliaments in that reign, in which he was a frequent speaker. In the reign of James II. he took a patriotic part which would be much to the honour of his memory, had private pique no share in it. But it appears that notwithstanding his loose morals, he was much offended with that prince for taking his daughter for a mistress, in which quality she was raised to the title of Countess of Dorchester ; an elevation that, as her father justly thought, only rendered her infamy the more conspicuous. Sir Charles joined the Earl of Dorset in a warm opposition to the design of keeping a standing army after Monmouth's rebellion, and he concurred in all the measures that produced the Revolution. For the latter he gave the humorous reason, that as the King had made *his* daughter a Countess, he would in return do all in his power to make the King's daughter a Queen. But it may be hoped that he had better reasons for his conduct. Sedley long continued to be regarded as a fine gentleman, a lively companion, and a judge and patron of poetry, in which last capacity he was particularly instrumental in bringing Charles Montague, afterwards Earl of Halifax, into notice. The time of his death is not ascertained, but as Mr. Ayloff, the publisher of his collected works in 1722, speaks of the pleasure he had enjoyed in his company "during this long interval of peace," he had probably passed his 80th year. His works, in 2 vols. 8vo. consist of poems, speeches in parliament, and a number of dramatic pieces, none of which now keep the stage.

His daughter is satirized by Lord Dorset in a witty song, under the name of Dorinda. Bishop Burnet gives an anecdote of the efforts of James's priests to remove her from him,

"because (says he) she was bold and lively, and was always treating them and their proceedings with great contempt." *Biogr. Britan.* — A.

SEDULIUS, CAIUS CÆLIUS or CÆCILIUS, a priest and poet, flourished about the year 430. He is only known by his writings, of which the principal is a Latin poem in heroic verse entitled "Paschale Carmen," in five books, the first of which relates to the histories recorded in the Old Testament, and the four last, to the life and miracles of Christ. This work is chiefly esteemed for its subject, though the style is flowing, and tolerably pure for that age of latinity. It has been several times printed in the collections of sacred poets, and it is contained in Mattaire's *Corpus Poetarum*. A good edition of it was given by Cellarius at Halle, 12mo., 1704. A prose work of the same writer is extant entitled "Paschale Opus." *Vossii Poet. Lat. Bayle. Moreri.* — A.

SEGBERS, GERARD, an eminent painter, was born at Antwerp in 1589. He learnt the rudiments of his art in his native city, and travelling to Italy for improvement, principally imitated the manner of Manfredi, with broad lights contrasted by strong shadows, which gave an extraordinary relief to his figures. His subjects were partly drawn from common life, as soldiers playing at cards, musicians, &c., and partly religious pieces for churches ; in both of which he attained great reputation. Cardinal Zapata, the Spanish ambassador at Rome, was so much pleased with his performances, that he took him to Spain, where he was employed by the king, and painted many great works. On returning to Antwerp he was regarded as one of the principal artists of his time, and decorated many of the churches of that city with his pictures. His first mode of colouring was of the sober kind, though strong and harmonious ; but finding that the public taste inclined to the brighter hues of Rubens and Vandyke, he latterly adopted their style, but with good judgment. He composed well, designed correctly, and excelled in expression. He acquired wealth by his profession, and built a fine house at Antwerp in the Roman style, which he furnished with a capital collection of pictures. Gerard Segers died in 1651. Several of his works have been engraved.

DANIEL SEGBERS, younger brother of Gerard, a disciple of Velvet Breughel, greatly distinguished himself as a flower and fruit painter. He entered among the Jesuits at Antwerp, but

continued to practise in his art, and left many works which were highly valued. *D'Argenville. Pilkington. — A.*

SEGNI, BERNARDO, an early Italian historian and man of letters, was born at Florence about the close of the 15th century. He was educated at Padua, where he pursued with great assiduity the study of the Latin and Greek languages. He then engaged in legal studies, which were interrupted by a commission from his father to manage some commercial business at Aquila. Returning to Florence, he was employed in public affairs by the republic, and by Duke Cosmo, who, in 1541, sent him on an embassy to Ferdinand King of the Romans. In 1542 he was consul of the University of Florence, then in high reputation. He composed a history of Florence from the year 1527 to 1555, which for elegance of style, skill in narration, and solidity of sentiment, is accounted one of the best of that age. It was seen by no one while he lived, and was not printed till 1713, when it appeared together with a life of Niccolo Capponi, Gonfalonier of Florence, Segni's uncle. This writer also translated into Italian several treatises of Aristotle, which were printed at Florence in 1549-50. He died in 1559. *Tiraboschi. — A.*

SEGRAIS, JOHN REGNAULT DE, a man of letters, was born of a good family at Caen in 1624. He was originally destined to the ecclesiastical profession, but a courtier, charmed with his sprightly conversation, carried him to Paris at the age of 20, and placed him with Mademoiselle de Montpensier, who first gave him the title of her almoner in ordinary, and then of her gentleman in ordinary. He became known to the literary public by his lyric and pastoral poetry, and in 1656 he published a collection of pieces of this kind, together with some little stories called "*Nouvelles Françoises*," by which he obtained considerable reputation. In particular he was thought to have been happy in his "*Eclogues*," in which he had attempted to unite elegance with the simplicity appropriate to his subject; and even the rigorous Boileau has united his name with the character of pastoral poetry. He aimed at a higher strain in his metrical translation of Virgil's *Eneid*, which was considerably esteemed at the time, though, with some well turned passages, it is upon the whole flat and spiritless. Segrais's reputation gave him admission, in 1662, into the French academy. The disapprobation he manifested of Mademoiselle de Montpensier's marriage with the Duke de

Lauzun caused him to quit his residence with that princess in 1672, when he became domesticated with Madame de la Fayette. He assisted that lady with his advice and correction in the composition of her romance of "*Zayde*," and engaged his friend the learned Huet to prefix to it his dissertation on romances. He at length retired to his native city, where he married his cousin, a rich heiress. Being now at his ease, and somewhat incommoded with deafness, he declined an offer of being engaged in the education of the Duke of Maine, for, he said, "experience had taught him that at court both good eyes and good ears are requisite." He collected again the dispersed members of the academy of Caen, and gave them an apartment to meet in; and as his deafness did not prevent him from talking, he was listened to with much pleasure whilst he related with characteristic vivacity the anecdotes of his court life. He died in 1701, at the age of 76. After his death there appeared his translation of Virgil's *Georgics*, and a "*Segraisiana*," or miscellany of anecdotes and literary opinions. *Moreri. Nouv. Dict. Hist. — A.*

SEGUIER, JOHN-FRANCIS, a man of letters and a botanist, was born of a good family at Nismes in 1703, and educated for the law. Having, however, acquired a taste for plants in the garden of his townsman Peter Baux, he rendered himself an able botanist, and was employed by the Abbé Bignon, the King's librarian, to put in order the botanical collections in the royal library. This employment, and his travels through various parts of Europe in company with the Marquis Maffei, furnished him with materials for his work entitled "*Bibliotheca Botanica, seu Catalogus librorum omnium qui de Re Botanica, de Medicamentis ex Vegetabilibus paratis, de Re Rustica et Horticultura tradunt*," 4to., 1740; with a supplement, 1760. This is an useful work, to which Haller expresses his obligations in composing his "*Bibl. Botanica*." Seguiet's residence at Verona with Maffei gave him the opportunity of composing a *Flora* of that district, which he published with the title of "*Plantæ Veronenses, seu Stirpium quæ in agro Veronensi reperiuntur methodica Synopsis*," *Veron.*, 2 vols. 8vo., 1745; a supplementary volume was added in 1754: the method followed in this work is chiefly that of Tournefort, and it contains many species either new, or more accurately described than before. Seguiet was likewise well versed in antiquarian studies, and almost from childhood

had a great passion for medals. It is to his ingenuity that the explanation of the inscription on the *maison carrée* at Nismes is owing, which he made out by means of the holes of the nails with which the letters were fastened. He was an associate of the Academy of Inscriptions, and the protector of that of Nismes, to which he bequeathed his books, manuscripts, and antiques. He died in 1784. Besides the works above-mentioned, he published a French translation of Maffei's Memoirs. *Halleri Bibl. Botan. Nouv. Dict. Hist.* — A.

SEJANUS, ÆLIUS, a noted character in the list of wicked ministers, was a native of Vulsinii in Etruria. His father, Seius Strabo, a Roman knight, was commander of the pretorian guards in the reign of Augustus, and at the beginning of that of Tiberius. Ælius, when young, attached himself to Caius Cæsar, the grandson of Augustus. After the death of that Prince and of Augustus, he was associated with his father in his command by Tiberius, with whom he rose to great favour, and he was appointed governor to young Drusus. When the theatre of Pompey was destroyed by fire, the Emperor, in declaring his intention to rebuild it, took occasion to pronounce an eulogy of Sejanus before the senate, on which that servile body decreed him a statue, to be placed in the new edifice. Having by his artifices and dissimulation obtained a complete ascendancy over the mind of Tiberius, he applied himself to strengthen the fabric of his power, and pave the way to a still higher condition. For this purpose he ingratiated himself as much as possible with the pretorian guards, whom he procured to be assembled in one camp, and to be officered by persons nominated by himself. He also created a great personal interest in the senate by means of his recommendations to lucrative places; and is said likewise to have secured the wives of many men of high rank by secret promises of marriage. The imperial family being a great obstacle to his ambitious projects, he determined upon their destruction; and beginning with Drusus, the son of Tiberius, who had manifested a jealousy of his influence, he entered into a criminal intrigue with his wife Livia, the sister of Germanicus, by means of which, according to the common opinion, he caused a slow poison to be administered to that prince, which occasioned his death. It was an important object of his policy to persuade Tiberius to quit Rome and retire to a life of repose, that the whole care of the government might devolve on himself, and nothing reach

the Emperor's ears but through his channel. This was effected in the 12th year of his reign, and thenceforth Sejanus was ruler under his name in Rome. The dislike of Tiberius to the widow and family of Germanicus was inflamed by the minister, till his persecution of them ended in the banishment and death of Agrippina and her two sons. Honours were continually accumulated upon Sejanus, and every kind of homage was paid him as to the real Emperor. Rome was crowded with his statues, and the senators all vied with each other in adulation to the omnipotent favourite. At length suspicions of his designs began to enter the mind of Tiberius, first infused, according to Josephus, by secret information of his practices from Antonia, the widow of his brother Drusus. The Emperor, who was a master of dissimulation, kept them in his own bosom, and conferred an additional mark of favour upon Sejanus by making him his colleague in the consulship. He however gradually withdrew from him the tokens of his confidence; and finding that the symptoms of this change had greatly diminished the crowds that attended his levee, he proceeded, though with great caution, to the measures for his destruction. After appointing another commander of the pretorians, he sent a long letter to be read in the senate, which concluded with an order to seize his person. Instantly the whole base assembly loaded with insults and reproaches the man at whose feet they had lately bent, and the people began to throw down his statues before which they had offered sacrifices. He was committed to custody, accused of high treason, and condemned without a single defender. On the same day, he was executed, his body was exposed to every indignity from the populace, and finally thrown into the Tiber. A massacre ensued of all his relations and friends, and even his innocent children were inhumanly slaughtered. This catastrophe took place A. D. 31. It has furnished a fine instance of the mutability of fortune to the admirable tenth satire of Juvenal. *Tacitus. Suetonius. Dio. Univ. Hist.* — A.

SELDEN, JOHN, a very distinguished scholar, and an eminent political character, was born in 1584 of reputable parentage at Salvington near Tering in Sussex. He received his early education at the free school in Chichester, and at the age of 14 was admitted of Hart-hall in the University of Oxford. After a residence of three or four years in that seminary, he removed to London for the study of the law, which he pursued first at Clifford's

Inn, and then at the Inner Temple. He was called to the bar, and occasionally pleaded, but was more employed as a chamber council. The first object of his private studies was the history and antiquities of his own country; and in 1607 he drew up a work entitled "Analecton Anglo-Britannicæ lib. duo," which was a chronological summary of English history down to the Norman conquest. It was succeeded in 1610 by "England's Epinomis," and "Jani Anglorum facies altera," a Latin and an English treatise on the origin and progress of English law. By these compositions he became known as a diligent enquirer into the early history and constitution of his country, and acquired the esteem of several eminent literary characters, among whom were Camden, Spelman, and Sir Robert Cotton. He was also on familiar terms with Ben Jonson, Drayton, Browne, and other poets of the time, who seem to have regarded his learning and talents with great respect, though his genius had nothing poetical in it. In 1614 he published his largest English work, a treatise on "Titles of Honour," 4to., in which he displayed a vast extent of reading, directed by sound judgment. It became a standard authority with respect to all that concerns the degrees of nobility and gentry in this kingdom, in which light it is still referred to; and it abounds in historical information concerning the origin of such distinctions as he traced through other countries. Some subsequent tracts, upon topics of national antiquities, exhibited his extensive knowledge in that department; but in 1617 he entered a wider field of literature, and made himself known to the learned throughout Europe, by his celebrated work "De Diis Syris." The primary purpose of this performance was to treat on the heathen deities mentioned in the Old Testament; but he extended it to an enquiry into the Syrian idolatry in general, with occasional illustrations of the theology of other nations. This work was received with great applause by the learned world, and a new and improved edition of it was printed at Leyden under the care of Dan. Heinsius.

Selden had hitherto passed his life in the tranquillity of a man of letters, engaged on subjects not liable to angry disputation; but his next publication brought on him a storm from a quarter which has always proved dangerous to free enquirers. In his "History of Tythes," printed in 1618, he had considered the question of the *divine right* to that impost, ad-

vanced by the clergy, and now beginning to be maintained by the English church; and though he only treated of it as a matter of history, not arguing either for or against it, yet as the sum of his authorities manifestly inclined the balance to the negative side, some of the high clergy took great offence at his freedom, and laid a complaint against him before King James. That sovereign, who was desirous of keeping on good terms with the church, and fond of interfering in theological disputes, sent for Selden and gave him a lecture on the subject; and being afterwards called before the Archbishop of Canterbury and some other members of the high-commission court, he was induced to sign a declaration of his sorrow for what he had done. He took care, however, to make no retraction of his opinion, or contradiction of the facts he had produced; and when the declaration was afterwards urged against him, he said that he should not scruple to have made the same, had he published the most orthodox catechism which should have given the same offence. Indeed, the arbitrary powers with which that court was invested were sufficient to deter any man from encountering it who was not endowed with the spirit of a martyr. Several replies to Selden's work were published, to which he was not permitted to publish any answers, though he circulated some remarks upon them among his friends. This incident of his life doubtless confirmed him in that hostility to civil and ecclesiastical tyranny which ever after marked his conduct.

Selden was next to appear in that character of an advocate for constitutional liberty, by which his name is so honourably perpetuated. The parliament which James's necessities had obliged him to convoke in 1621 were soon at issue with him on the point of their powers and privileges, all of which the King asserted to have been grants from his predecessors and himself, while they maintained them to be an inheritance from their ancestors. Selden, being resorted to by the parliament, as the ablest legal antiquarian of his time, for information relative to the ancient privileges of that body, spoke so freely before them against the practices of the court, and was so instrumental in drawing up their spirited protestation, that he was selected as one of the victims to the royal resentment, and committed to custody. His confinement, however, was not rigorous, and he was soon discharged with the rest, upon his petition. Resuming his antiquarian studies, he edited in 1623 the histo-

rical work of Eadmer, a monk of Canterbury, with learned notes relative to the laws and customs established by William the Conqueror. In the following year he was elected to the new parliament as one of the representatives for Lancaster, but nothing occurred to call forth his exertions during that session. He was again a member in the two first parliaments of King Charles, in the second of which he was appointed to support some of the articles in the impeachment of the Duke of Buckingham. He afterwards was council for Sir Edward Hampden, who had been imprisoned for refusing to contribute to a forced loan; and in 1628 he was the person whom the House of Commons employed to produce matter of record to justify its resolutions in favour of the subject's right to his liberty and property. These patriotic labours did not so entirely engross his attention but that he found time in 1629 to draw up his learned treatise entitled "*Marmora Arundelliana*," the occasion of which was the importation by the Earl of Arundel of some very ancient Greek marbles, containing inscriptions of great value in the study of history and chronology. This was another obligation conferred by Selden on the learned world, which was received with due gratitude.

On the sudden dissolution of the parliament, on account of its vigorous proceedings against the measures of the court, Selden was one of eight members of the House of Commons who were imprisoned in the Tower on a charge of sedition. Their application to be released on bail was only assented to by the judges, on condition of giving security for future good behaviour, which they refused to do, as repugnant to the dignity of parliament and the rights of Englishmen. Being brought by *habeas corpus* to Westminster-hall, the condition was proposed and rejected a second time; and both parties persisting in their determination, the imprisonment was indefinitely protracted. It became, however, gradually more lenient; and Selden, being removed first to the Marshalsea prison, and then to the Gatehouse, was at length suffered to go at large on bail, (as were the others,) till the beginning of 1634, when the bail was no longer required, and he was fully liberated. Their firmness on this occasion was much applauded by the parliament-party; and Selden was distinguished among them as being their spokesman when the point was argued before the judges. During this course of confinement and suspension from political action, his studies were turned to a

channel in which they long ran—that of the Jewish history and antiquities. Their first fruits were a work "*De Successionibus in Bona Defuncti ad Leges Ebræorum*," 1631, reprinted in 1636, with the addition of a treatise "*De Successione in Pontificatum Ebræorum*." An interval between these exercises of profound erudition was employed by him in bringing to the press a work begun many years before, which was an assertion of the maritime prerogatives of his country, in opposition to the principles advanced by the illustrious Grotius, in his work entitled "*Mare Liberum*." Selden's treatise, after having been read and approved by King James, had long lain by him in manuscript; but the subject being, in 1635, rendered interesting in consequence of some disputes with the Dutch, the King, who had been informed of its existence, commanded its publication. It was therefore fitted by him for the press, and appeared in that year under the title of "*Mare Clausum, seu de Dominio Maris*." This is an elaborate performance, in which the author first attempts to prove by reasoning and example that the sea is capable of dominion; and then to establish historically the British right of dominion over the circumjacent seas. As a patriotic work it was acceptable to all parties; and the King in council gave a testimony to its value, by ordering copies of it to be kept in the council chest, the court of Exchequer, and the court of Admiralty, "as faithful and strong evidence to the dominion of the British seas." Some following years of Selden's life appear to have been chiefly occupied with his Hebrew studies, of which one of the principal products appeared in 1640, with the title "*De Jure Naturali et Gentium juxta disciplinam Ebræorum, Lib. septem*." This work is a copious digest of Jewish laws and institutions, as well from the rabbinical writers, as from the Old Testament; and if not philosophical in its arrangement, or lucid in its ideas, it seems to be what he intended—a valuable repository of all the matter afforded by history or tradition relative to the subject.

The same year, 1640, was memorable for the meeting of the long parliament, in which Selden was unanimously chosen one of the representatives for the University of Oxford; a proof of his high literary character, and of the opinion entertained of his political moderation. His name appears in several committees for that great purpose of correcting the abuses, and restraining the oppressions of the reign, which parliament was now resolved to pursue.

One of its strong measures, however, the impeachment of Lord Strafford, he did not concur in, apparently regarding it as not warranted by law. Neither does he seem to have been willing to proceed further in the reformation of religion, than to check the usurpations of ecclesiastical power, to which, in every hand, he was a decided foe; and he had no wish to abrogate the episcopal form of church-government, which he preferred to the presbyterial. So well affected, upon the whole, to the existing constitution in church and state, was he thought, that after the King had withdrawn to York, there was a design of appointing him keeper of the great seal. When the differences between the King and parliament were manifestly tending to an open rupture, Selden opposed the attempts of both parties to gain possession of the power of the sword, hoping, doubtless, that the arms of the law might prove sufficient to settle the contest; and after his efforts had proved fruitless, he seems to have withdrawn, as much as he was able, from public business. He remained, however, with the parliament, and was one of the synod which met at Westminster for the establishment of church-government. In 1643 he was appointed by the House of Commons keeper of the records in the Tower, and in the next year he subscribed the Solemn League and Covenant. It was much to his credit that he constantly employed his influence in these contentious times for the service and protection of learning and learned men; and the University of Oxford on different occasions expressed its gratitude for the good offices he did to his alma mater in her distress. He likewise befriended the sister University, in which he was regarded with so much veneration, that he was elected to the mastership of Trinity-hall, but thought proper to decline the office. His learned labours were still unintermitted, and new works were occasionally issuing from his pen. Of these the most considerable were "*Eutychii Ægyptii Origines Ecclesiæ suæ*," translated from the Arabic; "*De Anno Civili Veteris Ecclesiæ*;" "*Uxor Ebraica*;" an account of all the Jewish rites and institutions relative to marriage; an edition of the ancient legal work entitled "*Fleta*;" "*De Synedriis Veterum Ebræorum*," a copious account of the juridical courts of the Jews; and an edition of ten early writers of English history. His concluding work was "*Vindiciæ de Scriptione Maris Clausi*," in which he controverted a malignant insinuation of the Dutch jurist Graswinckel, that he had composed his *Mare*

Clausum in order to please King Charles, and obtain his liberation from imprisonment. His constitution began to give way in 1654, and on Nov. 30th of that year he died, having nearly completed his 70th year. He was interred with great solemnity in the Temple church, the venerable and learned primate Usher, to whom he had been a constant friend, preaching his funeral sermon. Selden was in affluent circumstances, having, besides other sources of emolument, derived considerable property from the Countess Dowager of Kent, with whom he was many years domesticated. His valuable library and museum which he had intended to bequeath to the University of Oxford, but, in consequence of some offence given him, had left to his executors, was by them restored to its first destination, and now makes a valuable part of the Bodleian library. No posthumous publications of his ever appeared; but some time after his death there was printed by his amanuensis a collection of his sayings or apophthegms, entitled "*Selden's Table Talk*," which contains much curious matter, and became popular.

Selden was one of the most learned men of his time; and though the nature of his subjects, and a harsh and difficult style, have thrown his works out of the ordinary course of reading, yet he must be acknowledged to have been a great benefactor to literature, and his merit as such has been freely acknowledged by the most eminent scholars both at home and abroad. Grotius, Saumaise, Bochart, Gerard Vossius, Gronovius, Daniel Heinsius, and many other writers, have mentioned him with high encomium; and in England he was generally regarded as at the very head of the literary body. He was liberal in his patronage of men of letters, and appears to have been free from the jealousy and arrogance too often accompanying the learned character. Lord Clarendon, though greatly differing from him in political sentiments, has, in his own life, spoken of him in terms of extraordinary respect and admiration; and from personal knowledge has testified to the amiable qualities of his heart, and urbanity of his manners, as well as to the powers of his understanding. His works were published collectively in three vols. fol. bound in six, by Dr. David Wilkins, in 1726, with a Latin life of the author. *Wilkins's Vit. Seldeni. Aikin's Lives of Selden and Usher.* — A.

SELEUCUS I., surnamed Nicator, King of Syria, was son of a Macedonian named Antiochus, a captain under King Philip.

Seleucus entered when young into the service of Alexander the Great, by whom he was raised to an important command; and after the death of that conqueror, he was placed by Perdiccas at the head of the cavalry. On the division of the provinces made by Antipater, the government of that of Babylon was entrusted to Seleucus, in which situation he opposed the advance of Eumenes against Antigonus. When, however, that leader, after the death of Eumenes, marched to Babylon, he showed such a hostile disposition towards Seleucus, that the latter thought it necessary to take refuge with Ptolemy King of Egypt. Upon the defeat of Demetrius the son of Antigonus by Ptolemy, Seleucus recovered his government of Babylon, and added to it Media and Susiana, which he wrested from Nicanor, the governor for Antigonus. Demetrius afterwards expelled Seleucus from Babylon, but he soon returned, and durably established his authority in the city and province. He then proceeded with a powerful army to the east, conquered and slew Nicanor, and marching through Persia, Bactria, and Hyrcania, subdued those countries, and the other provinces which had formed part of Alexander's empire on this side the Indus. From these victories he assumed the name of *Nicator*; and the other successful captains of Alexander taking the title of kings, B. C. 306, he followed their example. The historical era of the *Seleucidæ*, however, commenced six years earlier, B. C. 312, when he recovered Babylon. Unsatiated with dominion, he then marched to recover the districts of India-proper, conquered by Alexander, which were occupied by an Indian named *Sandrocottus*, but he was opposed by so large a force, that he thought it expedient to leave him in possession, on condition of being supplied with 500 elephants. One cause of his making this treaty was the necessity of joining with Cassander, Lysimachus, and Ptolemy, in order to reduce the overgrown power of Antigonus which menaced the independence of them all. This purpose was effected by the great battle of *Ipsus*, in which Antigonus lost his life. His dominions were shared by the four confederate Kings, previously to which Seleucus had seized the province of Upper Syria, and founded the famous city of *Antioch*. He also built other cities in the same province, to which he gave family names; as *Seleucia* from himself; *Apamea* from his wife; and *Laodice* from his mother; and as he was a great founder of

cities in all his territories, he filled Asia with places bearing the names of his family.

The close connexion between Lysimachus and Ptolemy now giving jealousy to Seleucus, he attached himself to Demetrius the son of Antigonus, by marrying *Stratonice*, the beautiful daughter of that prince. He afterwards, however, took from Demetrius the province of *Cilicia*, not choosing to have so active and ambitious a neighbour; and in order to provide a suitable metropolis for his extensive dominions, he built *Seleucia* on the *Tigris*, which became one of the most famous cities in the east, and was the cause of the desertion and ruin of Babylon. In many of his new cities he settled colonies of Jews, whom he endowed with ample privileges, and to him was owing their establishment in the Asiatic provinces to the west of the *Euphrates*. When he was advanced in years, he gave that extraordinary proof of affection for his son *Antiochus*, by resigning to him his wife *Stratonice*, which has been referred to by so many ancient writers (see *ANTIOCHUS SOTER*); and with her he resigned to the prince all the provinces of Upper Asia. Seleucus and Lysimachus were now the only survivors of Alexander's captains; and a domestic tragedy having taken place in the family of the latter, some members of it took refuge in the court of Seleucus, whom they urged to make war upon Lysimachus. Their plea was forwarded by the interests of ambition; and Seleucus, at the head of a powerful army, invaded the territories of Lysimachus in Lesser Asia. That prince crossed the *Hellespont* to protect them, and a bloody battle was fought in *Phrygia* between the rivals, in which Lysimachus was slain, B. C. 281. Seleucus took possession of his dominions, but did not long enjoy the fruits of victory; for as he was marching into Macedonia seven months after, he was himself treacherously murdered by *Ptolemy Ceraunus*, one of the fugitives from the court of Lysimachus, whom he had generously entertained, and who had incited him to the war. Seleucus died in the 43d year from the death of Alexander, and the 73d (or, according to Justin, the 78th) of his age. He was a prince of splendid qualities, mild and equitable in his government, and a patron of letters and learned men. *Univers. Hist.* — A.

SELEUCUS II., surnamed *CALLINICUS*, succeeded his father, *Antiochus Theos*, B. C. 246. His mother *Laodice* having cruelly put

to death Berenice the second wife of Antiochus and her son, Ptolemy Euergetes the brother of Berenice marched into Syria, slew Laodice, and took possession of great part of the Syrian empire. After his return to Egypt, Seleucus recovered part of his lost dominions; but being defeated by Ptolemy, he applied for aid to his brother Antiochus Hierax, who was at the head of an army in Lesser Asia. This union brought about a truce with Ptolemy; but the two brothers then quarrelled, and Seleucus was defeated by Antiochus in a great battle at Ancyra. The war between them was afterwards carried on with inveterate hatred, whilst the empire was invaded on one side by Eumenes and Attalus Kings of Pergamus; and, on the other, Arsaces, founder of the Parthian monarchy, was making a progress in Hyrcania. Seleucus was at length delivered from the hostility of his brother, who was detained captive in Egypt whither he had fled; and he then turned his arms against Arsaces. The event, however, was unfortunate. He was defeated in a great battle and taken prisoner; and he died in Parthia in consequence of a fall from his horse, B. C. 226. *Univers. Hist.* — A.

SELEUCUS III., surnamed CERAUNUS, eldest son of the preceding, succeeded him on the throne. He was a weak and incapable prince; and after a reign of three years, in which affairs were conducted by Achæus, an able man, son of his mother's brother, he was poisoned by two of his chief officers, while engaged in an expedition against Attalus. *Univers. Hist.* — A.

SELEUCUS IV., surnamed PHILOPATOR, succeeded his father Antiochus the Great, B. C. 187. The Syrian empire was at this time much reduced by the event of the war between Antiochus and the Romans, and Seleucus found much difficulty in raising the annual sum to be paid to the republic according to treaty. He was favourable to the Jews during the greatest part of his reign, but near the close of it he employed Heliodorus to carry off the treasures of the temple at Jerusalem, as mentioned in the 2d book of Maccabees. Heliodorus afterwards poisoned him, B. C. 176, and usurped his throne. *Univers. Hist.*

The other Kings of the name of Seleucus are not worthy of notice.—A.

SELIM I., Turkish Emperor, was the second son of Bajazet II. Being governor of Trebizond, he rebelled against his father in 1511, and marched to Constantinople, where he was de-

feated and obliged to fly. The janizaries, however, favouring him, Bajazet was forced to resign his crown to him, and soon after died, as was supposed, by poison. Selim ascended the throne in 1512, being in the 46th year of his age; and his first step was to proceed against his elder brother Achmet, who was at the head of some troops in Asia. He defeated and put him to death, which was soon after the fate of another brother. Selim then invaded Persia with a numerous army, and defeating Shah Ismael in a great battle, entered the city of Tauris. He afterwards annexed Diarbekir to the Turkish empire; and one of his officers recovered Bosnia, which had been conquered by the Hungarians. In 1517 Selim turned his arms against Camson Gauri, Sultan of Egypt, and obtained a victory over him near Aleppo, the Sultan being slain in the engagement. Aleppo and Damascus submitted to Selim after this event, and he prepared to march into Egypt. Arriving in the neighbourhood of Cairo, he was met by Tuman Bey, who had succeeded Camson, and a very bloody battle ensued, which terminated in a total defeat of the Mamelukes. Cairo was then taken after a desperate resistance, and all Egypt submitted. Selim returned to Constantinople, and, elated with his successes, made a vow that he would not lay down his arms till he had subverted the Persian empire. His further progress, however, was cut short by a carbuncle, which terminated his life at a village in Thrace in 1520. Selim was one of the most able and vigorous of the Ottoman sovereigns, and added more to the Turkish empire than any one of his predecessors: at the same time he was unprincipled in his projects of ambition, and had all the ferocious cruelty of an eastern despot. *Mod. Univers. Hist.* — A.

SELIM II., Turkish Emperor, son of Solyman I., succeeded his father in 1566. Being of an indolent disposition, and so much given to excess in wine as to have acquired the surname of *Mest* or Drunkard, the actions of his reign are those of his viziers and generals. Of these the principal was the capture of Cyprus, then belonging to the Venetians, which, after a vigorous resistance, was reduced in 1571. The European powers, however, who had combined for its relief, gained in the same year the famous naval battle of Lepanto, which almost ruined the Turkish marine. Notwithstanding this success, the Venetians found it expedient to make peace upon unfavourable terms with the Turks in 1574; and the Otto-

man affairs were for the most part prosperous during the latter years of the reign. Selim died of an apoplexy, probably occasioned by intemperance, in 1574, at the age of 52. He is represented as not destitute of good qualities, and especially of a more merciful nature than most of his predecessors, but slothful and sensual. *Mod. Univers. Hist.* — A.

SEMIRAMIS, Queen of Assyria, a distinguished personage in ancient history, lived at a period so remote that little of certainty can be discerned through the veil of fable in which her actions are involved. It has already been remarked, under the article of NINUS, that the romancer Ctesias is the only authority for that early portion of the Assyrian history. Stripping his narration of the manifestly fabulous parts, it appears that Semiramis, a female of obscure origin, but of great beauty and a superior understanding, became the wife of one Menon, an officer of high rank under King Ninus—that following her husband to the army engaged in the invasion of Bactra, she attracted the King's notice, who made her the partner of his bed and throne, after her husband, through jealousy and despair, had put an end to his life. After the death of Ninus, who left her regent and guardian of their infant son, she assumed the reins of empire, and governed with great glory. She founded the famous city of Babylon, of which wonders are related wholly incredible at such an early period of the world; for the death of Ninus is placed by some chronologers B. C. 2007. She then pursued her husband's plans of conquest, and marching through Media and Persia, every where, it is said, leaving traces of her splendour in works of magnificence and utility, penetrated to the banks of the Indus. She there encountered the King of the country at the head of a vast army, and underwent a total defeat, so that she was obliged to return to Bactra with scarcely a third of her forces. A conspiracy being then formed to assassinate her, at the instigation of her son, she either fell under it, or was obliged to quit the throne, after wearing the crown 42 years. Such is the probable outline of the history of this Queen, whose fame throughout the east leaves no doubt of her having really reigned and performed extraordinary actions. Some chronologers, in order to connect the events of her reign with those of authentic history, date her foundation of the Assyrian empire as late as the year 1229 B. C. *Univers. Hist. Moneri.* — A.

SENAC, JOHN, (PETER in the list of the

Academy of Sciences,) an eminent French physician, was born about 1693 in the diocese of Lombez in Gascony. He appears to have graduated first at Rheims, but he was aggregated to the faculty of Paris; and possessing the manners and talents proper to make his way in the capital, he obtained the post of consulting physician, and finally, in 1752, that of first physician to His Majesty. He died in this office in 1770, highly respected for his professional and literary abilities. He was a member of the Academy of Sciences, and of the Royal Society of Nanci.

This physician published anonymously in 1724, "*Anatomie de Heister, avec des Essais de Physique sur l'Usage des Parties du Corps humain*," 8vo., reprinted in 3 vols. 12mo. in 1753. To the anatomical tables of Heister, large additions of physiological matter are made, which render it an instructive and interesting work. In the "*Mem. de l'Acad. des Sciences*" for 1725, Senac has a paper entitled "*Reflexions sur les Noyés*," in which he refutes the common notion of the entrance of much water in the lungs and stomach of the drowned, and imputes their death solely to the deprivation of air. His "*Lettres sur le Choix des Saignées*," published in 1730, under the name of Julien Morison, refuted Sylva's doctrine of revulsion and derivation by bleeding. In 1749 appeared his greatest work, and that to which he chiefly owes his anatomical reputation, "*Traité de la Structure du Cœur, de son Action, et de ses Maladies*," 2 vols. 4to. This is a very elaborate performance, containing an entirely new anatomy of the heart, with numerous physiological and medical observations, which place it among the most distinguished productions of the age in its class. The author designed a new and improved edition, which, however, he did not complete, but it was effected after his death by Portal. Haller, in the Addenda to his *Biblioth. Anatom.*, says that he finds that this work is now usually attributed in France to Senac's friend, Bertin. Perhaps this person may have assisted him in his dissections and experiments: certainly the avowed author ought not to be deprived of the credit of the work through a mere surmise. "*De recondita Febrium intermittentium and remittentium Natura*," 1579. This treatise is ascribed to Senac by Tissot. *Halleri Bibl. Anat. Eloy Dict.* — A.

SENECA, LUCIUS ANNÆUS, a celebrated philosopher, was born at Corduba, near the commencement of the Christian era. His

father was Marcus Annæus Seneca, a man of the equestrian rank, and an eminent orator, of whom some declamations and controversies or causes are extant. His mother was Helvia, a Spanish lady of distinction. Being brought to Rome when a child, he was initiated in the study of eloquence by his father and other masters, but his own propensity led him to philosophy, in which his first preceptor was Sotion, of the Pythagorean sect. Probably disgusted with the obscure mysticism of this school, he left it to become a disciple of Attalus, a Stoic; and at the same time he extended his enquiries to all the systems of Grecian philosophy. In compliance with the wishes of his father, he pleaded for a time in the courts of justice with great reputation, but is said to have relinquished the bar through fear of the jealousy of Caligula, who was ambitious of oratorical fame. Entering into public life, he obtained the office of questor, and had risen to consequence in the court of Claudius, when, at the instigation of Messalina, he was accused of an adulterous commerce with Julia, the daughter of Germanicus, and wife of Vinicius, and was banished to Corsica. In that island he remained an exile for eight years, consoling himself as well as he was able with the maxims of philosophy, though, as may be inferred from his complaints, and from his abject applications to the Emperor for pardon, with little success. With respect to the truth of the charge, the infamous source whence it proceeded affords sufficient ground for calling it in question. Upon the marriage of Claudius to his second wife Agrippina, Seneca was through her influence recalled, and after being raised to the pretorship, was appointed preceptor to her son Nero, while Burrhus was made his governor and military instructor. They acted with perfect unanimity in restraining him from those vices to which his situation and inclinations prompted him; and obtained an ascendancy over him to which is attributed all the flattering promise of the first years of his reign. When Nero began to display his real character, his quarrels with his mother laid his governors under peculiar difficulties, for the mother was not less violent and abandoned than the son. They were able once to reconcile them, but at length the breach was irreparable, and Nero resolved to free himself from one whom he regarded as a dangerous competitor, by the horrid crime of matricide. When he made known his intention to Seneca and Burrhus, they, perhaps convinced that it would be in vain, did not oppose it as they ought to

have done; and after the deed was perpetrated, Seneca was persuaded to write a letter to the senate in Nero's name to justify it. Burrhus soon after died; and Seneca found himself unable longer to check the torrent of depravity that carried all before it. But though he lost his influence over his pupil, he experienced his lavish bounty to a degree which produced an accumulation of wealth not only beyond the wants of a philosopher, but almost surpassing the measure of a private fortune. But as the acquisition of it exposed his character to severe censure, so its possession was the principal cause of his destruction. Finding he was regarded with envy by the rapacious favourites of the Prince, he requested permission to retire from court, and even offered to refund all that he had received from the imperial liberality. Nero, however, who was a master in dissimulation, assured him of his continued regard, and would not permit the restitution of rewards he had well merited; but Seneca knew him too well to place any confidence in his declarations. He therefore kept himself as much as possible out of sight, retired at his country seats, and, under pretence of indisposition, rarely admitting visitors. It is said that Nero engaged one of his freedmen to poison him, and that Seneca escaped, either through the man's confession, or the very simple and abstemious diet to which he confined himself. It was not long, however, before an occasion was given to the tyrant to gratify his hatred against one whom he felt as the secret censor of his vices. On the detection of the conspiracy of Piso, one Natalis gave evidence that he had been sent by Piso with a message to Seneca complaining that he had been refused a conference with him, and that Seneca in reply said that frequent conversation could do no good to either of them, but that he considered his own safety as involved in that of Piso. No further proof of guilt was requisite in such a reign. A military tribune was sent with a band of soldiers to Seneca's house, where he was at supper with his wife Paullina and two friends. He was ordered to ask Seneca if he recollected what passed between him and Natalis; and carrying back an answer which implied conscious innocence, he returned with a command that Seneca should immediately put himself to death. The philosopher heard his sentence with perfect composure, and asked permission of the officer to make his testament; this being refused, he turned to his friends, and said that, since he was not allowed to show his grati-

tude to them in any other way, he would leave them the image of his life as the best memorial of their friendship. He then exhorted them to moderate their grief by the precepts of philosophy, and the consideration that such a fate was to be expected from the character and actions of Nero. He embraced and endeavoured to comfort Paullina, but she refused any other consolation than that of dying with him. The death he chose was that by opening his veins; but his state of inanition from long abstinence restrained the flow of blood so much that the operation was tedious, and gave him time to dictate many philosophical reflexions to his secretary. Wearied at length, he endeavoured to hasten death by a dose of poison; but his exhausted state did not allow it to exert its proper action. At last he ordered himself to be placed in a hot bath; and as he was entering, he sprinkled some of the water, saying, "I make this libation to Jupiter the deliverer." There he presently expired, B. C. 65, in the 12th year of Nero's reign. The Emperor would not permit Paullina to die with her husband, but she had already lost so much blood, that though she long survived, her cheeks always retained a deadly paleness.

So lived and died Seneca the Philosopher, whose character, both in ancient and modern times, has been a subject of much controversy; some extolling him as a perfect exemplar of the morality he taught; others representing him as a mere counterfeit, who practised vice while he talked of virtue. He is blackened by Dio, the adulator of tyrants, and foe to all men of independent minds; but Tacitus, though not concealing his faults, inclines to a favourable judgment of him; and impartial history records, that while Nero followed his precepts he appeared an excellent prince, and that all goodness left his court with Seneca. If a writer could be estimated by his works, a purer moralist would not easily be found; for their constant tenor is that of solid virtue, tempered with humanity, and exalted by the noblest principles of theism. They are indeed marked with the tumid pride inculcated by the stoical sect to which he chiefly adhered, though he freely adopted what he found good in others. Of his writings, which are come down to our times, the greater part are moral, consisting of epistles, 124 in number, and of distinct treatises on Anger; Consolation; Providence; Tranquillity of Mind; Philosophical Constancy; Clemency; the Shortness of Life; a Happy Life; Philosophical Retirement; and Benefits. There are, besides, seven books on

physical topics, entitled "Natural Questions," in which are to be found the rudiments of some notions regarded as fundamental in modern physics. The merits of Seneca's style have been not less a matter of dispute than those of his character, for while some have been in raptures with his beauties, others have considered him as the great corrupter of eloquence. There may be reasons for both opinions; for while his short unconnected sentences, his perpetual aim at point and antithesis, and his turgid metaphors, are justly reckoned in bad taste, it must be allowed that no one gives greater force to a sublime or striking sentiment, and that his images are often singularly apt and beautiful. His is the style of genius, if not of judgment. "Abundat dulcibus vitiis," says Quintilian; and many will prefer splendid and agreeable faults to less attractive excellencies. He may have done mischief as a model, but who would be without him as a specimen?

A number of tragedies are extant under the name of Seneca, but to whom they ought to be ascribed is one of the most intricate questions in literary history. Whether they belong to Seneca the rhetorician, to Seneca the philosopher, to some other Seneca, or are a collection of pieces by different authors, is only matter of conjecture. It seems, however, to be most probable that some of them at least were composed by the Seneca of this article, since in style and manner they are such as might be expected from him, and he is known to have exercised himself in verse. These tragedies are sententious, lofty, and turgid, unlike nature both in language and character, and rather vehicles for sentiment than representations of action and passion. They have, however, had warm admirers among the critics.

The editions of Seneca are numerous. Of the whole works (not including the tragedies) the most esteemed are those of Lipsius, folio, especially the fourth; the Variorum, 3 vols. 8vo., Amst., 1672; the Leipsic, 2 vols. 8vo., 1770; and the Bipontine, 4 vols. 8vo., 1782-3. Of the tragedies, are the Variorum of Scriverius; Dan. Heinsius's with notes by Scaliger, 1611; the Variorum by Thysius and Gronovius, 4to., 1682; and the Delphin, 4to., 1728. *Taciti Annal. Tiraboschi. Brucker.*—A.

SENECAI or SENEÇÉ, ANTOINE BAUDERON DE, a French poet, was born at Macon in 1643. He was brought up to the bar, and pleaded for a time, rather in compliance with his father's wishes, than from his own inclination. A duel in which he was engaged ob-

liged him to retire to the court of Savoy, where he had another quarrel with the brothers of a lady who attached herself to him, and the consequences of which caused him to withdraw to Madrid. Returning at length to France, he married, and purchased the place of first valet-de-chambre to Theresa the wife of Louis XIV. Losing that office on the death of the Queen, he, with his family, was received into the house of the Dutchess of Angoulême, where for 30 years he enjoyed a comfortable and honourable retreat. At her death he fixed his residence at his native town, where he died in 1637, having passed his 93d year. Senecé devoted himself to literature, and a great number of his compositions were inserted in the *Mercur*es and other periodical works of the time. His poems have given him a rank among the successful votaries of the French muses. His versification is negligent, but an originality of conception compensates for this defect. Voltaire terms him "a poet of a singular imagination," and says that his tale of "Kaimac" is a distinguished performance, which proves that a story may be successfully told in a different manner from that of La Fontaine. He also speaks in praise of his "Travaux d'Apollon." His tale entitled "La Maniere de filer le parfait Amour," is much esteemed. He was also the author of "Remarques Historiques," with some observations on the Memoirs of Card. de Retz. *Moreri. Voltaire Siecle de Louis XIV.* — A.

SENNERT, DANIEL, an eminent medical writer, was born at Breslau in 1572. Though of mean parentage, he was liberally educated, and studied medicine in several of the most distinguished German Universities. In 1602 he was appointed medical professor at Wittemberg, in the exercise of which function he acquired a celebrity that attracted a great number of auditors. His reputation caused him to be nominated in 1628 one of the physicians to the Elector of Saxony, but he was permitted to continue in his residence and office at Wittemberg. That city was seven times visited by pestilential epidemics during the 35 years of Sennert's professorship, yet he never quitted it at those times, but continued to attend the sick with great assiduity. He at length died of the plague in 1637, at the age of 65.

Sennert was the author of many works, which were greatly esteemed in their day. These were for the most part compilations from the ancient medical writers, but judiciously made, and arranged in a good method, so that they are still valuable to those who

wish to obtain a connected view of these authors. He also attempted to conciliate the old Galenical with the modern chemical theory, and was the first who introduced a taste for chemistry at the school of Wittemberg. Some of his principal works are "Institutiones Medicæ; et de Origine Animarum in Brutis," 1611; "De Febribus," 1619; "De Consensu et Dissensu Galenicorum et Peripateticorum cum Chymicis," 1629; "Medicina Practica," 1628-35; "Hypomnemata Physica," 1635. His works have several times been published conjunctly, in 3 folio volumes; a proof of the great importance attached to them. *Haller. Bibl. Anat. Eloy Dict.* — A.

SEPULVEDA, JOHN-GENESIUS, a learned Spanish divine, was born in the diocese of Corduba in 1491. He became so eminent for his knowledge of law, philosophy, and divinity, that the Emperor Charles V. nominated him his historiographer and theologian. His fame was principally owing to his versions of Aristotle into Latin, which are highly praised by Vaudé, but are much less favourably judged of by the more accurate Huet. When in the height of his reputation, he was engaged in a controversy which has reflected no honour on his memory. It is thus related by Dupin. At the time that the celebrated Las Casas, Bishop of Chiapa, was pleading the cause of the oppressed Indians before the court of Spain, Sepulveda, gained by some Spaniards who had tyrannized over that people, wrote a very elegant book in Latin, by way of dialogue, in which he undertook to prove, that the wars of the Spaniards in the Indies were just, and founded on their right to subdue the people of that new world: that it was the duty of the Indians to submit to be governed by the Spaniards on account of their own inferiority in knowledge and wisdom; and that if they would not voluntarily acquiesce in the Spanish dominion, they might be compelled by force of arms. Sepulveda, to add weight to his argument, declared that his whole object was to establish the right of the Kings of Castille and Leon to take possession of their domain in the Indies. He presented his work to the royal council, and earnestly requested permission to print it. The council having several times given him a refusal, he applied to some friends in the Emperor's court. Las Casas, who was now returned from the Indies, persuaded that the book would encourage the cruelties of which he complained, opposed the printing. The royal council, regarding the matter as of a theological nature, remitted the

examination of Sepulveda's work to the Universities of Alcala and Salamanca, both of which pronounced that its doctrine was unsound, and that it ought not to be printed. The author then sent his book to Rome, where it was committed to the press. The Emperor, informed of his intention, sent express orders to prohibit its circulation, and caused the copies to be seized; some of them, however, having reached Spain, Las Casas thought it necessary to make a reply in defence of the poor Indians. The Emperor at length caused the parties to be cited before the council of the Indies, and sent Dominic Soto to arbitrate between them. He heard the arguments on both sides, and made a report in favour of Las Casas. The matter, however, remained undecided; and the good bishop had not the satisfaction to see the Indians freed from their tyrants. Sepulveda died at Salamanca, of which he was a canon, in 1572. Besides the works above mentioned, he wrote various tracts, theological and controversial, which were printed collectively at Cologne in 1602. *Nicol. Antonio. Thuanus. Dupin. — A.*

SERAPION, an ancient physician of Alexandria, whose age and history are unknown, is said to have been the chief of the empiric sect, to have lived before Heraclides, to have written against Hippocrates, and to have composed a work "De parabilibus Medicamentis." None of his writings remain, but some of his remedies are recorded by Galen and others. *Haller. Bibl. Med. — A.*

SERAPION, JOHN, or JOHN the son of SERAPION, an Arabian physician, is supposed to have lived in the eighth or ninth century. A work of his is extant entitled "Practica, dicta Breviarium," which is a compendium of medical practice, chiefly compiled from the Greek writers, but with some observations of his own. It has been several times printed. The son of this physician is supposed to have been the author of a work entitled "Serapionis Aggregatoris de Simplicibus Commentarii," which gives a copious enumeration of the drugs then in use. Of this likewise there are various editions. *Friend. Halleri Bibl. Med. & Botan. Eloy. — A.*

SERARIUS, NICHOLAS, a learned Jesuit, was born at Rambervilliers in Lorraine, in 1555. He studied at Cologne, where he entered into the society of Jesus, and afterwards was for 24 years a professor of the languages, of philosophy, and theology, at Wurtzburg. He died at Mentz in 1609, having, besides his employment in teaching, occupied

himself in the composition of a vast number of works, which were printed collectively at Mentz in three tomes fol. Of these, the most esteemed were "Commentaries on several Books of Scripture;" "Prolegomena on the Holy Scriptures;" "Trihæresium, seu de celeberrimis tribus, apud Judæos, Phariseorum, Sadducæorum, et Essenorum Sectis;" an edition of this work was published at Delft in 1703, with the addition of the treatises of Drusius and Scaliger on the same subject: "De rebus Moguntinis." He was a strenuous defender of the church of Rome against the Reformers, and wrote many works against Luther and his followers. Cardinal Baronius gives him the title of "the luminary of the Germanic church." Dupin says that his Prolegomena have a great deal of erudition, but that he handles his questions in too scholastic a manner, and mixes too much controversy with them; and he thus sums up his literary character: "Serarius was very learned, and well versed in the languages, and in topics relating to the Holy Scripture; he is not equally exact in ecclesiastical history, nor equally powerful in controversy. He wrote with ease, but without politeness. In treating on a subject, he often descends to impertinent and tedious trifling, and sometimes wanders from the point to attack the Protestants, and discuss controversial questions." *Freheri Thesaur. Dupin. Moreri. — A.*

SERGIUS I., Pope, was descended from a family at Antioch, but was born, or brought up, at Palermo. He came to Rome in the time of Pope Adeodatus, and entering among the clergy of that capital, was ordained priest by Leo II. On the death of Conon in 687, a division took place about the choice of a successor to the pontificate, one party espousing Theodore the Archpriest, and the other, Paschal the Archdeacon. The principal persons of Rome, not being able to bring them to an agreement, concurred in the choice of Sergius, and put him in possession of the Lateran by force. Theodore immediately resigned his claim; but Paschal, who had made a bargain with the Exarch of Ravenna, in case of being elected, to deliver to him a sum of gold which the late Pope had bequeathed to the monks and clergy, sent a messenger to the Exarch acquainting him with the state of affairs. He immediately came to Rome, and found that Paschal had submitted to Sergius; he, however, would not confirm the election till the latter had paid the expected sum. The new Pope was then quietly seated in the

pontifical chair, and his second year was made memorable by the arrival at Rome of Ceadwalla, King of the West Saxons, who came to receive baptism from his hands. Though a Christian by profession, he had not yet submitted to that rite, and he died soon after his baptism. In 691, the Emperor Justinian II. assembled a council at Constantinople, in which a number of canons relative to discipline were passed. Against five of these the Pope excepted, one of which was a canon condemning a former one of the Roman church which forbade ecclesiastical persons to have commerce with their wives after ordination. Sergius not only rejected these canons, but on their account invalidated all the proceedings of this council; with which the Emperor was so much exasperated, that he sent his Protospatharius, or first sword-bearer, with an order to apprehend the Pope, and bring him to Constantinople. The soldiery in Italy, however, not only refused to suffer violence to be offered to the Pope, but so much intimidated the Protospatharius by their menaces, that he was happy to quit Rome in safety. The subsequent deposition of Justinian prevented any consequences of this affront to his authority. In 696 Sergius consecrated Willibrod Bishop of the Frisians, recommended to him by Pepin the Elder, as proper for undertaking the conversion of that heathen people. No other transactions of this Pope are recorded, who died in 701, in the 14th year of his pontificate. He is spoken of as a man of learning and virtue, and is said to have repaired and enriched several churches. *Bower. Moreri.—A.*

SERGIUS II., Pope, a Roman, was elected in 844, on the death of Gregory IV. He had a competitor in John, Deacon of the Roman church, who took possession of the Lateran, but was expelled by the efforts of the Roman nobility. Sergius was consecrated immediately after his election, without waiting for the imperial confirmation. Lothaire, the Emperor, so much resented this neglect, that he sent into Italy his son Lewis, whom he had declared King of Lombardy, with a powerful army, attended by his uncle Drogo, Archbishop of Metz. This prince, after cruelly ravaging the ecclesiastical state, marched to Rome, and entered the city amidst the acclamations of the people. He proceeded to the Vatican church in great solemnity with the Pope, and was afterwards crowned by the latter, as King of Italy. A number of complaints were then laid before Lewis by the archbishops of Milan and Ravenna, and several bishops subject to

the see of Rome, relative to the usurpations and oppressions of the papal court, which Sergius is said to have satisfactorily answered. He then took the accustomed oath of allegiance to the Emperor, and received a confirmation of his election. The only other event of this short pontificate deserving of notice, was a predatory incursion of the Saracens, who sailing up the Tiber, burnt the suburbs of Rome, and pillaged the churches of St. Peter and St. Paul without the walls. Sergius died in 847. The famous *scala sancta*, or holy stair-case, at Rome, was erected in this pontificate. *Bower. Moreri.—A.*

SERGIUS III., Pope. After the death of Theodore II. in 898, a party elected Sergius, a presbyter of the Roman church; a more powerful party, however, supporting John IX., Sergius was expelled from Rome, and obliged to consult his safety by flight. He lay in concealment for seven years, during which he engaged in his interest his relation, Adelbert, Marquis of Tuscany, by whose assistance he was enabled to expel Christopher, who had forcibly intruded into the pontifical seat, and place himself there, in 904. Sergius, who is termed by Baronius "the most wicked of men," had a scandalous connexion with the infamous Marozia, who, with her mother Theodora, and her sister of the same name, at that time almost governed Rome, and disposed of the holy see. Marozia, who had already been mistress of the Marquis Adelbert, bore a son to the Pope, who was afterwards raised to the papal throne, under the name of John XI. Sergius received a solemn embassy from Leo, Emperor of the East, on account of the refusal of the Patriarch Nicholas to confirm the fourth marriage of Leo, as being forbidden by the Greek church. Sergius not only approved this marriage (there being no limitation to the number of successive marriages in the Roman church), but sent legates to Constantinople to confirm it. The Patriarch however could not be prevailed upon to admit its legality. Sergius died in 911. He rebuilt the Lateran church. *Bower. Moreri.—A.*

SERGIUS IV., Pope, a native of Rome, whose name is said to have been PETER BUCCAPORCI, or HOGS-SNOUT, was Bishop of Albano at the time of his election to the papal see in 1009, after the death of John XVIII. Nothing is recorded of the transactions of this pontiff, except his sending a legate into France to consecrate a monastery in the diocese of Tours, which the Archbishop of that see regarded as an encroachment upon his jurisdic-

tion; and his determining a dispute between the Archbishop of Hamburgh and the Bishop of Verden. He is said to have been of a mild and friendly disposition, and liberal in alms to the poor. He died in 1012. *Bower. Moreri.* — A.

SERGIUS I., Patriarch of Constantinople, is famous in ecclesiastical history for the support he gave to the doctrine of the Monothelites. He was a Syrian, and born of parents who adhered to the heresy (as it is called) of the Monophysites. He was raised to the patriarchal dignity in 610. The Emperor Heraclius, being desirous of re-uniting the persecuted Nestorians to the Greek church, having held conferences with Paul and Athanasius, persons of influence in that sect, was assured by them that there would be no difficulty in terminating their controversy with the Greeks, provided that the latter would assent to the following proposition: "That in Jesus Christ there was, after the union of the two natures, but one will, and one operation." Heraclius communicated this opinion to Sergius, who gave it as his judgment that such a proposition might be adopted without the smallest injury to the truth, or the least derogation to the authority of the council of Chalcedon, which had condemned the doctrine of the *single nature*: in consequence, the Emperor issued an edict in 630 in favour of the doctrine of the *single will*. But this expectation of concord was soon frustrated; for Sophronius a monk, who had violently, though without effect, opposed this doctrine in a council held at Alexandria, being placed in the patriarchal see of Jerusalem, summoned a council in which the Monothelites were condemned as heretics who revived the errors of the Eutychians. He also endeavoured to gain Pope Honorius to his party; but Sergius, by an artful letter which he wrote to that pontiff, persuaded him to approve the doctrine in question — an acquiescence which has occasioned much perplexity to the advocates for the papal infallibility. In order to quiet these commotions in the church, Heraclius in 639 issued an edict composed by Sergius, which was entitled the *Ecthesis*, or exposition of the faith, in which all controversies on the question "whether in Christ there were one or two operations," were prohibited, though the edict plainly inculcated the doctrine of *one will*. Sergius died in the same year, and his memory was afterwards anathematised in several councils. *Moreri. Mosheim.* — A.

SERLIO, SEBASTIANO, an eminent archi-

tect, was a native of Bologna. The time of his birth, and his education in the art, are unknown; but it appears that he was at Venice in the character of an architect in 1534. He afterwards travelled through Italy, and resided a considerable time at Rome, where he made drawings of many edifices, both ancient and modern; and he is said to have been the first who exactly measured and studied the remains of ancient architecture, though Vasari affirms that he availed himself of the papers of Baldassare Peruzzi. The knowledge which Serlio had acquired was given to the public in a complete treatise of architecture, of which he planned several books; and the first that appeared was the fourth in order, comprehending the general rules of architecture, which he printed at Venice in 1537, dedicated to Hercules II. Duke of Ferrara. The rest to the number of seven appeared successively; and the numerous editions made of them prove their popularity. Serlio in 1541 was invited into France by Francis I., and was employed in the erections at Fontainebleau, where he thenceforth chiefly resided, and where he died in 1578. Though much attached to the principles of Vitruvius in his writings, he neglected them in his designs, which are said to be full of capricious fancies and licentious compounds of the different orders. His school of St. Roch, and palace Grimani at Venice, are however in a grand and magnificent style. *D'Argenville. Tiraboschi.* — A.

SERRES, JOHN DE, (Latin SERRANUS,) a celebrated Calvinist minister, was born in the south of France, probably in Dauphiné. He studied at Lausanne, and in 1572 served a country church near Geneva. Having made himself known by various works, he became rector of the college at Nismes, and a minister of that city; and was employed by Henry IV. on several important occasions. That Prince having asked him if it were possible to be saved in the communion of the church of Rome, he answered in the affirmative, whence he was accused of promoting Henry's change of religion. He was, however, a warm controversialist against the Catholics, and made a severe attack upon the Jesuits, entitled "*Doctrinæ Jesuiticæ precipua capita*." He displayed his learning in an edition of Plato in 3 vols. fol., printed by Hen. Stephens in 1578, with notes, and a new Latin version: the version is however said to be full of mistakes, and its style unequal to the majesty of the original. He wrote a number of works in history, and had the title of historiographer of France; but his

compositions are accused by the Catholics of being very partial, and full of misrepresentations. The principal of them are "Commen-tariorum de Statu Religionis et Reipublicæ in Regno Franciæ," five parts, comprising the events from 1557 to 1576; "Memoire de la Troisième Guerre civile sous Charles IX.;" "Recueil des Choses memorables avenues en France sous Henri II., François II., Charles IX., et Henri III.;" and "Inventaire general de l'Histoire de France." He had the character of a man of a restless disposition and of no fixed principles; and towards the latter part of his life he engaged in the hopeless design of uniting the Catholic and reformed churches, which brought on him the contempt of one party and the enmity of the other. He died in 1598. *Moreri. Senebier Hist. Lit. de Geneve.* — A.

SERRES, OLIVER DE, an eminent agriculturist, was born in 1539 at Villeneuve de Berg in the Vivarais. During the civil tumults of his time, his property was pillaged, and his house demolished, and after he had rebuilt it, it was again destroyed by fire. He consoled himself under these misfortunes, by study and rural occupations; and he became so advantageously known to Henry IV., that he sent for him to Paris, and employed him in several improvements about his domains. Serres wrote works which rendered him the oracle of the cultivators in that age, and many of his ideas have been copied by later writers without acknowledgment. The principal of these, in which he collected the results of long experience, is entitled "Theatre d'Agriculture et Menage des Champs," 4to., 1600, several times reprinted. It is called by Haller "a great and valuable work, written by an experienced man, fond of simplicity, and not attached to expensive methods." It is still read with pleasure, notwithstanding its antiquated style. Some of his economical precepts are thrown into verse that they may be better remembered. He also published treatises on the management of silk-worms, the collection of the silk, and the culture of the white mulberry tree, which he first introduced into France. This estimable man died in 1619, at the age of 80, after having had the satisfaction of witnessing the happy effects of the improvements suggested by him. A new edition of his works, and a monument to the author's memory in his department, have been in contemplation since the Revolution. *Halleri Bibl. Botan. Nouv. Dict. Hist.* — A.

SERTORIUS, QUINTUS, a distinguished

Roman commander, was a native of Nursia, a town in the Picentine region of Italy. Having lost his father in infancy, he received a liberal education from his mother, to whom he was ever after most affectionately attached. He gained some reputation in his youth as a pleader at Rome; but his disposition rather inclining him to a military life, he made his first campaign under Servilius Cæpio against the Cimbrians and Teutones in Gaul. In an unsuccessful engagement he was wounded, and would have lost his life, had he not possessed vigour of body sufficient to enable him to swim the rapid Rhone though encumbered with his armour. He next served in the same war under Marius, and exhibited proofs of valour and talents which highly ingratiated him with that great general. Spain was the next theatre of his exertions, where he served as a legionary tribune under Didius, and acquired much honour by the capture of two important towns, and by the share he had in a great victory over the Vaccæi. On his return to Rome he was made questor in Cisalpine Gaul; and when the Social war broke out, he brought a timely reinforcement to the Roman army. In a battle that ensued, he lost an eye, a mark of his bravery in which he always gloried, and which pointed him out to the plaudits of the people when he entered the theatre. The interest of Sylla, however, caused him to be defeated in his attempt to obtain the tribuneship of the people; and in consequence he joined the party of Marius in the succeeding civil war. He commanded one of the three armies of the Marian faction which invested Rome, and honourably distinguished himself by abstaining from all those acts of cruelty which disgraced the arms of Cinna and Marius. When the arrival of Sylla in Italy gave the preponderance to his party, Sertorius withdrew to Spain, of which country he had been appointed pretor, and determined to secure it as a place of refuge to his friends, and a centre for the future revival of the cause. He detached a body of troops to seize the passes of the Pyrenees, but the treacherous murder of their commander induced them to abandon their post, and laid Spain open to Sylla's officers. After some unfortunate adventures, Sertorius crossed over to Africa, and assisted the Mauritians to throw off the yoke of a tyrannical king, defeating the Syllan general by whom he was supported. His reputation then caused him to be invited to Lusitania; and sailing thither with a small body of Romans and Africans, he obtained

such an ascendancy over the natives by his virtue and talents, that he had the whole Lusitanian nation at his command. He enured them to war, and introduced discipline among them, but without a servile adherence to Roman tactics, as a more irregular kind of war best suited the nature and circumstances of the country. He defeated several Roman generals who were sent against him; and the fame of his success having caused many of the proscribed Marians to resort to him, he instituted a senate in competition with that of Rome, and imitated all the forms of the republic. He foiled all the attempts of that eminent commander Metellus to reduce him, continually harassing his troops by sudden attacks and skirmishes, and intercepting his convoys. He adopted the liberal policy of civilizing the Lusitanians and neighbouring Spaniards, and familiarising them with Roman letters and customs. For this purpose he established a great school in the city of Osca, at which the sons of men of distinction were gratuitously educated, and at the same time were kept as hostages for the fidelity of their parents. Sensible of the influence of superstition over untutored minds, he trained a white fawn that had been presented to him, to such a degree of tameness that it followed him whithersoever he went, and was his constant companion; and he encouraged the belief that the animal was the gift of Diana, and conveyed to him information of the designs of his enemies.

Pompey was at length nominated to the command against him, and when he arrived, he found that all the Roman troops which Perperna, after the death of Lepidus, had carried to Spain with the design of setting up there for himself, had joined Sertorius, who was now at the head of a considerable army. Pompey proceeded against him with a superior force; but Sertorius took a town in his presence, and afterwards defeated him at the battle of Sucro. He gave him a second defeat; but Metellus routed Perperna, who commanded a separate division, and Sertorius was obliged to take to the mountains. He then made an offer of laying down his arms, provided his proscription were taken off, and he were permitted to return to Rome; but nothing resulted from it. Soon after, he received an embassy from Mithridates, then the most formidable foe of the Romans, offering him a very advantageous alliance, provided he were suffered to repossess the provinces from which he had been expelled by Sylla. But

Sertorius, who was a true patriot, would not agree to more than his recovery of Bithynia and Cappadocia, without touching upon the proper Roman province of Asia; and upon these terms the treaty was concluded. A conspiracy was at length raised against Sertorius through the jealousy and envy of the Roman patricians in his army, and they succeeded in exciting a revolt in several Lusitanian towns. Incensed at this defection, he caused several of the children whom he kept as hostages at Osca to be slain, and others to be sold for slaves, the only act of cruelty by which his memory is tarnished. The conspirators then laid a plot against the life of Sertorius, in consequence of which he was basely assassinated at a feast, B. C. 73. The great qualities and military talents of this eminent person would undoubtedly have raised him to the first rank among the chiefs of his country, had he not been the leader of a party instead of a commander for the state. With nothing to support him but the resources of his own mind, he created a powerful kingdom among strangers, and long defended it against the arms of Rome wielded by the ablest generals of his time; and he displayed public and private virtues which would have rendered a people happy under his rule at a less turbulent period. *Plutarch. Vit. Sertorii. Univers. Hist. — A.*

SERVANDONI, JOHN-NICHOLAS, an eminent architect, particularly celebrated for his talents in theatrical decoration, was born at Florence in 1695. He was employed by most of the sovereigns in Europe on occasions of magnificent public spectacles, in which he displayed a very fertile invention, with nobleness of ideas, and a correct taste. He had the direction of the theatre at Paris during 18 years, and was made architect, painter, and decorator to the King, and member of the several academies of arts. He gave a number of designs for the theatres of Dresden and London, and was sent for to the latter capital on the rejoicings for the peace in 1749. He presided at the grand festivals exhibited at the court of Vienna on the marriage of the Archduke Joseph and the Princess of Parma. The King of Portugal frequently employed him, and honoured him with the order of Christ. Universally regarded as the first artist of the time in his walk, he died at Paris in 1766. As an architect, he has left an admired specimen of his taste in the portico and front of the church of St. Sulpice. *Nouv. Dict. Hist. — A.*

SERVETUS, (SERVEDE,) MICHAEL, a person of great learning and acuteness, particularly memorable as a victim of religious intolerance, was born in 1509 at Villa-nueva in Arragon. He was the son of a notary, who sent him to Toulouse for the study of the civil law. In that place, excited by the discussions of the Reformers, he began to read the Scriptures; and he conducted his researches with so free a spirit, that he became convinced that much was still requisite to be cleared away, before religion was reduced to its original simplicity. The doctrine of the Trinity was one which appeared to him a corruption of true Christianity; and being inspired with the zeal which belonged to his character, he resolved, after a residence of three years at Toulouse, to retire to Germany, and make public his opinions. He first went to Basil, where he held some conferences with Oecolampadius; and on quitting that place, he left in the hands of a bookseller a manuscript "De Trinitatis Erroribus," which was printed in 1531 at Haguenau. It was followed in the next year by a work entitled "Dialogorum de Trinitate Libri Duo," in which he represented the former as a crude and imperfect account of his sentiments on that topic. Melancthon, in a letter to Camerarius in 1533, thus speaks of Servetus and his works: "He is evidently an acute and subtle disputant, but confused and indigested in his notions, and defective in point of gravity." He had, indeed, the confidence and dogmatism of a young enquirer, joined to a natural vehemence, and a turn to fanaticism. His circumstances being low, he engaged for some time with the Frellons, eminent booksellers at Lyons, as corrector of the press. He then went to Paris, where he studied physic under Sylvius, Fernellius, and other professors; and, as we shall see hereafter, he carried into that science the same penetrating spirit, and love of improvement, which distinguished him in theology. He graduated at Paris, quarrelled with the faculty, and wrote an "Apology," which was suppressed by the parliament. After quitting that capital, he practised physic for three years at Charlieu near Lyons, whence, on the invitation of the Archbishop of Vienne, he removed to that city, and had apartments near the palace. He had previously, in 1542, superintended the printing of a Latin Bible at Lyons, to which he added marginal notes, under the name of Villanovanus.

During this time, Servetus was in constant correspondence with Calvin, with whom he discussed points of controversy, opening him-

self freely concerning his particular opinions, and consulting him respecting his writings. Calvin afterwards made a base use of this confidence, by producing his letters and manuscripts as matter of accusation against him on his trial. It does not appear, indeed, that he drew Servetus on to an intimacy by encouragement, for he sent him severe and angry letters in reply. In 1553, Servetus published his matured theological system under the title of "Christianismi Restitutio." Conscious, probably, of the danger to the author of such a work in a Catholic country, he concealed his name; but Calvin took care that the magistrates of Vienne should be informed of it. He was in consequence thrown into prison; and his death would only have added one example to the numberless cruelties of Roman Catholic persecution, had he not made his escape. His intended fate was shown in a sentence by which his effigy was burnt on a gibbet, with some bales of his books to kindle the fire. Purposing to proceed to Naples in order to practise there in his profession, he imprudently took his way through Geneva. Calvin, who seems to have regarded him with the rancour of a personal enemy, obtained intelligence of his arrival, and gave information of it to the magistrates. These, who, in ecclesiastical matters, acted entirely under his direction, caused Servetus to be apprehended; and a charge of blasphemy and heresy was preferred against him, by a person who was a servant in Calvin's family. In order to ensure his condemnation, numerous heads of accusation were brought, for which not only his last work, but all his other writings, were ransacked. As a proof of the malice and unfairness with which he was treated, it is mentioned that one of the charges was extracted from his preface to an edition of Ptolemy's Geography, twenty years before, in which he had asserted, that Judæa had been falsely extolled for its beauty and fertility, since modern travellers had found it to be sterile and unsightly. That no doubt might be left whence the prosecution came, one of the main articles against the culprit was, that, "in the person of Mr. Calvin, minister of the word of God in the church of Geneva, he had defamed the doctrine preached in it, uttering all imaginable injurious, and blasphemous words against it."

The magistrates of Geneva were, however, sensible that many eyes were upon them in this extraordinary proceeding with respect to one who was no subject of theirs, nor a resident in their city, but, properly speaking,

kidnapped in his passage; besides that it could not but appear strange, that men should be associates in persecution with those who would infallibly burn *them* as heretics, should they fall into their hands. They thought proper, therefore, to consult the magistrates of the Protestant cantons of Switzerland, to whom they sent Servetus's book, with Calvin's works, and his replies. The Helvetic divines, to whom the matter was referred, unanimously declared for his punishment. As he refused to retract his opinions, he was condemned to the flames as an obstinate heretic, which cruel sentence was carried into execution on the 27th of October 1553, the 44th year of his age. It is said that his sufferings were peculiarly severe, and that he was more than two hours at the stake, the wind blowing the flames from his body. That this detestable act was disapproved by many at the time, is rendered probable by the apology for the Genevan magistrates, published by Calvin, in which he undertook to prove that it was lawful to punish heretics with death—a most dangerous position for a reformer! It is mortifying to find that even the mild and moderate Melancthon sanctioned the deed by a congratulatory letter addressed to the magistrates of Geneva. But what church at that time did not hold similar principles? Calvin's conduct, as instigated not only by bigotry, but by personal hatred, has impressed an indelible stain on his memory; and the only excuse now offered for it arises from the provocation given by Servetus, "whose excessive arrogance (says Mosheim) was accompanied with a malignant and contentious spirit, and an invincible obstinacy of temper."

With respect to the theological system of Servetus, it was (according to the same writer) "singular in the highest degree. The greatest part of it was a necessary consequence of his peculiar notions concerning the universe, the nature of God, and the nature of things, which were equally strange and chimerical. His opinions with respect to the Supreme Being, and a Trinity of persons in the Godhead, amounted in general to the following propositions: that the Deity, before the creation of the world, had produced within himself two personal representations, or manners of existence, which were to be the medium of intercourse between him and mortals, and by whom, consequently, he was to reveal his will, and to display his mercy and beneficence to the children of men; that these two representatives were the Word and the

Holy Ghost; that the former was united to the man Christ, who was born of the Virgin Mary by an omnipotent act of the divine will; and that, on this account, Christ might be properly called God; that the Holy Spirit directed the course, and animated the whole system of nature; and more especially produced in the minds of men wise councils, virtuous propensities, and divine feelings; and finally, that these two representations were to cease after the destruction of this terrestrial globe, and to be absorbed into the substance of the Deity, whence they had been formed." Probably no other mind had formed a system exactly similar to this, but it was commonly charged on Servetus that he had revived the old heresy of Paul of Samosata. In morals, his system coincided in many respects with that of the Ana-baptists, whom he also resembled in severely censuring infant baptism.

This remarkable person is numbered among those anatomists who made the nearest approach to the doctrine of the circulation of the blood. The passage cited to this effect is contained in his latest and fatal work "*De Restitutione Christianismi*." It clearly states the circulation of the blood through the lungs, and the production of a vital spirit from the mixture of air and blood in that organ; but it goes no farther. Servetus, in his medical studies, pursued anatomical researches with so much ardour, that Guinther speaks of him as second to Vesalius among those students who were serviceable to him. *Life of Servetus. Mosheim. Nouv. Dict. Hist. Halleri Bibl. Anat. — A.*

SERVIN, Louis, one of those characters who by their independent spirit have done so much honour to the legal profession in France, was born of a good family in the Vendomois. He cultivated polite literature with success in his youth, and was a correspondent of several eminent men of letters in different parts of Europe. In 1589, on a vacancy in the post of advocate-general to the parliament of Paris, he was chosen to fill it on the recommendation of Cardinal de Vendome, being then, says De Thou, "a young man of great learning, and much attached to the interests of his Majesty (Henry III.)." He distinguished himself in that station by his zealous support of the liberties of the Gallican church, and his opposition to the pretensions of the court of Rome. His printed pleadings were honoured with the censure of the Sorbonne, and with a virulent attack by a Jesuit of Provence. Their title was "*Actions notables et Plaidoyers*," and

they abound with erudition, which is often digressive and prolix, according to the manner of the age. In 1590 he published a work in favour of Henry IV., who had succeeded to the crown, entitled "*Vindiciæ secundum Libertatem Ecclesiæ Gallicanæ, et Defensio Regii Status Gallo-Francorum sub Henrico IV. Rege.*" In 1598, being joined in a commission for the reformation of the University of Paris, he delivered a valuable "Remonstrance" on the subject, which was printed. To him also is attributed a work in favour of the republic of Venice in the affair of the interdict. In the reign of Louis XIII., at the bed of justice holden in 1620, he made some strong remonstrances in favour of the right of the parliament to register the royal edicts. At another bed of justice in 1626, for the purpose of compelling the registry of some financial edicts, as he was firmly but respectfully making fresh remonstrances to his Majesty, he suddenly fell, and expired at the King's feet—a memorable death, which may in some measure entitle him to be enrolled among the martyrs to liberty! The private character of this excellent magistrate was worthy of his public reputation, and few men of his time stood in more general estimation. *Moreri. Nouv. Dict. Hist.—A.*

SERVIUS, MAURUS-HONORATUS, a grammarian and critic, flourished in the reigns of Arcadius and Honorius. He is principally known by his commentaries on Virgil, which some, however, consider rather as a collection of ancient remarks and criticisms on that poet, than as made by himself. They contain many valuable notices of the geography and arts of antiquity. The commentaries of Servius were first printed separately at Venice in 1471, and were often reprinted. They were annexed to Stephens's Virgil 1532, and afterwards to several other editions; but are given the most correctly in that of Burman, 1756. A tract on the prosody of verse by this author, entitled "*Centimetrum*," is printed in the collections of the ancient grammarians. Servius is honourably mentioned by Macrobius, who makes him one of the speakers in his Saturnalia. *Tiraboschi. Bibliogr. Dict.—A.*

SERVIUS SULPICIUS RUFUS, an eminent Roman jurist and statesman, was descended from the illustrious patrician family of Sulpicii. He was contemporary with Cicero, and about the same age; hence, was born about B. C. 105. From his youth he cultivated literature, especially philosophy and poetry, and wrote some pieces in the latter

class, which were stamped with the licentiousness of the time. He bore arms in the Marsic war; but finding himself better calculated for pacific employments, he appeared as a pleader at the bar in his 25th year. The professions of advocate and lawyer were then so distinct, that the former were accustomed to consult the jurists upon any difficult point. Servius having once applied for that purpose to Quintus Mucius, a very eminent lawyer, the latter, perceiving that Servius did not comprehend his explanations, said to him, "Is it not a shame that you, a patrician, and a pleader, should be ignorant of the law on which you are to speak?" This reproof had such an effect, that Servius quitted the bar, and gave all his attention to legal studies. His success was such, that Cicero has not scrupled to say of him, "If all, in every age, who in this city have acquired a knowledge of the law, were brought together, they would not be comparable to Servius Sulpicius." He adds, "He was not less the oracle of justice, than of law: he always referred to principles of equity and obvious interpretation what he adduced from the civil code; and was less desirous of finding grounds for actions, than of settling disputes." A great intimacy subsisted between these two eminent men; and there are extant several letters from Cicero to Sulpicius, and two from the latter to him; one a celebrated consolatory epistle on the death of Tullia.

Servius passed through the usual gradations of honour among Romans of rank. He was first questor, then edile and pretor. When the troubles of the republic were impending, he was created *interrex*, in which quality he nominated Pompey sole consul. He was himself consul with Marcellus B. C. 51, and opposed the motion of his colleague to remove Cæsar from his command, lest it should immediately bring on a civil war. After the battle of Pharsalia, he declared for Cæsar, who nominated him governor of Achaia. When that chief was taken off, he returned to Rome, and acted with the party who aimed at the restoration of liberty. During the siege of Modena by Mark Antony, he was greatly solicited by the senate to undertake a legation to him, which, after pleading his age and infirmities, he accepted; but, as he foresaw, it was fatal to him, for he died in Antony's camp B. C. 43. Cicero's ninth Philippic is entirely employed in pleading for a brass statue to his memory, as one who had lost his life in the service of the republic; which was voted by

the senate. Servius was the author of a great number of volumes on legal topics, none of which have been preserved; but quotations from some of them are extant in A. Gellius. *Cicero. Moreri.* — A.

SERVIUS TULLIUS, sixth King of Rome, was the son of Ocrisia, a native of Corniculum, who was made a captive when the Romans took that place. Tarquin the Elder presented Ocrisia to his queen Tanaquil, and having a son born whilst she was in a state of servitude, he was named **SERVIUS**. Who the father was, writers are not agreed; and it was probably after Servius's elevation that he was represented as having been a person of rank who was killed in the defence of his country. The child was brought up in the palace, and became a great favourite of the King and Queen. He distinguished himself both in a civil and military capacity, was raised to the patrician order, had an important command in the army, and at length was united in marriage to Tarquinia the King's daughter. On the assassination of Tarquin, Tanaquil, by keeping his death concealed for some time, gave Servius the opportunity of taking possession of the throne, which event is dated B. C. 577. As the sons of Ancus Martius, who were the authors of the conspiracy against Tarquin, had a strong party among the patricians, Servius pursued the policy of attaching the people to his interest, which he effected by paying their debts, and making several regulations in their favour; and having added to his reputation by a defeat of the revolted Etruscans, he strengthened his title to the crown by procuring a legal election from the curiæ. He then applied himself to the improvement of the public police, and several of the most useful institutions of the Roman state took their origin in his reign. He enlarged the city by taking two more hills into its limits; he added a fourth tribe to the three old ones; divided the whole Roman territory into tribes with a pagus or fortified post to each; and instituted the census, by which all the Roman citizens were distributed into six classes according to their property, and subdivided into centuries. He also gave to the freedmen the privileges of citizens; and finding the duties of the regal office under the augmented population too numerous to be well performed, he committed to the senate the determination of ordinary causes, reserving to himself only the cognizance of crimes against the state. Aware that he was still looked upon by the nobles as a low-born intruder, he added consequence to

his family by marrying his two daughters to the grandsons of the late King. A further measure which displayed his liberal and enlightened views of government, was that of creating a closer connexion between the Romans and their allies the Latins and Sabines, by the erection of a temple of Diana at Rome at their common charge, in which they were to join in annual sacrifices, and in the amicable decision of all disputes among them.

Fortunate as Servius was in other respects, he was unhappy in his youngest daughter, who, being of a violent and ambitious temper, was continually urging her husband Arunx to criminal attempts against her father; and as he resisted her solicitations, she attached herself to the other brother, her sister's husband, Tarquin, a Prince of a character similar to her own. They got rid of their partners by poison, and then formed an incestuous union; soon after which, they openly declared Servius an usurper, and Tarquin laid his claim to the throne before the senate. The patricians were in general in his interest, but the body of the people supported their good king, and Tarquin was obliged to withdraw in haste in order to save himself from their indignation. He however continued to intrigue with his party, and at length took the daring step of assuming the royal robes and ensigns, and seating himself on the throne at the temple in which the senate assembled. He there pronounced a violent invective against the person and government of Servius, who arrived while he was still speaking, and approached to pull down his son-in-law from the throne. Tarquin seized by the waist the enfeebled old man, and threw him forcibly down the steps of the temple. He rose with difficulty, and was moving away by the help of two or three of the people, when his unnatural daughter Tullia arrived; who, having saluted her husband as King, suggested to him the necessary crime of dispatching her father. Tarquin sent men to perpetrate the deed; and Tullia sealed her cruelty and impiety by driving in her chariot over the dead body. Servius was murdered in his 74th year, after a reign of 44 years, in which he merited the character of one of the best kings of Rome. *Dionysius Halic. Livy. Univers. Hist.* — A.

SESOSTRIS. Of this famous king of Egypt the accounts are so much mixed with fable, and so obscured by antiquity, that it is difficult to form from them a consistent and probable story. Critics are divided as to the identity of the name Sesostris with that of va-

rious resembling ones in Egyptian history; and several hold him to have been the same with the Sesac or Shishac of the Hebrew Scriptures. He is generally placed by chronologers in the 15th century B. C., and is by some thought to have been the son of Amenophis. Educated in manly exercises with a number of companions, he is said to have been sent by his father at an early age upon an expedition into Arabia; and after subduing that country, into Africa. While engaged in the conquest of the latter, his father died; and his successes having inflamed his ambitious desires, he resolved to grasp at universal empire. Before his departure from Egypt he ingratiated himself with the people by many acts of kindness, and made a division of the country into 36 nomes, to each of which he assigned a governor. Then, having constituted his brother Armais Regent, he marched with a very numerous army into Ethiopia, which he rendered tributary, penetrating near to the straits of Babelmandel. As he now perceived that he could not carry on his vast designs without a navy, he broke through the superstitious aversion of the Egyptians to maritime occupations, and fitted out two fleets, one in the Mediterranean, the other in the Red Sea. By means of the former he reduced the coast of Phœnicia, Cyprus, and several of the Cyclades, and with the latter he sailed into the Indian gulf, and made himself master of its coasts. Then pursuing his conquests by land, he is by all the ancients represented as having over-run all Asia, and even as having crossed the Ganges. On his return he invaded the country of the Scythians and Thracians, but with dubious success; for while some speak of his victories over those people, others relate defeats, in which he lost a great part of his army. It is commonly thought that he left an Egyptian colony at Colchos; and it is agreed that Thrace was his farthest progress westward. His return to Egypt is supposed to have been hastened by intelligence of the proceedings of his brother, who had assumed the diadem, and violated the Queen. On his arrival at Pelusium, however, after an absence of nine years, laden with spoils, and attended by a vast number of captives, he was received by Armais with pretended joy and submission; but that unnatural brother formed a plot against his life by surrounding his apartment in the night with fire, and it was with great difficulty that he escaped from the flames. For this attempt he expelled Armais from Egypt; and then, disbanding his army, sat down to the

improvement of his country by the works of peace. He erected magnificent temples in all the cities of Egypt, in the building of which none but his captives were employed. He raised obelisks, with inscriptions recording his conquests and revenues. He built a wall of great length on the eastern boundary of Egypt to protect it from the incursions of the Syrians and Arabians; and he dug a number of canals branching from the Nile in all directions, for the purpose both of commerce and irrigation. He is said in the height of his pride to have harnessed tributary kings to his chariot, till one of them, pointing out to him the rotation of the wheels, by which each part was successively at the top and the bottom, brought him to reflexion and humanity. Becoming blind in his advanced years, he finished his course by a voluntary death. Such is the most probable relation of the exploits of this Prince, who is ranked among the most illustrious characters in the early history of the world. Sir Isaac Newton has endeavoured to prove that Sesostris is the Osiris of the Egyptians, and the Bacchus of the Greeks, as well as the Sesac of Scripture. *Univers. Hist.* — A.

SETTALA, LODOVICO, (Lat. SEPTALIUS,) an eminent physician, was born at Milan in 1552. He received his literary education in the Jesuits' school of that city, and afterwards studied medicine at the University of Pavia, where he graduated. After having for a short time occupied the post of medical professor extraordinary at Pavia, he returned to Milan for the practice of his profession, in which he acquired so much celebrity that various offers were made to induce him to change his residence. He received invitations to professorships at Pisa, Ingoldstadt, Bologna, and Padua, but declined them all in favour of his native place, which recompensed his attachment by conferring on him a perpetual lectureship on politics and morals; for his studies were not confined to his own profession. He refused an offer from Philip III. of Spain to become his historiographer, as an occupation too alien from his medical avocations; and in its stead he accepted the more suitable post of first physician to the state of Milan. During the severe visitations of the plague, in 1576 and 1630, he remained in the city, and devoted himself to the service of the sick. He died in 1633, in his 82d year, and was honourably interred in the church of St. Nazzaro. This physician was warmly attached to the doctrine of Hippocrates, of whose work "*De Aëribus, Aquis, et Locis*," he gave an edition with a com-

mentary. His own principal medical work, the result of long practice, is entitled "Ani-madversionum et Cautio-num Medicarum, Lib. VII.," with two books more on surgery. He was also author of a work "De Ratione instituendæ et gubernandæ familiæ." *Tiraboschi. Halleri Bibl. Med. et Chirurg. Eloy.* — A.

SEVAJEE, a distinguished person in the history of Hindostan, founder of the modern Mahratta empire, was the son of Shawjee, who from an humble situation had raised himself by his talents to be guardian to a minor of the house of Nizam Shah. On a Mogul invasion of the country, being closely pursued by the troops of his father-in-law Jadoo Row, with whom he was at enmity, Shawjee escaped with an infant son, and left his pregnant wife to fall into the hands of her father. She was kindly received, and was delivered of her second son Sevajee in May 1626, and finally separated from her husband. Sevajee received his education from the care of a person in the confidence of Shawjee; at the age of 17, however, his disposition led him to place himself at the head of a body of banditti, and pillage all the neighbouring districts. His faithful guardian was so much affected with this disgrace, that he put a period to his life; upon which Sevajee took possession of the property accumulated from his father's estate at Poona under this person's management, and increased the number of his followers so as to become a formidable freebooter. His exploits soon rendered him dangerous to the government of Visiapoor, which sent a powerful army against him under an experienced general named Abdol Khan. Sevajee, unable to meet him in the field, requested an interview, in which he asked pardon for his offences in the most submissive manner, and by his behaviour threw the general off his guard, till he found an opportunity to stab him to the heart with a concealed dagger; in consequence of which all his army dispersed. Sevajee's father Shawjee was now in high office at Visiapoor, where he had married another wife, who brought him a son named Eccojee; and though he pretended entirely to have renounced Sevajee, a correspondence between them was suspected. A plan was therefore formed for seizing his person, and he was near being put to death; he was however saved by the intercession of a patron, and at length restored to his office. But resentment for the affront dwelling on his mind, he secretly urged Sevajee to take revenge on the

chief who had treacherously seized him, which he effected by surprizing and massacring him with his whole family. Shawjee then paid a visit to his son at Poona in great state, and manifested the greatest affection and respect for him. Sevajee proceeded in a career of successful predatory war, and in 1664 pillaged the rich city of Surat. He was afterwards engaged in the interest of the Mogul, and was created a rajah by Aurengzebe; but an attempt being made to arrest him at the court of Dehli, from which he narrowly escaped, he renewed his hostility, and again plundered Surat. Having, in 1672, exacted a great contribution from the King of Golconda, he afterwards entered into an alliance with that potentate against the Mogul and the King of Visiapoor, the object of which was the expulsion of all the Mahometan powers from the Deccan; and marching with a great army in 1677 towards Golconda, he took possession of many fortresses in which he placed his own confidential officers, and pillaged the whole country. He took the important fort of Ginjee and the town of Vellore, and over-ran every thing north of the Coleroon. His half brother Eccojee was now King of Tanjore; and the different branches of the family were possessed of a large portion of the south of India. The principal dominions of Sevajee were in the tract called Concan, extending from the south of Surat to the south of Goa, and rendering him completely master of the western gauts, from which he was always able to ravage the plain country, while it was impossible to force him from his fastnesses: on this account Aurengzebe used to call him his mountain rat. Sevajee continued this course of action till his death in 1680, when he was succeeded in his conquests by his son Sambajee. *Mod. Univ. Hist. Wilks's Hist. of Mysore.* — A.

SEVERINO, MARCO AURELIO, named also by himself THURIUS and CRATHIGENA, a physician eminent for anatomy and surgery, was born in 1580 at Tarsia in Calabria. He first attached himself to the study of jurisprudence, which he quitted for that of medicine. He pursued the latter in the University of Naples, where he graduated; and being appointed to the chair of anatomy and surgery in that medical school, his reputation attracted a great concourse of students. He died in that metropolis in 1656. As an anatomist Severino chiefly employed himself in animal dissections, the result of which he published in a work entitled "Zootomia Democritea, sive Anatome totius Animalium Opificii," 4to.,

1645. Although he is faulty in extolling comparative above human anatomy, yet he has made several new and curious observations, some of which have been considered as discoveries of later writers. Severino is, however, principally distinguished as the restorer of the ancient vigorous surgery, which art had become timid and inefficacious. In this reformation, fire and steel were his great agents, especially the former, which he seemed to regard as a panacea, and called in upon almost all occasions. He frequently combined them, directing incisions to be made with red-hot instruments; and in general his surgery was cruel and hazardous, though in many instances more effectual than that to which it was substituted. He however frequently recommends from theory treatments which he never practised. His principal works of this class are "De recondita Abscessuum Natura, Lib. VIII.;" and "De efficaci Medicina, Lib. III., qua Herculeæ quasi manu armata cuncta mala prote-runtur;" both several times edited. Both contain many valuable remarks, though with exaggerated eulogies of his own methods. He wrote several other works in medicine and surgery, which it is not necessary to enumerate. *Halleri Bibl. Anat. Med. & Chirurg. Tiraboschi. Eloy. — A.*

SEVERINUS, Pope, a Roman, was elected soon after the death of Honorius in 638, but was not consecrated till May 640, when the papal see had been vacant above a year and seven months. This delay appears to have been owing to the refusal of the Emperor to confirm the election till the clergy of Rome had promised that their bishop should sign the *ecthesis* or declaration of faith relative to the one will of Christ, drawn up by Sergius patriarch of Constantinople, and published by Heraclius. During the vacancy of the see, the Lateran palace was plundered of all its treasures by the Exarch of Ravenna, notwithstanding the opposition of Severinus and his clergy. At length the confirmation of the election of Severinus arrived, but he enjoyed his elevation only for the short space of two months and four days. He refused, however, to receive the *ecthesis*, and even published a decree condemning it. *Bower. Moreri. — A.*

SEVERUS, LUCIUS-SEPTIMIUS, Roman Emperor, was born at Leptis in Africa in the year 146. His father, Septimius Geta, was of a Roman equestrian family, and his two paternal uncles were raised to the consular dignity. Severus was liberally educated, and made a proficiency in rhetorical studies; but

the pursuits of pleasure and ambition were more to his taste, and he came to Rome in the reign of Marcus Aurelius, who made him an advocate of the treasury and a senator. His youth was licentious; he however passed with credit through the offices of questor, tribune of the people, and pretor, in consequence of his active and regular performance of his public duties. After his questorship he went to Africa as lieutenant of the proconsul, where he showed his sense of the dignity of office and the importance of strict discipline, by causing an old acquaintance of ordinary rank to be scourged for greeting him familiarly as he was walking preceded by his lictors. When his pretorian year had expired, he was sent to Spain with the command of a legion. He passed some time in retirement at Athens, probably under a suspension of court-favour at the beginning of the reign of Commodus; but he recovered influence enough to be successively appointed governor of the district of Lyons, consul, and in fine, commander of the legions posted on the bank of the Danube in Pannonia, which important trust he occupied at the death of Commodus.

Severus acquiesced in the elevation of Pertinax to the throne; but when, after the murder of that prince, the empire was scandalously purchased by Didius Julianus, unable to submit to such a degradation, and seeing the way open to his own ambitious views, he procured himself to be declared Emperor by his Pannonian legions, A. D. 193. His qualities of body and mind were equal to the bold enterprize in which he engaged. Alike daring and politic, capable of enduring hardships and fatigues of every kind, and executing with dispatch what he had planned with prudence, he was perfectly fitted for a contest which was to be decided by the strongest arm and ablest head. Sensible that nothing was so essential to his success as celerity, after preparing his troops by an artful harangue, he immediately commenced his march, which he performed on foot at the head of a select body of guards, sharing with the meanest soldier all the hardships of his incessant and rapid advance. He entered Italy without meeting with any resistance, the wretched Julianus being incapable of any consistent or effective measures. On his approach to Rome, his competitor was deposed by the senate and put to death, and Severus received at Interamna the decree of his election to the empire. His first act of power was to inflict a just punishment on those of the pretorian guards who were immediately

concerned in the murder of Pertinax, and this was all the blood that his elevation hitherto cost. But though he spared the lives of the rest of that mutinous and dissolute body, he resolved that they should no longer exist in their military capacity. Summoning them to a plain near the city without their arms, he caused them to be surrounded by his legions, and after sternly reproaching them with their perfidy and indiscipline, he stript them of all their ornaments, and ordered them on pain of death to depart to the distance of 100 miles from the capital. Severus's seat on the throne was, however, still insecure, for he had to contend against two more formidable rivals, Pescennius Niger, governor of Syria, and Clodius Albinus, commander in Britain. Niger being the more powerful of the two, Severus determined to make him the first object of his attack; but in order to secure himself in the meantime against the attempts of Albinus, he employed the craft and dissimulation with which he abounded, in averting his hostility. He conferred upon Albinus the title of Cæsar; and in a letter conceived in terms of respect and friendship, he requested him to partake with himself the toils of government which age and infirmities rendered him unable to undergo without an associate. He added other flattering marks of regard, which had the designed effect upon that simple and unsuspecting soldier. Severus then having made all the necessary preparations, marched to encounter Niger, whom, through a refinement of policy, he did not mention as a foe, either to the senate or people, and whose wife and children, after securing their persons, he affected to treat with the tenderest attention. The events of this war have been related under the article of Niger; and it suffices here to mention, that after defeating Niger and his lieutenant in different engagements, the last of which was at Issus in Cilicia, Severus was freed from further contest by the death of his rival, who was killed in his flight to the Euphrates. He used his victory with great rigour: he banished and afterwards put to death the sons of Niger, severely mulcted all the towns which had taken his part, and executed all the senators who had been officers in his army. Taking Byzantium after a long siege, he dismantled and reduced it to the condition of a village, and confiscated all the property of its inhabitants. He remained in Asia some time after his victory over Niger, and made an expedition into Mesopotamia, where he obliged the Parthians to raise the

siege of Nisibis, and gained other advantages over the Barbarians on the frontiers.

Severus was now become too great to think of sharing his power with a partner; and no longer deigning to dissemble with Albinus, he deprived him of the prerogatives belonging to the title of Cæsar, whilst Albinus laid claim even to the rank of Augustus. An open rupture ensued, and each assembled all his force to decide the contest. They met at Lyons, each at the head of 150,000 men, equal in valour and discipline. After a battle long dubious, the fortune of Severus finally prevailed; and Albinus, finding that all was lost, fell upon his sword (see ALBINUS). This event took place in 197. Severus, being now undisputed master of the empire, indulged without restraint his disposition to cruelty. After putting to death the family of Albinus, and the prisoners of rank taken in the battle, together with many citizens in the towns of Gaul which had favoured his rival, he extended his severity to the Roman senate, which had displayed an inclination towards the cause of Albinus. By way of insult to that body he conferred divine honours on the detestable Commodus, whose memory they had declared infamous; and when he returned to Rome, he made a reproachful and menacing speech to the assembled senate, followed by the execution without trial of 29 (another account says 41) of the most distinguished members, whom he was pleased to pronounce guilty of favouring his enemy. Conscious of having thus made himself odious to the superior classes, he ingratiated himself with the people by shows and largesses, and by exemptions from certain onerous duties; and peace and prosperity were generally prevalent throughout the empire during his reign. He also studiously cultivated the affection of that more important class, the soldiery; and the augmentation of pay, the privileges and indulgences with which he gratified them, have been considered as materially tending to introduce that relaxation of military discipline which so much contributed to the decline of the Roman empire. He supplied the place of the pretorian guards whom he had disbanded, by a more numerous body selected from all the legions, and consisting in great part of the natives of barbarous nations; and he conferred unusual authority on their commander, the pretorian prefect, of whom the first appointed was his favourite minister Plautianus. To his reign is also chiefly attributed the introduction of those maxims of imperial prerogative which entirely

abolished all the ideas of a republic, and placed the government upon the footing of an absolute and unlimited monarchy.

The indolence of the capital did not suit the disposition of Severus. Learning that while he was engaged with Albinus, the Parthians had made an irruption into Mesopotamia and threatened Nisibis, he hastened into the east, and not only relieved that city, but took Selucia and Ctesiphon. He then marched towards Armenia, the king of which country sued for peace and obtained it; but he was twice foiled in attempting to reduce the city of Atræ. Some successful incursions into Arabia concluded his eastern expedition, from which he returned in 203, after an absence of five or six years. He celebrated his victories by splendid spectacles of various kinds, and largesses to the people and soldiers; and in the same year he married his son Caracalla, whom he had some years before created Augustus, to the daughter of Plautianus: his second son Geta had been elevated to the rank of Cæsar; and both these princes had received their honours at a very premature age. This union, which seemed likely to exalt the favourite minister Plautianus to the summit of fortune, was the cause of his destruction; for Caracalla, who seems to have acquired a great ascendancy over his father, scorned his bride and hated her father; and procuring an accusation against him of having formed a conspiracy against the Emperor's life and his own, he caused him to be killed in the presence of Severus. His death drew after it that of many of his relations and adherents, and the cruelty of the Emperor seemed to be aggravated as he advanced in years. The reciprocal hatred between his two sons, and the ferocious character of the eldest, were sources of bitter affliction to him in the midst of his external prosperity. He in vain employed every argument to reconcile them; and at length he placed them on a perfect equality by raising Geta, as well as his brother, to the rank of Augustus. It was chiefly with a view of removing these princes from the licentiousness of Rome, and keeping them under his own eye, that in 208 he undertook an expedition to the northern part of Britain, the savage tribes of which had made incursions into the Roman province. He took his sons with him, and at the head of a powerful army, proceeded beyond the walls of Adrian and Antoninus, and penetrated to the northern extremity of the island. He was not encountered in the open field, but the warlike natives issuing from ambuscades among the

hills and morasses greatly harassed his troops on their march, who besides suffered much from the inclemency of the climate. At length the Caledonians purchased peace by surrendering all the country south of the Clyde and Forth, which he secured by raising a rampart between these firths. The attempts against his life by his unnatural son Caracalla, joined to age and disease, now reduced him to a deplorable state both of mind and body, and in 209 he died at York, in the 66th year of his age. It has been a doubt among historians whether Severus ought to be reckoned among the good or bad emperors; for whilst his perfidy towards his competitors, his cruelty to vanquished enemies, and the general severity of his administration, justify a very unfavourable view of his moral character, it is not denied that he possessed in a high degree the imperial virtues of industry, vigour, the love of order, attention to correct abuses, strict and impartial administration of justice, and simple and frugal habits of life. He was a good judge of men, and the empire was in general well administered and prosperous during his reign. He was at first favourable to the Christians, and gave a nurse of that religion to his son Caracalla; but the rapid increase of their numbers at length alarmed him, so that he issued a penal edict against making converts to Judaism or Christianity, which is regarded as the commencement of the fifth persecution. *Univ. Hist. Crevier. Gibbon. — A.*

SEVERUS, CORNELIUS, a Roman poet, who lived in the reign of Augustus, was the author of a poem entitled "*Ætna*," which has been attributed to Virgil, and published in his *Catalecta*. He is said by Quintilian to have given a relation in verse of the Sicilian war; and some lines of his on the death of Cicero are quoted by Seneca the Orator. It is to him that Ovid is supposed to have addressed one of his Pontic elegies, in which he is termed "*Vates magnorum maxime regum*." An elegant edition of the remains of this writer, with notes, was published at Amsterdam, 12mo., 1703, by Le Clerc; and they are also printed in Mattaire's "*Corpus Poet.*" *Vossii Poet. Lat. Bibliogr. Dict. — A.*

SEVERUS, SANCTUS, or ENDELEICHIUS, a Christian rhetorician and poet, was a native of Aquitain, and flourished in the fourth century. He wrote an eclogue, still extant, where in a dialogue between a Pagan and a Christian he treats of the mortality of cattle. It was first printed in the "*Poemata Vetera*" of Pithæus, and has been since several times re-

published. Gronovius gave an edition of it, with a preface, under the following title: "Severi Sancti sive Endeleichii Rhetoris de Mortibus Boum Carmen, ab Elia Vinetto et Petro Pethæo servatum, cum notis Joh. Weitzii et Wolffgang. Seberi," *Lugd. Bat.*, 1715, 8vo. Another edition was published by D. Richtern, with an elegant preface, 1747. *Jöcher's Allgem. Gelehrte. Lexicon. J. Klefkeri Bibliotheca eruditorum præcocium.*—J.

SÉVIGNÉ, MARIE DE RABUTIN, MARQUISE DE, a lady greatly distinguished as a letter-writer, was born in 1626. Her father, Baron of Chantal and Bourbilly, and head of the branch of Bussy-Rabutin, left her in infancy sole heiress of that house. Her rank, and the graces of her person and conversation, procured her many admirers; and in 1644 she married the Marquis of Sévigné, who was killed in a duel in 1651, leaving her the mother of a son and a daughter. She formed no second union, but devoted herself to her children, and to the cultivation of her mind by reading and the commerce of literary characters. She had an extraordinary fondness for her daughter, who, in 1669, married the Count de Grignan, and accompanied him to his government of Provence; and this separation gave rise to the greatest part of the letters which have gained her so much reputation, though she had also many other correspondents. The subjects of many of these letters are so much of a domestic nature that they might have remained in manuscript with little loss to the public; but many others are enlivened with court-anecdotes, remarks on men and books, and topics of the time, which render them very amusing; and in point of style, they are models of epistolary writing which have perhaps never been surpassed. A perfectly natural mode of expression, animated with lively touches of description and sentiment, and a gay playfulness which gives grace and interest to trifles, are their characteristics. Her cousin and frequent correspondent, the celebrated Bussy-Rabutin, well describes it in one of his letters to her. "Your free and easy manner of writing pleases me much more than the regularity of most of the gentlemen of the Academy. It is the style of a very intelligent woman of quality, supporting the character of gay topics, and enlivening those that are serious." In her letters to her daughter the reader is sometimes disgusted with the excess of flattery on her talents and beauty, which last quality appears to have been a principal source of her maternal tender-

ness, and the preservation of it the great object of her anxiety. In fact, Mad. de Sévigné, though endowed with a good deal of penetration, and to a certain degree of a cultivated understanding, did not rise much above the level of her age and sex in her tastes and principles. She was attached to rank and splendour, loved admiration, and was apt to be taken with frivolous accomplishments in preference to solid worth. She had a deep sense of religion, but wished to conciliate it with the polite world, the manners and maxims of which, according to the rigid system of the Catholics, were entirely at variance with it; and this struggle is strongly marked in some of her letters. She has been censured for want of taste in her insensibility to the poetical merit of Racine, but it has been imputed to her prepossessions in favour of Corneille. This lady died in 1696, at the age of 70. The best editions of her letters are in 1775, 8 vols. 12mo., and 1801, 10 vols. 12mo. *Nouv. Dict. Hist.*—A.

SEVIN, FRANCIS, a man of letters, born in the diocese of Sens, entered in 1699 into the seminary of the Trente-trois at Paris, where he pursued with great ardour the study of the learned languages in company with the Abbé Fourmont the Elder. He became an associate of the Academy of Belles-lettres in Paris, in 1714. In 1728 he was sent by the King's order with the Abbé Fourmont the Younger to Constantinople in search of manuscripts, of which he brought back a large number; and was rewarded in 1737 with the place of keeper of the MSS. in the King's library. His letters relative to this journey were published in 1801 in one vol. 8vo., which contains several interesting details concerning Turkey, Egypt, &c. Various papers by Sevin are published in the *Memoirs de l'Acad. des Inscriptions*. He died in 1741. *Moreri. Nouv. Dict. Hist.*—A.

SEXTUS EMPIRICUS, a Greek philosopher and physician, is supposed to have flourished in the reign of the Emperor Commodus. It has been proved that he was not, as some have imagined, the same person with Sextus of Chæroneæ, a Stoic, and preceptor of Marcus Aurelius; and this negative is all that is known concerning him. His surname of the *Empiric* indicates that he belonged to the sect of physicians so called. Sextus was the author of many works, two of which have been preserved, namely "Pyrrhoniæ Hypotyposion, Lib. III.," or Institutes of Pyrrhonism; and "Adversus Mathematicos, Lib. X.," a work against dogmatists in philosophy. These pieces

display profound erudition and intimate acquaintance with the ancient systems of philosophy; the former, particularly, is regarded as the most elegant summary of the principles of the Pyrrhonian or Sceptic sect. It was translated into Latin by Henry Stephens, as the other had before been by Hervetus; and both versions, with the original Greek, were printed at Geneva in 1621. A more perfect edition was given by J. A. Fabricius, at Leipzig, in 1718, fol. *Halleri Bibl. Med. Brucker. Bibliogr. Dict.*—A.

SEYSSSEL, CLAUDE DE, an historical and political writer, was born according to some, in Savoy; to others, in Bugei. He professed the law with great applause at Turin, and obtained the places of master of requests and counsellor under Louis XII. of France. He attended in the name of that Prince at the council of Lateran, and was promoted to the bishopric of Marseilles in 1510, and to the archbishopric of Turin in 1517. He died in 1520. Seyssel published a number of works, theological, juridical, and historical, and French translations of Eusebius's ecclesiastical history, Thucydides, Appian, Diodorus, Xenophon, Justin, and Seneca. He is said to have been the first who alledged the Salic law as influencing the succession to the crown of France. His "*Grand Monarchie de France*," published in 1519, and translated by Sleidan into Latin, maintains the bold proposition that the French constitution is a mixed monarchy, and that the King is dependent on the parliament. In his "*Histoire de Louis XII. Pere du Peuple*," 1508, often reprinted, he is a perpetual panegyrist of that Prince, but gives some curious facts, especially respecting the reign of Louis XI., whose vices are exposed by way of contrast. Seyssel's versions of Greek authors appear to have been made from Latin translations, and are often incorrect; but he is praised as the first who wrote in French with tolerable purity. *Moreri. Nouv. Dict. Hist.*—A.

SFORZA, GIACOMUZZO, also named ATTENDOLO, founder of the illustrious house of Sforza, was born in 1369 at Cotignola in Romagna. He is said to have been originally a peasant; and the story relates, that being at work with some companions who solicited him to enlist for a soldier, he threw his spade on a tree, saying that he would enter if the spade did not fall down again, and this proving to be the case, he immediately engaged in that military life which made him famous. He served first under General Alberic de Barbiano,

one of the condottieri or mercenary commanders of that time, and had for his comrade in arms the celebrated Braccio. These two were at first as intimate as brothers; but as they advanced in the profession, jealousy intervened, and they became at length such determined enemies, that when one engaged in the service of a prince or state, it was a sufficient motive for the other to engage on the opposite side. Sforza soon distinguished himself by his bravery, and also by his disposition to seize by force whatever booty fell in his way, whence he is said to have derived his appellation. Braccio and he perfectly agreed in selling their services as dearly as possible, and in regarding war as a trade which was to be husbanded and kept alive for their benefit. From the command of 100 men he rose to that of 7000: he was gonfalonier to the Holy See, and by Pope John XXIII. was created Count of Cotignola, by way of payment of a sum of money due to him. He commanded in the kingdom of Naples for Queen Joan II. against Alphonso of Arragon, and was made constable of that kingdom. In marching to the relief of Aquila, he was drowned in the passage of the river Aterno or Pescara in 1424. Sforza was very robust in body, and preserved the peasant's disregard of luxury, and frankness of manners. *Bayle. Moreri.*—A.

SFORZA, FRANCESCO, first duke of Milan of that family, natural son of the preceding, was born in 1401. In 1421 he was viceroy to Louis Duke of Anjou, who had been adopted by Queen Joan II. of Naples; and in 1424 he defeated the troops of Braccio, another soldier of fortune; but his father being drowned at the passage of the Aterno, he could make no advantage of his success. Joan conferred upon him, though illegitimate, all his father's estates, and he served her successfully against the Arragonese commanders. He afterwards entered into the service of the Duke of Milan, and he defeated a fleet of the Venetians in the Po, in 1431. After the death of Queen Joan in 1435, he attached himself to her heir, René Duke of Anjou, and made himself master of several places in the Marche of Ancona. He even seized some of the Pope's possessions, which brought on him an excommunication from Eugenius IV., whom he had formerly served. It had long been an object of his ambition to marry Bianca the natural daughter of Philip-Maria Visconti, Duke of Milan; and being in the Venetian service against that prince, in which he was opposed to his constant rival Piccinino, he gained such advantages,

as induced Philip, who had often deceived him, to enter into a treaty, in 1441, by which he made peace with the Venetians, and gave his daughter to Sforza, with Cremona and its territory, for her portion. The father and son-in-law did not long continue united, and Sforza commanded as general of the troops of the Pope, Venetians, and Florentines, in a war against Philip. He was at length, however, induced to go over to the party of the Duke of Milan, who soon after, in 1447, died without legitimate issue. The prize which Sforza had in view, the succession to the dukedom, was now before him, and he employed all his policy to gain it. He first took a commission as general of the troops of Milan, and exerted himself with success against the Venetians; he then made a treaty with the latter, and led an allied army to the gates of Milan, to which he laid siege. The distress to which the city was reduced, occasioned a popular commotion, the leader of which proposed the electing of Sforza for their duke. The majority concurred in the proposal, and in February 1450 he was received with great acclamations in that quality. The legal heir to this dukedom was Valentina, sister of the late Philip, who was married to the Duke of Orleans, afterwards Lewis XII. of France; but her claim was disallowed by the Emperor, and her husband possessed no means of enforcing her right. Sforza remained in possession of the duchy, and in 1464 made himself master of Genoa, Lewis XI. of France, who did not love the Duke of Orleans, having made over to him all the rights of France to that city. Sforza died in 1466, and transmitted his sovereignty to his son. This commander was a brave and skilful soldier, with several traits of grandeur in his character, but without principle, and ready to change sides as suited his interest, like all the *traders* in war of that period. *Mod. Univ. Hist. Moreri.* — A.

SHADWELL, THOMAS, a dramatic writer, was born in 1640 of a good family in Norfolk. He was educated at Caius-college, Cambridge, and afterwards entered at the Temple; but becoming acquainted with some of the wits of that time, he deserted his profession, and devoted himself to letters. He appeared before the public as the writer of a comedy acted at the Duke of York's theatre, and printed in 1668; and he thenceforth rapidly brought out plays, chiefly comedies, till he had reached the number of seventeen. His model was Ben Jonson, whom he imitated in drawing humorous characters, rather from his own concep-

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tion, than from real nature; and though his name has not been transmitted to posterity with much encomium, and his works have disappeared from the stage, yet some of his delineations are said to display true humour. The Earl of Rochester has not scrupled to allot him a distinguished place among his contemporaries: he says,

None seem to touch upon true comedy
But hasty Shadwell, and slow Wycherley;

and if this commendation be merited, his celerity is in favour of his abilities, if not of his judgment. As every one in those days was of necessity a party man, Shadwell was enrolled among the whigs, which procured him the place of laureat at the Revolution, and with it, the bitter enmity of Dryden who had lost it. The "*Mac Flecknoe*" of that poet was purposely written to vilify Shadwell, who was certainly a very inadequate rival to Dryden, though possibly not deserving of all the contempt lavished upon him. He died in 1692, perhaps in consequence of an excess in his favourite drug, opium. Dr. Brady, in his funeral sermon, speaks of him as a man of honour and integrity, and gives an odd instance of his regard to religion, namely, "that he never took his dose of opium without solemnly recommending himself to God by prayer" — a proof that he was sensible of the hurt it did him. An edition of the "*Works of Shadwell*," consisting of his plays and some miscellaneous poems, was printed in 1720 in 4 vols. 8vo. *Biogr. Britan.* — A.

SHAKESPEAR, WILLIAM, the poet who, perhaps, more than all others since the time of Homer, has become the favourite of a whole enlightened nation, was born at Stratford-upon-Avon in 1564. Proof has been obtained from the herald's office that the family of Shakespear (as might be conjectured by the name) had a right to arms; his father, however, is only known to have been a considerable dealer in wool, and to have had ten children, of whom William was the eldest. They who look for early indications of the genius of distinguished persons, and love to trace the circumstances which may have given the peculiar turn to their pursuits, will be disappointed in the juvenile biography, as far as we possess it, of this great poet. He had the common education of a country free-school, which furnished him with "a little Latin and no Greek," and was then taken by his father to be brought up to his own business. He married, at the age of 17 or 18, a woman several years older than him-

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self, had a family before he had attained the age of majority, and might seem lastingly fixed in a life of ordinary cares and occupations. That which proves the ruin of many young men, was the primary cause of opening to him the career of fame : he fell into loose company, and was tempted to join a party who made a practice of stealing deer in a neighbouring park. This brought upon him a prosecution, which he rendered more severe by writing a satirical ballad upon the gentleman offended, the first known exercise of his poetical talent. The consequences drove him to London for shelter; and it is some proof that he had already discovered in himself the propensities which decided his fortune, that his first application was to the players. His abilities as an actor seem to have been of no high order, for it is recorded that the character in which he principally excelled was the Ghost of his own Hamlet; it is probable, therefore, that he must for some years have remained in an humble condition, conversant only with that class of society of which the inferior players make a part. From this situation, contrasted with the preceding periods of his life, we may infer a considerable fund of observation both of rural and of town manners as existing in the lower ranks, to have been stored in his mind; but whence shall we derive that elevation of sentiment, and feeling of genuine dignity of character, which break forth with so much lustre in all his capital pieces; whence that beauty and sublimity of imagery which have placed him as high among poets, as his knowledge of nature has done among dramatists? That he was a diligent reader of such works of antiquity as were accessible to him, either in the originals or in translations, is manifest from the abundant references to history and mythology in his writings, and will partly account for a way of thinking so much above the vulgar; but the fire of native genius alone could have given birth to his creations of fancy.

How soon he began to try his powers in dramatic composition is uncertain; the earliest date of his plays yet discovered is that of *Romeo and Juliet* in 1592, when he was 33 years of age. He appears to have been successful in his attempts to hit the taste of the audiences of that time, to which, indeed, he made great sacrifices; and it may be supposed that the better judges could not be insensible of those transcendent excellencies which have excited the admiration of posterity. We are informed of one noble patron whom he gained, the Earl of Southampton, of whom tradition reports

the almost incredible munificence of the donation of 1000*l.* to Shakespear to enable him to complete a purchase. He also attracted the notice of Queen Elizabeth, who is said to have been so much taken with his character of Falstaff in *Henry IV.*, that she desired to see the knight produced in another play in love, and that this wish was the parent of the "*Merry Wives of Windsor.*" Emolument was the result of his popularity, and he became a proprietor and manager of the theatre named the Globe in Southwark, a license for which is preserved, given by King James at the beginning of his English reign. It was in this situation that he afforded Ben Jonson the opportunity of appearing as a dramatic writer before the public; for his nature was entirely free from envy or jealousy, and he seems to have acquired as much love from those with whom he lived by the sweetness of his temper, as he did admiration by the products of his genius. He had a sobriety and moderation in his views of life not often found, perhaps, in those of his profession; and if he had been led astray by the thoughtlessness of youth, the reflexion and experience of manhood brought him back to reason. It is not certainly known when he quitted the town and stage; but he passed the later years of a not long life in his native town, where he purchased a handsome house, and lived like a retired gentleman. He seems to have almost forgot that he had been any thing in the busy world; and an example is probably not to be found in the biography of authors, of one who was so careless of his fame, or rather so insensible of his merits. He died at Stratford in April 1616, in the 53d year of his age, and was interred in the great church under a monument inscribed with a few very humble lines, probably of his own composing, and which might equally have suited any obscure inhabitant of the place. It was not till the year 1740, when the name of Shakespear had by general consent been placed among those which conferred the greatest honour on his country, that a sumptuous monument was erected for him among the poets in Westminster-abbey, at the expence of the admirers of his immortal works. Shakespear was the father of three daughters, two of whom were married; but his posterity was extinct in the third generation.

Of the dramatic pieces of this great poet, a collection consisting of 36 regarded as genuine was first published in 1623 by his theatrical friends Heminge and Condale. A second edition was given by them in 1632; but these,

and some subsequent ones, were so full of errors, that readers were left to struggle with difficulties of every kind, till the poet Rowe, in 1714, undertook to present them to the public in a corrected form. Since that time no English classic has had so much critical labour bestowed upon it by editors, several of whom, though men of eminence, were little qualified for the task. At length it was found that the only sure way of rendering Shakespear correct and intelligible, was to join the antiquary's knowledge with the critic's sagacity, and study his language and allusions in the works of contemporary writers. This method has been pursued so as to accumulate an immense mass of notes in the latest editions, by which many obscurities have been cleared up; but the reader is often perplexed with different opinions, and much after all is left unexplained, owing to the carelessness with which the author wrote, and the inattention of his first editors.

To enter into a criticism on the writings and genius of Shakespear would extend this article to a disproportionate length, and is rendered unnecessary by the numerous disquisitions of this kind already extant; for the admiration he has inspired has been continually augmenting, so as to have become a national passion. It is now a received article of literary faith in England, that, notwithstanding the faults and defects with which Shakespear abounds, and which were chiefly those of his age, no dramatist in any country has displayed such intimate knowledge of the human heart, such extensive acquaintance with nature in its various forms, an imagination so powerful and poetical, and such a copiousness of moral sentiment expressed in the most forcible language. Dryden's eulogy of him, at a time when his beauties were less understood than at present, is so ample and judicious, that it renders further commendation superfluous. "Shakespear (says he) was the man who, of all modern, and perhaps ancient poets, had the largest and most comprehensive soul. All the images of nature were still present to him, and he drew them not laboriously, but luckily. When he describes any thing, you more than see it, you feel it too. He needed not the spectacles of books to read nature; he looked inwards and found her there. I cannot say he is every where alike; were he so, I should do him injury to compare him with the greatest of mankind. He is many times flat and insipid; his comic wit degenerating into clenches, his serious swelling into bombast. But he is

always great, when some great occasion is presented to him. No man can say, he ever had a fit subject for his wit, and did not then raise himself as high above the rest of poets,

Quantum lenta solent inter viburna cupressi."

Besides his plays, Shakespear published in 1594 two poems, entitled "Venus and Adonis," and "Lucrece;" others have appeared under his name; but none of these, without his dramatic works, would probably have made him known to posterity. *Rowe's Life of Shakespear. Biogr. Brit. — A.*

SHARP, ABRAHAM, an eminent mathematician, mechanist, and astronomer, was descended from an ancient family at Little Horton, near Bradford, in the West Riding of Yorkshire, where he was born about 1651. After completing his school education he was put apprentice to a merchant at Manchester, but having a strong attachment to the mathematics, he quitted the mercantile business, and removed to Liverpool. Here he applied with great diligence to his favourite study, but particularly those branches which relate to astronomy; and to procure a subsistence he opened a school where he taught writing and accounts. Happening to meet with a merchant or tradesman in whose house at London Mr. Flamsteed the astronomer then lodged, he engaged with him as clerk, that he might have an opportunity of becoming acquainted with that eminent man. He therefore left Liverpool, and on his arrival in the capital soon made himself known to Mr. Flamsteed, by whose interest and recommendation he obtained a more profitable employment in the dock-yard at Chatham, where he remained till his friend and patron, convinced of his great merit in astronomy and mechanics, invited him to be his assistant in fitting up the apparatus in the Royal Observatory at Greenwich, which had been erected about the year 1676. In this situation Mr. Sharp continued to make observations, and had a considerable share in forming a catalogue of 3000 fixed stars with their longitudes and magnitudes; their right ascension and polar distance, and the variations of the same, while they change their longitude by one degree. Being, however, of a weakly constitution, the fatigue of continually observing the stars at night in a cold thin air injured his health; and for the recovery of it he retired to his house at Horton, where, as soon as he found himself in a state of convalescence, he fitted up an observatory of his own, having first made an elegant and curious engine for turning all

kinds of work in wood or brass, and even irregular figures as ovals, wreathed pillars, &c. He constructed also most of the tools used by joiners, clockmakers, opticians, and mathematical instrument-makers. The limbs or arcs of his large equatorial instrument, sextant, quadrant, &c. he graduated with the nicest accuracy by diagonal divisions into degrees and minutes. The telescopes he used were all of his own making, and the lenses were ground and adjusted with his own hands. At this time he assisted Mr. Flamsteed in calculating most of the tables in the second volume of his *Historia Celestis*; and made curious drawings of the constellations, which were sent to Amsterdam to be engraved, and though executed by a masterly hand, the originals are said to have exceeded the engravings in beauty. In the year 1689 Mr. Flamsteed completed his mural arc at Greenwich, and in the Prolegomena to his *Historia Celestis* he acknowledges, in a most ample manner, the valuable assistance he received from Mr. Sharp, whom in the month of August 1688 he had brought into the observatory as his amanuensis. As he was not only a skilful mathematician, but expert in mechanical operations, he employed him chiefly in the construction of the mural arc, which in the course of 14 months he finished so much to Mr. Flamsteed's satisfaction that he speaks of him in the highest terms of praise. The ingenious Mr. Smeaton, in a paper published in the *Philosophical Transactions* for the year 1786, says that this mural arc may be considered as the first good and valid instrument of the kind, and that Mr. Sharp was the first person who cut accurate and delicate divisions upon astronomical instruments. The delicacy of Mr. Sharp's hand will indeed permanently appear from the copper-plates in a quarto book, published in the year 1718, entitled *Geometry improved* by A. Sharp; or rather, 1717, by A. S. Philomath, in which not only the geometrical lines on the plates, but the whole engraving of the letters and figures were done by himself. At the same time this elaborate treatise affords an honourable proof of the author's great abilities as a mathematician, and contains things well worth attention: 1. a large and accurate table of segments of circles, with the method of its construction and various uses in the solution of several difficult problems. 2. A concise treatise of polyedra or solid bodies of many bases, both the regular ones and others; to which are added 12 new ones, with various methods of forming them, and their exact

dimensions in surds or species and in numbers. The models of these polyedra he cut out in box wood with astonishing neatness and accuracy. Few or none of the mathematical instrument-makers indeed could exceed him in exactly graduating or neatly engraving any mathematical or astronomical instrument. In short, he possessed a remarkably clear head for contriving, and an extraordinary hand for executing, anything, not only in mechanics, but in drawing, writing, and making the most exact schemes or figures in all his calculations and geometrical constructions. In the year 1699, he undertook for his own private amusement the quadrature of the circle, deduced from two different series, by which the truth of it was proved to 72 places of figures, as may be seen in the introduction to Sherwin's *Tables of Logarithms*, where may be seen also his ingenious improvements on the making of logarithms, and the constructing of the natural signs, tangents, and seconds. Mr. Sharp maintained an epistolary correspondence with most of the eminent mathematicians and astronomers of his time, as Mr. Flamsteed, Sir Isaac Newton, Dr. Halley, Dr. Wallis, Mr. Hodgson, Mr. Sherwin, &c. and on the backs of the letters he received wrote copies of his answers to them, in a short hand of his own contrivance. It appears from a great variety of letters, which remained after his death, written to him by these and many other celebrated mathematicians, that he spared neither pains nor time to promote real science. Being one of the most accurate and indefatigable computers that ever existed, he was for many years the common resource for Mr. Flamsteed, Sir Jonas Moore, Dr. Halley, and others, in all troublesome and delicate calculations. On quitting Mr. Flamsteed he retired to the village of Little Horton, in Yorkshire, where he spent the remainder of his days. He continued all his life a bachelor, and passed his time as recluse as a hermit. He was of a middle stature, but exceedingly thin, and being of a weakly constitution, fell into a state of great feebleness during the last three or four years of his life. He died on the 18th of July, 1742, in the 91st year of his age. In his retirement at Little Horton he employed four or five rooms or apartments for different purposes, and into these none of his family were ever suffered to enter without his permission. He had few visitors except two gentlemen at Bradford, one a mathematician, and the other an ingenious apothecary. When he chose to be visible, these were admitted on making a

signal by rubbing a stone against a certain part of the outside wall of the house. Every Sunday he regularly attended the dissenting chapel at Bradford, of which he was a member, and he always took care to be provided with plenty of halfpence, which he very charitably suffered to be taken singly out of his hand, held behind him during his walk to the chapel, by a number of poor people who followed him, without his ever looking back or asking a single question. He was remarkably sparing in his diet, and very irregular in his meals, which he frequently took in the following singular manner. A small square hole or wicket formed a communication between the room where he was usually employed in his calculations, and another chamber or room to which his servant had access. This hole was closed by a sliding board, which he could remove at pleasure, and the servant always placed his victuals before the hole, without speaking or making the least noise. As soon as he had a little leisure, he visited his cupboard to see what it afforded to satisfy his hunger or thirst; but it frequently happened that the breakfast, dinner, and supper were found untouched when the servant went to remove what had been left, so much had his thoughts been engaged on his calculations. Cavities, it is said, might be easily perceived in an old English oak table, at which he was accustomed to write, occasioned by the continual rubbing and wearing of his elbows. By his epitaph, it appears that he was related to Archbishop Sharp. Mr. Sharp the eminent surgeon was his nephew; and another nephew was the father of Mr. Ramsden the celebrated instrument-maker, who used to say that his grand uncle, the subject of this article, had been some time in his younger days an excise-man, but quitted that occupation on coming to a patrimonial estate of about 200*l.* per annum. *Hutton's Mathematical Dictionary.* — J.

SHARP, JOHN, Archbishop of York, a prelate of great worth, was the son of a respectable tradesman, at Bradford, Yorkshire, where he was born in 1644. He was admitted of Christ's college, Cambridge, in 1660, commenced master of arts in 1667, and was ordained in the same year. He then became domestic chaplain to Sir Heneage Finch, attorney-general, and tutor to his four sons; and after occupying this station five years, he obtained, through his patron's recommendation, the archdeaconry of Berkshire. When Sir Heneage was raised to the post of keeper of the great seal, he manifested his confidence in his chaplain's fidelity and

judgment, by committing to him the scrutiny of the characters of applicants for church-livings in the gift of the crown. A sermon which he preached in 1674, charging the separatists from the church with schism, was replied to by a dissenter, and gave rise to a controversy into which Dodwell, Baxter, and others entered; and it was the occasion of two "Discourses on Conscience" by Sharp himself, which made part of what were called the London cases. He married in May 1676, and in the January following was instituted to the rectory of St. Giles's in the Fields, London, in which parish he resided ten years. One of his parishioners was Richard Baxter, who, though preaching on the Sunday evenings at a meeting in that quarter, was a constant hearer of the rector, and communicant with him, in the mornings; and these good men, notwithstanding their differences in some points, lived together upon friendly terms. In 1679 Mr. Sharp commenced D. D. in Cambridge; and in 1681 he was promoted to the deanery of Norwich. On the death of Charles II., to whom he was chaplain, he drew up the address of the grand-jury of London to his successor, to whom he was also nominally chaplain. But the times were now approaching in which a zealous clergyman of the Protestant church was to be put to a trial of his constancy and firmness. Dr. Sharp, in 1686, having preached in his own church a sermon against popery, as he descended from the pulpit a paper was put into his hand containing an argument for the right of the church of Rome to the title of the only visible Catholic church. This he answered from his pulpit on the next Sunday; which circumstance being represented at court as an attempt to produce jealousy and disaffection to His Majesty's government, and an infraction of his order concerning preachers, the king was greatly incensed, and in the June following, sent a mandate to Dr. Compton, Bishop of London, for the suspension of Dr. Sharp from preaching in any church or chapel in his diocese, till he had given satisfaction for his offence. The Bishop sent for the doctor, and informed him of the royal displeasure; who replied, that he had never been called upon to answer for the matter, or to make his defence, and that he was ready to give full satisfaction. The Bishop thereupon wrote to Lord Sunderland, stating the impossibility of his complying with the King's command, since he must act in the case as a judge, and could not condemn a man without knowledge of the cause, and citing the accused party. He, how-

ever, advised Dr. Sharp to intermit the exercise of his function, and for the present, to go down to his deanery at Norwich. With this advice he complied, and employed his leisure in forming a cabinet of coins, chiefly British, Saxon, and English. At length he presented a very humble petition to the king, in consequence of which he was permitted to return to his duty in the metropolis; and there is no doubt that, according to his promise, he was careful to give no farther offence from the pulpit. When, however, in 1688, the archdeacons were summoned to appear before the ecclesiastical commissioners for disobeying the King's orders about the declaration, he concurred with his brethren in declining to appear, and drew up the reasons for their refusal. Still true to the loyal principles of his church, when he preached, first before the Prince of Orange, and then before the convention, he prayed before sermon for King James; on the second of these occasions, the House of Commons having now voted that the King had abdicated, he gave so much offence, by his prayer, and also by some passages in his sermon, that after a long debate, the house broke up without voting him the usual thanks; but this was done afterwards.

In 1689, Dr. Sharp was appointed Dr. Tillotson's successor in the deanery of Canterbury, and he was also nominated one of the commissioners for revising the liturgy. Several of the bishops having incurred deprivation for refusing to take the oaths to William and Mary, some of the vacant sees were proposed to Dr. Sharp, but he absolutely declined accepting any one of them, not through scruple of conscience, but on account of his friendship for the persons deprived. Affairs being in this state, Dr. Tillotson, who had just been raised to the see of Canterbury, came to him, and proposed, as a means of obviating the difficulty in placing him on the episcopal bench, that he should take the archbishopric of York when it fell vacant; and no objection being made on his part, the King was acquainted with the scheme, to which he gave his approbation. Accordingly, the vacancy soon after occurring, Dr. Sharp was nominated to the see of York, and received consecration in July 1691—an uncommon example of elevation to the highest ecclesiastical rank, without having passed through that immediately below. He filled this exalted station in a manner which has caused him to be represented as a model of the prelatical virtues, and procured him general respect and esteem. Dr. Sharp died at Bath in 1714, in the 69th year of his age. His only writings were sermons,

of which two volumes consist of such occasional discourses as he printed in his life-time, and five more, of such as were selected for publication after his death. Many of these are on points of casuistry, his acuteness in the solution of which is dwelt upon in the elegant Latin epitaph composed for him by Dr. Smarbridge. He was accounted an excellent preacher, and his style and doctrine are said to be equally of standard purity. *Biogr. Britan.*—A.

SHAW, THOMAS, D.D., a man of learning and an estimable traveller, was born at Kendal about 1692. He was educated at the grammar school of that town, and in 1711 was admitted of Queen's college, Oxford. After taking orders, he was appointed chaplain to the English factory at Algiers, in which station he remained several years, making use of the opportunities it afforded of travelling into various parts of Barbary, and into Egypt. He was elected a fellow of his college in 1727 during his absence; and upon his return in 1733 received the degree of doctor of divinity, and in the next year was made a fellow of the Royal Society. In 1738 he published at Oxford "*Travels; or Observations relating to several Parts of Barbary and the Levant*," folio, to which a supplement was added in 1746; and the whole appeared in a second edition, with great improvements, in 1757, 4to. Few books of the kind stand higher in reputation than Dr. Shaw's travels, which contain many learned discussions respecting the antiquities of the countries he visited, with curious remarks on their manners and customs, and valuable observations in natural history. They are particularly useful for the illustration of the Scriptures by comparisons between the ancient and modern state of the eastern regions. Dr. Shaw brought back a large collection of dried plants, which he engaged the assistance of Dillenius to ascertain and arrange scientifically. He presented to the University of Oxford some of the relics of antiquity he had collected, of which three were engraved with the "*Marmora Oxoniensia*." In 1740 he was chosen principal of St. Edmund's Hall, which he repaired at his own expence; and at the same time he was presented to the vicarage of Bramley in Hampshire. The regius professorship of Greek was also conferred upon him, which he held till his death in 1751. His travels were translated into the French and Dutch languages. An attack was made upon them by Dr. Pocock, and they were defended by the author in his supplement, and in a letter to Dr. Clayton, Bishop of Clogher, *New*

Biogr. Dict. Shaw's Travels. Pulteney's Sketches.—A.

SHEFFIELD, JOHN, Duke of Buckinghamshire, a nobleman of some temporary eminence as a wit and statesman, was born in 1649. He was the son of Edmund Earl of Mulgrave, at whose death in 1658 he succeeded to the title. At an early age he dismissed his governor; but supplying the want by his own industry, he acquired that proficiency in literature which his writings display. His martial ardour broke out at the age of 17, when he engaged as a volunteer in the first Dutch war. His spirit, and the indications he gave of that union of love of pleasure with literary talents which had a peculiar value in the reign of Charles II., rendered him a favourite at court, and he was able by his influence, when only in his 20th year, materially to promote the appointment of Dryden to the post of laureat. At the commencement of the second Dutch war, he went as a volunteer on board Lord Ossory's ship in the fleet commanded by the Duke of York, and was present at the battle of Solebay, in which he behaved with so much gallantry, that on his return he was made captain of the Royal Katherine, the best second-rate in the navy. Such a sudden promotion gives no very favourable idea of the naval discipline at that time; and we need not wonder at finding him in the next year colonel of a regiment of foot under General Schomberg. As no military transactions of importance followed, it must have been through special favour that he was decorated with the order of the garter in 1674. He was appointed lord lieutenant of Yorkshire and governor of Hull in 1679, in which year he wrote a piece entitled "The Character of a Tory, in answer to that of a Trimmer." This is a declaration of his political principles, which were those of the party in whose name he writes, and in which he persisted during life. In 1680 his offer was accepted of taking the command of a force sent out for the relief of Tangier, then invested by the Moors. This proved no difficult task, for the enemy retired on the approach of the English; and thus concluded Lord Mulgrave's military services. On the accession of James II., with whom he had long been on terms of intimacy, he was sworn of the privy-council, and made lord-chamberlain of the household. He returned these favours by a zealous attachment to his master, which led him to take a seat in the ecclesiastical commission, and to practise other compliances, though being himself free from religious bigotry of any kind, he opposed those

counsels of the priests which brought on the speedy ruin of that infatuated prince. He was, of course, no friend to the Revolution; but when that measure was effected, he obtained a degree of merit with King William by voting for his conjunct sovereignty with Queen Mary. In the new reign, however, he took the part of an anticourtier; nor could his elevation in 1694 to the dignity of Marquis of Normanby, and his admission into the cabinet with a pension, overcome his personal dislike of the King. The accession of Queen Anne, to whom he is said once to have been a suitor, restored him to all his courtly feelings, and he experienced her favour by a nomination to the privy seal, and by other honours, terminating in the dukedom of Buckinghamshire, in 1703. Jealousy of the influence of the Duke of Marlborough caused him in the next year to resign the privy seal; and he remained out of office for some years, during which he built that house in St. James's park which is now the Queen's palace. At the great change of the ministry in 1710 he was again introduced, first as steward of the household, and then as president of the council. After the death of Anne he was an opponent of the court, but employed his time chiefly in literary pursuits, till his death in 1721.

This nobleman was thrice married, and each time to a widow. His last wife was a natural daughter of James II. by Katharine Sedley, and he left one son by her, in whom the Sheffield family in the legitimate line became extinct. Following the example of the court of Charles II. he freely indulged in licentious amours, and it was only the third of his partners who had no reason to complain of his infidelities. That he had serious thoughts of religion, though restricted to no particular system, the remarkable epitaph he composed for himself testifies. It ran thus: "Dubius sed non improbus vixi: incertus morior, sed inturbatus: humanum est nescire et errare. Christum adveneror: Deo confido omnipotenti, benevolentissimo: Ens entium misereri mei!" This was inscribed on his magnificent monument in Westminster-abbey, with the exception of the clause respecting Christ, which Bishop Atterbury rejected, as thinking simple veneration a derogatory expression applied to the second person of the Trinity.

In the capacity of a poet, which alone has made him a subject for a biographical work like the present, he can by no means claim that rank which wealth and title procured him among his cotemporaries. His compositions

in verse are pieces on a variety of topics, light and serious, of which the principal is an "Essay on Poetry," pronounced by Dr. Johnson to contain judicious precepts, sometimes new, and often happily expressed, but with many weak lines, and some strange instances of negligence. In an "Essay on Satire," he was supposed to have been assisted by Dryden, who, for some personalities in it, had the misfortune to be beaten as the real author. The other poems are scarcely worthy of notice; and though they are admitted into the modern collections of the British poets, few readers would complain of their omission. His Grace also composed two tragedies, entitled "Julius Cæsar," and the "Death of Brutus," for the last of which at his request Pope wrote two chorusses: of these Warburton says, that they have the usual effect of ill-placed ornaments, they make the meanness of the piece more conspicuous. In the collection of his works are likewise historical memoirs, speeches, characters, critical observations, and essays in prose, some of which were suppressed in the printing on account of matters offensive to the government. Dr. Johnson speaks with encomium of his style in history. *Biogr. Brit. Johnson's Poets.*—A.

SHELDON, GILBERT, Archbishop of Canterbury, a prelate distinguished for his munificence, was born in 1598 at Stanton in Staffordshire. His father, Roger Sheldon, was a menial servant of Gilbert Earl of Shrewsbury, though descended from an ancient Staffordshire family. Gilbert (so named from the Earl, who was his godfather) was entered of Trinity-college, Oxford, in 1613, and after taking the usual degrees, was elected fellow of All-Soul's-college in 1622. Having received holy orders, he became chaplain to Lord Keeper Coventry, who found him possessed of talents for public business, and made use of his services on various important occasions. By way of reward, he presented him to a prebend of Gloucester, and recommended him to His Majesty, as one well versed in political affairs. Several successive preferments were bestowed upon him; and having taken the degree of D. D. in 1634, he was elected in the following year Warden of All-Soul's-college. He was also chaplain in ordinary to the King, and clerk of his closet; and was in the road to farther preferment, when the civil wars checked his career. That he should be a firm adherent to the royal cause was of course to be expected. He attended the King on various occasions, and rendered himself so obnoxious to the par-

liament, that after their triumph, he was ejected from his wardenship, and even kept under confinement for six months. On his liberation, which did not take place without rigorous conditions, he retired to his friends in the country, and from his own purse, and the contributions of others, sent frequent supplies to Charles II. during his exile. On the Restoration he received ample rewards for his loyalty. Besides the recovery of his wardenship, he obtained the mastership of the Savoy, the deanery of the Chapel Royal, and on the translation of Bishop Juxon to Canterbury, he was promoted to the see of London, to which he was consecrated in October 1660.

The famous conference between the episcopal and presbyterian divines in 1661 was held at the Savoy in Bishop Sheldon's lodgings. On this occasion he was accused by the latter party of want of fairness; and it can scarcely be doubted that he considered the matter rather in a political than a theological light, and had predetermined the issue. He rejected the proposal of an amicable discussion, and insisted that the presbyterians should first bring in writing all their objections against the liturgy, and all the additions they proposed. He appeared little at the conference, and never entered into disputation, yet was known to have had the principal share in the determination. To conciliate was by no means his purpose, if the following anecdotes related of him by Dr. Calamy be true—that in the Convocation, when Dr. Allen urged him to promote such a reformation of the liturgy that no sober man could object to it, he silenced him by saying that "what should be, was resolved upon:" and that when Lord Manchester told the King, whilst the act of uniformity was under debate, that he feared the terms were so rigid, that many of the ministers would not comply with it, Sheldon, being present, replied, "I am afraid they will:" and afterwards said, "Now we know their minds, we'll make them all knaves if they comply." It is also affirmed by Bishops Parker and Burnet, that when it was debated in council in August 1662 whether the act of uniformity should be punctually executed that month, or suspended for a time, Sheldon came of his own accord and pleaded with so much force against the suspension, that he brought all the council to his opinion. If in these and other instances he appears too much the political churchman, in public spirit and munificence he sustained after an exemplary manner the character of a great prelate. He expended

large sums upon the episcopal houses of the see of London; and being translated to that of Canterbury in 1663, he rebuilt the library at Lambeth, and made additions to its contents. It was still more to his honour, that he remained at Lambeth during the plague of London, and exerted himself, both by his own liberal contributions, and by promoting collections throughout his province, for the relief of the afflicted. On the removal of Lord Clarendon from the chancellorship of the University of Oxford, he was chosen to succeed him in December 1667; and he immortalized his bounty to that university by the erection, at his sole expence, of the celebrated theatre at Oxford which bears his name: "Munus (says Dr. Lowth in an elegant oration) dignum auctore—quod cum intueor et circumspicio, videor mihi in ipsa Roma, vel in mediis Athenis, antiquis illis, et cum maxime florentibus, versari." This edifice was opened in July 1679, soon after which he resigned his chancellorship, and retired from public business. He had before honourably lost the King's confidence by importuning him to part with his mistress Barbara Villiers. During the latter part of his life he chiefly resided at Croydon. He died at Lambeth on November 9th, 1677, in the 80th year of his age. This prelate appears to have been more attached to the duties of morality, than to the exercises of religion; a fact deducible from the eulogy of him by his chaplain Dr. Sam. Parker, who, among other things to the same purpose, says that his advice to the young men of rank who resorted to him was always this; "Let it be your principal care to become honest men, and afterwards be as devout and religious as you will. No piety will be of any advantage to yourselves or anybody else, unless you are honest and moral men." This sentiment was natural to one who had witnessed the hypocritical pretences to religion in the time of the civil wars; it has, however, given occasion to Dr. Burnet to say that "He seemed not to have a deep sense of religion, if any at all; and spoke of it most commonly as an engine of government, and a matter of policy." Burnet, however, allows that he was a very generous and charitable man, and of a very pleasant conversation and obliging demeanour. From his book of accounts it appears, that from the time of his becoming Bishop of London, to his death, he expended for public and charitable uses the sum of 66,000*l*. As a writer, he is only known by a single sermon at the thanksgiving for the King's restoration.

He was intimate with the celebrated Chillingworth, and found means to overcome his scruples respecting subscription to the articles of the church of England. *Biogr. Britan.*—A.

SHENSTONE, WILLIAM, a popular and agreeable poet, was born at Hales-Owen in Shropshire, in 1714. His father was an uneducated gentleman-farmer who cultivated a moderate estate of his own called the Leasowes, rendered celebrated by the son. William received his first education from a village dame, whom he has beautifully depicted in one of his poems. He was then sent to the grammar-school of Hales-Owen, whence he was removed to that of a clergyman at Solihull, from whose instructions he acquired not only a good fund of classical literature, but a taste for the best English writers. In 1732 he was entered of Pembroke-college, Oxford, where a natural bashfulness, and a certain singularity and rusticity of appearance, prevented him from making any large acquaintance; but he formed one of a set of ingenious and well-disposed young men who met in the evenings at one another's chambers, and read English works in polite literature. He began here to exercise his poetical talent upon some light topics; and he had thoughts of taking his academical degrees and proceeding to the study of some profession; but coming to the full possession of the paternal property with some augmentation, he was seduced to indulge his taste for literary ease and rural retirement, and took up his abode at a house of his own, in which he forgot his calls to college residence, and his views for active life. Thus his destiny was early fixed; and it may be generally remarked, that nothing is more unfavourable to the exertion of those energies which lead to an useful and honourable station in society, than the early possession of a fortune just sufficient to gratify present wishes, and preclude the necessity of immediate entrance into any vigorous course of action. An acquaintance which Shenstone formed with Mr. Graves of Mickleton in Gloucestershire inspired him with an affection for that gentleman's amiable sister; but the passion of love, which in some minds operates as a stimulus to enterprise, seems in him to have wasted its force on plaintive elegies and other effusions of sentimental poetry. To one species of employment, indeed, he was probably animated by his visit to Mr. Graves; that of rural embellishment, which he afterwards bestowed on his favourite place of the Leasowes, with a taste that conduced more to his celebrity than his comfort. In 1737 he printed anonymously a small

volume of juvenile poems, which obtained little notice. His first visit to London, in 1740, introduced him to the acquaintance of the literary bookseller, Dodsley, who printed his poem of "The Judgment of Hercules," dedicated to his neighbour at Hagley, Mr., afterwards Lord, Littleton. It was followed in the next year by a work written before it, "The Schoolmistress," a serio-comic piece in Spencer's style and stanza, of which the heroine was the village dame above alluded to. The vein of benevolence and good sense, with the touches of nature and of the simple pathetic, by which this performance is characterised, render it extremely pleasing; and it perhaps deserves to stand at the head of his compositions.

After amusing himself with a few rambles to places of public resort, Shenstone now sat down to the life which he thenceforth invariably pursued, and the whole round of which consisted in improving the picturesque beauties of the Leasowes, exercising his pen in occasional effusions of verse and prose, and cultivating such congenial society as lay within his reach. Ornament is seldom very compatible with profit. The romantic walks led through the Leasowes were no advantage to it as a farm; and the proprietor was continually tempted to improve the scenery by edifices and objects too costly for the rental of the place. Its fame, widely spread by an elaborate description of Dodsley's, attracted a number of visitors from all parts, which could not but add to his expences, as he had a sense of the dignity of a gentleman, and could not bear to appear mean. His house, which was only adapted to a farm, became inadequate to his grounds, and required enlargement. From all these causes he was continually under the pressure of pecuniary wants, which, with the deficiency of regular employment, and the perpetual desire of doing more than his means admitted, preyed on his spirits, and rendered him by no means a happy inhabitant of the little Eden he had created. Gray's account of him, deduced from the perusal of his printed letters, appears tolerably correct, though rather satirical: "Poor man! he was always wishing for money, for fame, and other distinctions; and his whole philosophy consisted in living against his will in retirement, and in a place which his taste had adorned, but which he only enjoyed when people of note came to see and commend it." A life so uniform as that to which he was confined affords few materials for biography. He is said to have contracted a new passion on a

trip to Cheltenham, which was the theme of his Pastoral Ballad; but whether it went deeper than to inspire his muse, may be doubted: it seems certain that he made no effort to quit the state of celibacy. As he was beloved and respected by his friends, and was known to several persons of distinction, we may be surprised that nothing was done to place him in easier circumstances. It is indeed asserted that application was made to Lord Bute to procure him a pension from the privy purse; but whatever would have been its success, his worldly troubles were at an end before any result was known. He died of a fever in February 1763, in his 50th year, and was interred in the churchyard of Hales-Owen. Monuments to his memory were erected by several who loved the man and his poetry: one of these was by the Marquis de Girardin at his beautiful seat of Ermenonville.

Of the poetical compositions of Shenstone, many were inserted in Dodsley's collection of original pieces, which gave them a general circulation. After his death, his "Works in verse and prose, most of which were never before printed," were published collectively by his friend Dodsley in 2 vols. 8vo., 1764; and a third volume, consisting of his "Letters," was published in 1769. Of his poetry, the general opinion seems tolerably uniform: it is regarded as commonly elegant, melodious, tender and correct in sentiment, and often pleasing and natural in description; but verging to the languid and feeble, and never exhibiting either the powers of imagination, or the energy and splendor of diction, that characterise compositions of the higher order. His prose writings display good sense and cultivated taste, and contain just and sometimes new and acute observations on mankind. *Johnson's and Anderson's Lives of Poets.*—A.

SHERARD, WILLIAM, a learned botanist, born in 1659, was the son of George Sherwood (so he wrote the name) of Bushby in Leicestershire. He received his education at Merchant Taylor's school in London, and St. John's-college, Oxford, of which last he became a fellow. Having taken the degree of bachelor of law, he went as travelling tutor with Lord Viscount Townshend on his tour to the continent; and afterwards attended on Wriothesly, grandson of the Duke of Bedford, in the same capacity. In these tours he gratified the taste he had acquired for botany by collecting rare plants wherever he had an opportunity, and forming an acquaintance with some of the most eminent men in the science,

among whom were Boerhaave, Herman, and Tournefort. On his return he communicated to Ray a catalogue of plants growing in the neighbourhood of Geneva, which that great naturalist published as a supplement to his "*Sylloge Stirpium Europæarum*." He had previously sent to Ray a list of plants collected by himself in the island of Jersey, to be inserted in his "*Synopsis*." To Sherard also was owing the publication of Herman's "*Paradisus Batavus*" from the author's papers which he took pains to methodise. The first public employment that he is known to have had, was that of a commissioner for sick and wounded seamen in 1702. Soon after, he was appointed the English consul at Smyrna, a situation that laid open to him many of the vegetable treasures of the East. He also paid attention to the monuments of antiquity in the Asiatic regions, and he sent over to England a transcript of the *Monumenta Teia*, and a copy of the Sigeian inscription. He cultivated a garden at his country-house near Smyrna, which was rich in the products of Natolia and Greece, and there he began to form his celebrated Herbarium, which finally contained 12,000 species. He also commenced a Pinax, to which he was making additions as long as he lived. Sherard returned to England in 1718, and had the degree of doctor of laws conferred upon him by the University of Oxford. He revisited the continent in 1721, and at Paris negotiated the sale of Vaillant's papers, to Boerhaave, with whom he spent the greatest part of the summer in rendering them fit for publication. He brought back with him that distinguished botanist Dillenius, whom he had already encouraged in his researches into the class of Cryptogamia. He had acquired a considerable fortune by his residence at Smyrna, but he lived in a very private manner in London, immersed in his studies of natural history. He was a zealous and liberal patron to men of science, and particularly assisted Catesby in bringing out his "*Natural History of Carolina*." This meritorious person died in 1728, and bequeathed 3000*l.* to provide a salary for a botanical professor at Oxford, on the condition that the chair should be first given to Dillenius. He also erected the professor's house at the botanical garden, and left to the establishment his botanical library, Herbarium and Pinax. He published scarcely any thing in his own name, but communicated some papers to the Royal Society, printed in their Transactions.

JAMES SHERARD, brother of the preceding,

born in 1666, practised as an apothecary in London, and acquiring opulence, cultivated at his retreat at Eltham one of the finest botanical gardens ever known in England. He had long been attached to the study of botany, as well as his brother, and is often mentioned by Ray as the discoverer of rare English plants. He was also eminent for his skill in music. In the latter part of life he obtained the degree of M. D. and was admitted of the college of physicians. He died, without issue, in 1737. *Pulteney's Sketches of Botany*. — A.

SHERLOCK, WILLIAM, D. D., an eminent divine of the English church, was born at Southwark in 1641. His father was a reputable tradesman, who, designing to give his son a literary education, sent him first to Eton school, and then to Peter-house in Cambridge. He passed through his studies with reputation, took orders, and officiated as a curate till 1669, when he was presented to the rectory of St. George's, Botolph lane, London. He stood high in character among the London clergy, when, in 1673, he published "*A Discourse concerning the Knowledge of Christ, and our Union and Communion with him*," intended as a confutation of the Solifidian and Antimonian doctrines then prevalent. In this work he employed a mixture of argument and pleasantry, which exasperated the advocates for those opinions, and brought upon him various attacks. He vindicated himself in several publications; and soon after, entered into controversy with the separatists from the establishment, in which he engaged as second to Dr. Stillingfleet. In 1680 he took the degree of doctor in divinity, and in the following year he obtained a prebend in the Cathedral of St. Paul. The discovery of the Rye-house plot having given activity to the spirit of loyalty, Dr. Sherlock appeared as an assertor of the doctrine of non-resistance in a work entitled "*The Case of Resistance to the Supreme Powers stated and resolved according to the Doctrine of the Holy Scriptures*." In this piece he maintained that principle, so inconsistent with limited government, to its full extent; maintaining that the authority of the sovereign is in his person, not in the law; that he does not receive his authority from the laws, but laws receive their authority from him; and that it does not become a man who can think three consequences off, to talk of the authority of laws, in derogation to the authority of the sovereign power. From these maxims he did not swerve after the accession of James II. had still more endangered the public

liberty and religion. In a sermon before the House of Commons on May 29, 1685, he maintained the duty of loyalty in the strongest terms, as enjoined by their religion, for, said he, "there is no such lasting and immoveable loyalty as that of the church of England." His notion of passive obedience, however, did not prevent him from opposing popery, for he was among the first who in those times engaged in controversy with the papists, in which he wrote a great number of tracts.

After the revolution, Dr. Sherlock for some time remained firm in his monarchical principles; and refusing to take the oaths to the new government, was suspended from all his preferments, among which was the mastership of the Temple. It was during this suspension that he published the treatise to which he owed his principal celebrity, "A Practical Discourse concerning Death," 1690. Few works of the kind have been more popular among all classes. It went through 30 editions, and was praised by Prior in verse, and by Addison in prose. Its style and manner are elegantly characterised in the following lines of Prior's eulogy:

Thy even thoughts with so much plainness
flow,
Their sense, untutor'd infancy may know;
Yet to such height is all that plainness
wrought,
Wit may admire, and letter'd pride be
taught.

Not long after, his scruples with respect to the government gave way; he took the oaths, and was reinstated in all his preferments. This step exposed him to much censure from the party with which he had hitherto acted, and to vindicate himself, he published a piece entitled "The Case of the Allegiance due to sovereign Powers stated and resolved, &c." in which he ascribed his change of opinion to a passage in Bishop Overall's convocation book. In 1691 he published his "Vindication of the Doctrine of the holy and ever-blessed Trinity." An hypothesis which in this work he proposed respecting the mystery in question, namely, that "there were three eternal minds, two of them issuing from the father, but that they were one by a mutual consciousness of the three to every of their thoughts," exposed him to the charge of tritheism; it did not, however, prevent his promotion to the deanery of St. Paul's on the recommendation of Dr. Tillotson, then raised to the see of Canterbury. But this preferment had the effect of still more exasperating

those who were already indisposed against him for his desertion of former principles; and Dr. South, one of the most sarcastic of his adversaries, published, in 1693, "Animadversions upon Dr. Sherlock's Book, &c. humbly offered to his Admirers, and to himself, the greatest Part of them." A warm controversy followed, in which the University of Oxford took part, by censuring in a public decree the hypothesis of Dr. Sherlock as maintained by a preacher at that place. At length the contest was carried on with so much acrimony, that His Majesty, on the suggestion of the bishops, interposed with a prohibition of the use of new terms in the explication of the doctrine of the Trinity. Another deviation of this divine from the sentiments which he had professed at an early period, appeared in a sermon which he preached on the death of Queen Mary, expressing an approbation of a scheme then entertained of comprehension with the dissenters — a body of men whom he had treated with rudeness and contempt in the reign of Charles II. In 1704 he published a "Discourse on the Immortality of the Soul," in which he made an attack on Locke's opinion concerning innate ideas. His reasoning on this subject, however, has been pronounced entirely futile, being founded on the mistake of confounding truth itself, with our perceptions of it.

Dr. Sherlock died in 1707, in the 67th year of his age. Besides the works already noticed, he printed several sermons, which after his decease were collected and published in two volumes. *Biogr. Brit.* — A.

SHERLOCK, THOMAS, a distinguished prelate, son of the preceding, was born at London in 1678. He received his classical education at Eton school, whence he was removed to Catharine-hall, Cambridge, about 1693. He became a fellow of that society, entered into holy orders, and upon the resignation of his father, was made master of the Temple in 1704. Sensible that he was regarded as deficient in years for so conspicuous a situation, he exerted himself to acquire all the talents of a public preacher; in which he was so successful, that few English divines have obtained equal reputation for pulpit oratory, in the qualities of strength and solidity of reasoning, and forcible and manly eloquence. He commenced D. D. and married, in 1707; and in 1714 was elected master of Catharine-hall. Being promoted to the deanery of Chichester in 1716, he soon after made his first appearance in print, as a champion of the

establishment, in "A Vindication of the Corporation and Test Acts, in answer to the Bishop of Bangor's Reasons for the Repeal of them." This was replied to by the Bishop (Hoadly,) and supported in a rejoinder by the Dean. The controversy between Collins and several divines relative to the prophecies in the Old Testament occasioned Dr. Sherlock, though he did not directly enter into it, to give his sentiments on the subject in four sermons preached at the Temple, which he published in 1725, with the title of "The Use and Intent of Prophecy in the several Ages of the World." These were much admired, and passed through several editions.

The merits of this eminent writer and preacher were properly rewarded in 1728 by promotion to the see of Bangor, in which he succeeded his antagonist Bishop Hoadly; as he did, in 1738, in that of Salisbury. As his intimacy with the members of the legal profession, while master of the Temple, had given him a propensity to the study of law, and he had naturally a turn to business, he was not a silent occupier of a seat in the House of Lords, but occasionally joined in debates, as a supporter of the interests of the crown and church, in which he delivered himself with force and elegance. He opposed the bill brought in 1731 from the House of Commons, respecting members being pensioners, regarding it as tending to diminish the influence of the crown in that house, and thereby to disturb the balance of the constitution. He not only spoke, but by his influence excited an opposition out of doors, against an attempt to settle an unvaried and certain stipend on the clergy in lieu of tythes — an attempt which has often been renewed, and always been opposed from the same quarter. He was considered in parliament as a great authority in ecclesiastical law, and frequently led the judgment of the house. Such was the reputation he acquired in the episcopal character, that upon the death of Archbishop Potter in 1747, he was offered the see of Canterbury, which he declined on account of ill health; but afterwards recovering, he accepted the see of London, vacant in 1749. He still held his office in the Temple till 1753, when he resigned it in an affectionate letter to the benchers. Infirmities soon after accumulated upon him; he nearly lost the use of his limbs and speech, but still retained vigour of understanding sufficient for the revision and correction of a volume of sermons, which was followed by four volumes more, forming a valuable addi-

tion to the many excellent compositions of that class in the English language.

Bishop Sherlock died in July 1761, in the 84th year of his age. He left no children, and bequeathed to a nephew a large fortune, though his bounty had been freely distributed in his life time. *Biogr. Brit.* — A.

SHIRLEY, ANTHONY, second son of Sir Thomas Shirley of Wiston in Sussex, a celebrated English traveller, was born in 1565. He studied at Oxford, where he took a bachelor's degree in 1581, and afterwards joined the English troops which at that time were serving in Holland. In 1596 he was one of those gallant adventurers who went to annoy the Spaniards in their settlements in the West Indies; and on his return was knighted. Some time after, he was sent by Queen Elizabeth to Italy in order to assist the people of Ferrara in their contest with the Pope; but as peace had been concluded between the belligerent parties before his arrival, he proceeded to Venice, and travelled thence to Persia, where he came into great favour with Shah Abbas, by whom he was sent ambassador to England in 1612. He was raised by the Emperor of Germany to the dignity of count; and the King of Spain made him admiral of the Levant seas. Grainger says that he died in Spain some time after the year 1630. An account of his West Indian expedition may be seen in the third volume of Hacluyt's collection, with the following title: "A true Relation of the Voyage undertaken by Sir Anthony Shirley, Knight, in anno 1596, intended for the Island of San Tomé, but performed to S. Jago, Dominica, Margarita, along the Coast of Tierra Firma to the Isle of Jamaica, the Bay of Honduras, thirty leagues up Rio Dolce and homewarde by Newfoundlande, with the memorable Exploits atchieved in all this Voyage." His travels into Persia were printed separately, at London, 1613; and his travels over the Caspian Sea and through Russia were inserted in Purchas's Pilgrimages, 1625. *Wood's Athenæ Oxonienses. Grainger's Biographical History of England.* — J.

SHIRLEY, JAMES, a poet and dramatic writer, was born in London about 1594. He received his early education at Merchant Taylor's school, whence he was removed to St. John's-college, Oxford. Dr. Laud, who was at that time president of the college, found Shirley to be possessed of promising talents, and contracted a great esteem for him; but being a rigid observer of the canons of the church, he discouraged his intention of enter-

ing into holy orders on account of a large mole with which his cheek was deformed. Shirley therefore left Oxford without a degree, but afterwards removed to Cambridge; and meeting with no further obstacle, took orders, and obtained a curacy near St. Alban's. His religious opinions were, however, unsettled; he went over to the church of Rome, abandoned his cure, and opened a grammar-school at St. Alban's. After some time, he deserted this employment, and removing to London, became a writer for the stage. His productions were successful, and he acquired a reputation which caused him to be taken into the service of Queen Henrietta-Maria. When the civil war broke out, he accepted the invitation of his patron the Earl of Newcastle to accompany him in his campaigns; and he assisted that nobleman in the composition of several of his plays. On the ruin of the King's cause he withdrew to London, and resumed his occupation of a schoolmaster, in which he met with considerable encouragement; and he manifested his attention to his office by publishing some works on grammar. Theatrical amusements being suspended during the Commonwealth, his dramatic talents had no room for display; but after the Restoration several of his pieces appeared again on the stage. The death of this poet was remarkable. His house in Fleet-street being burnt in the great fire in 1666, he was forced with his wife to retreat to the suburbs, where the affright and loss so affected both of them, that they died within some hours of each other, and were buried in the same grave. Shirley was the author of 37 plays, tragedies, and comedies, and of a volume of poems published in 1646. He had the reputation of being the chief of the second-rate poets of his time; but at a period when taste was very incorrect, this praise was an inadequate passport to posterity, and he has now disappeared from the stage, and is probably little known in the closet. He also wrote notes to Ogilby's translations of Homer and Virgil. *Wood. Langbaine.* — A.

SHORT, JAMES, F.R.S., an eminent optician, was born at Edinburgh, in the year 1710. At the age of 10 he lost his parents, and being left in a state of indigence, he was admitted into Heriot's Hospital, where he soon manifested his mechanical genius by constructing for himself small chests, book-cases, and other articles of the like kind, with the help of such tools as he was able to procure. When about the age of 12, he was removed from the Hospital to the High School, where he shewed a

considerable taste for classical learning, and in general was at the head of his forms. He was destined for the church, but after attending a course of theological lectures, he gave up all thoughts of a profession which he found to be little suited to his talents, and devoted his whole time to mathematical and mechanical pursuits. He was so fortunate as to have for his preceptor the celebrated Maclaurin, and that eminent mathematician soon discovered the bent of his genius, and encouraged him to prosecute those studies for which he seemed to be best qualified by nature. Under the eye of his preceptor he began, in 1732, to construct Gregorian telescopes, and, as the professor observed in a letter to Dr. Jurin, by attending to the figure of his specula, he was enabled to give them larger apertures and to carry them to greater perfection than had ever been done before him. In 1736, Mr. Short was invited to London, at the desire of Queen Caroline, to instruct William Duke of Cumberland in the mathematics; and on his appointment to this honourable office he was elected a fellow of the Royal Society, and patronised by the Earls of Morton and Macclesfield. In 1739 he accompanied the former to the Orkney islands, where he was employed in surveying that part of Scotland. On his return to London he established himself as an optician, and in 1743 was commissioned by Lord Thomas Spencer to make a reflector of twelve feet focus, for which he received six hundred guineas. He afterwards made several other telescopes of the same focal distance, with greater improvements and higher magnifiers; and in 1752 completed one for the King of Spain, for which, with its whole apparatus, he received 1200*l*. This was the noblest instrument of the kind which had been constructed, and perhaps it has never been surpassed but by the astonishing reflectors of Herschel. Mr. Short, during his residence in London, was accustomed to revisit the place of his nativity once every two or three years, and in 1766 he did so for the last time, as he died after a very short illness, at Newington Butts near London, of a mortification in his bowels, when he had nearly completed the 58th year of his age. Mr. Short's eminence as an artist is well known, and he is said to have been a man of virtue, and of the most amiable manners. *Transactions of the Royal Society of Edinburgh.* — J.

SIBBALD, SIR ROBERT, a physician and naturalist, born in 1643, was descended from an ancient family in the county of Fife, Scotland. He was educated at the Universities of

St. Andrew's and Edinburgh, and studied physic at Leyden, where he graduated in 1661, publishing a thesis on the various kinds of consumption. He settled in Edinburgh, where his reputation procured for him the appointments of physician, naturalist, and geographer to Charles II. He had that sovereign's commands to compose a description of Scotland, and a history of the different counties of that country; and in consequence, he published in 1684 "*Scotia Illustrata, seu Prodrum Historiæ Naturalis*," &c., folio, a work of value for the natural history of Scotland, and reprinted in 1696. Sibbald having embraced the Catholic religion in 1686, under James II. afterwards publicly recanted; which circumstance is alledged as the cause of the enmity he experienced from Dr. Pitcairn, the zealous adherent of that unfortunate prince, who published a severe satirical attack upon Sibbald's "*Scotia Illustrata*," entitled "*De Legibus Historiæ Naturalis*." Another considerable work of this author was his "*History of the Sheriffdom of Fife and Kinross*," *Edinb.*, 1710, folio, which maintains a respectable rank among county histories. He wrote several other works, and promoted the establishment of a botanical garden at Edinburgh. He died about 1712. *Halleri Bibl. Anat. & Botan. Biogr. Scot.*—A.

SICARD, CLAUDE, a Jesuit missionary, was born at Aubagne near Marseilles in 1677. He entered into the society of Jesus in 1699, and for several years taught the classics and rhetoric in their schools. His superiors at length sent him on a mission to Syria, and thence to Egypt, where he died at Cairo in 1726. Sicard was a man of learning, and an exact observer of what was remarkable in the countries he visited. His first publication was "*An easy Method of learning Greek*," translated into French from the Latin of Peter Gras, with additions. When abroad he sent several curious letters which were published in the "*Nouveaux Memoires des Missions de la Compagnie de Jesus dans le Levant*;" in which are also published his "*Plan of a Work on Egypt, ancient and modern*," and "*Dissertation on the Passage of the Red Sea and Journey of the Israelites*." *Moreri. Nouv. Dict. Hist.*—A.

SIDNEY, SIR PHILIP, the national favourite of the age of Elizabeth, born in 1554 at Penshurst in Kent, was the eldest son of Sir Henry Sidney, by a daughter of the Duke of Northumberland. His father was a person of eminence both in a civil and military capacity,

and occupied with distinction the high stations of Lord-president of Wales, and Lord-deputy of Ireland. Philip, who received his name in compliment to the King of Spain, husband to Queen Mary, displayed from childhood a sedateness of disposition and aptitude for study which promised early proficiency; and at the age of twelve, when at school in Shrewsbury, he wrote to his father two letters, one in Latin, the other in French, which produced a return of useful advice, still extant, and of a tenor that implied a matured capacity of reflexion in the son. In 1569 he was entered of Christchurch-college, Oxford, under the tuition of Dr. Thomas Thornton, a man eminent for classical literature. He also studied for some time at Cambridge; and he employed the period of his academical course in acquiring a store of knowledge which has excited extraordinary admiration in his panegyrists. At the age of 18 he obtained a licence (then necessary) from the Queen for travelling abroad, and repaired to the French court with a letter of recommendation from his maternal uncle, the powerful Earl of Leicester, to Sir Fr. Walsingham, the English ambassador. The King of France, Charles IX., probably in compliment to Leicester, whom he had honoured with a knighthood of his own order, nominated young Sidney one of the gentlemen of his bedchamber. He might also have the further view by this promotion of a Protestant, to lull that party in France into the security which was soon after so fatally violated by the execrable massacre of St. Bartholomew's. On that day of horror, Sidney, with several of his countrymen, found a refuge in the house of the English ambassador. He soon afterwards pursued his travels to Germany, and at Frankfort took lodgings in the house of the celebrated printer Wechel. He there had the happiness of forming a friendship with that illustrious character, Hubert Languet, then resident from the Elector of Saxony, which, notwithstanding the disparity of their years, proceeded to a confidential intimacy. From this wise and experienced person Sidney derived much valuable information relative to men and governments; and the series of Latin letters addressed to him by Languet is perhaps the most satisfactory evidence we possess of the high estimation he acquired at an early age among foreigners.

Sidney proceeded to Vienna, Hungary, Venice, and Padua, accompanied in many parts of his tour by Languet; and returning through Germany and Flanders, he arrived in England in 1575, bringing with him accom-

plishments solid and ornamental, which rendered him the delight and admiration of his countrymen. At the same time his morals and principles had been preserved in all their native purity. The reputation he had acquired occasioned his appointment in the following year, the 22d of his age, to the post of ambassador to the court of Vienna for the purpose of condoling with and congratulating the new Emperor Rodolph II. With this commission was joined that of visiting the Protestant princes of Germany, and engaging them in a defensive league with each other, and with England. He was also instructed to demand repayment of the sums which Elizabeth had advanced to the Elector Palatine. Among other eminent persons with whom he ingratiated himself during this employment, were Don John of Austria, and the great William Prince of Orange, with the latter of whom he contracted an unreserved friendship succeeded by a constant epistolary correspondence. His general conduct in this embassy was highly applauded, as well by the courts which he visited, as by his own, and produced a congratulatory letter to his father from Sir Fr. Walsingham. After his return, he passed some years in a court life, possessing no higher office (which is extraordinary) than that of cup-bearer to the Queen. Some incidents are related of his differences with other courtiers which shew him to have been "jealous of honour and quick in quarrel;" and a letter of his is extant, to Mr. Molineux, his father's secretary, in which, upon some suspicion of divulging a secret, he threatens him with his dagger in very unmeasured terms. This intemperance was one of the faults of that age of chivalry which we are taught so much to admire, but which rarely exhibited characters so generally unexceptionable as that of Sidney.

An honourable instance of his patriotism and freedom of spirit was given by a letter of remonstrance which he ventured to send to Queen Elizabeth on the subject of her projected marriage with the Duke of Anjou. It is written with elegance of style and strength of argument, and especially displays a warm attachment to the Protestant religion. That it did not excite Her Majesty's displeasure, is a proof of her consideration for the writer, since two others who intermeddled in this delicate matter were cruelly punished with the loss of their hands. In 1580 he exhibited his skill in warlike exercises in a tournament held in honour of the Queen; and in the same year he asserted his rank as a gentleman, against an

insult offered him at a tennis-court by Vere Earl of Oxford. To compose his mind ruffled by this dispute, he withdrew to the seat of his brother-in-law the Earl of Pembroke, at Wilton, and there occupied his leisure in the composition of his noted romance entitled "Arcadia." This work he regarded only as a trifle written for amusement: he left it a fragment, and no part of it was published during his life, so that his living fame was not indebted to the reception this piece afterwards met with in the world; on the contrary, the *Arcadia* probably derived much of its success from the name of its author. Although he had as yet never distinguished himself by any military exploit, the character he had left behind him abroad produced a letter to him from Don Antonio, one of the competitors for the throne of Portugal, requesting his assistance; but the claim of that person met with no encouragement from Elizabeth, and the application was disregarded. In 1581 the name of Philip Sidney appears as one of the knights of the shire for the county of Kent, and one of the committee for drawing up acts, on the motion of Sir Walter Mildmay, for securing the kingdom against the Pope and his adherents. Although he had shown himself so averse to the match with the Duke of Anjou, yet when the proposals were renewed in this year, he did not scruple to indulge his chivalrous taste in appearing with great splendour at the tournament given for the entertainment of the French embassy; and he was one of the noble train which, at the Queen's command, accompanied that Prince to Antwerp when he finally left England.

Remaining still without public employment, Sidney cultivated his literary talents, of which the fruits appeared in a tractate entitled "The Defence of Poetry," considered as the earliest piece of criticism in the English language worthy of attention, and reckoned by some the best written of his works. In a simple and unaffected style it displays much learning and judgment, and a true relish of the excellencies of that art which he undertakes to patronize and illustrate. In 1583 he entered into the marriage state with Frances, the only daughter and heiress of Sir Fr. Walsingham, a lady of great beauty and merit. In the same year, having been nominated by the Prince Palatine of the Rhine his proxy at the next installation of the Garter, he received the honour of knighthood from Queen Elizabeth; an honour which that wise Princess did not make cheap by lavishing it. A publication

having appeared in 1584, entitled "Leicester's Commonwealth," in which the public and private character of that favourite was treated with great asperity, his nephew, Sir Philip, took up the pen to vindicate him; but the task probably was not found easy, for the principal charges were by no means refuted, and the writer was obliged to have recourse to gross abuse of his antagonist in defect of argument. This answer was not printed till long afterwards. The renowned Sir Francis Drake having made preparations for a second naval expedition, the adventurous spirit of Sidney, languishing for want of exercise, induced him secretly to associate himself in the design, for which he was to equip a land and naval armament, and take the direction of it against the Spanish settlements in America. But the Queen, receiving information of the project, issued a peremptory mandate forbidding his part in it, which he was constrained to obey. It was perhaps fortunate for his character that he was thus prevented from engaging in an enterprize which would probably have failed of success, and in which he might have appeared to have been actuated as much by the thirst of gain, as of honour.

All Sir Philip's biographers mention the extraordinary fact of his being named as one of the candidates for the crown of Poland when vacated by the death of Stephen Bathori in 1585; yet surely nothing can be more improbable than that a private English gentleman and a Protestant, known neither as a statesman nor a soldier, should be seriously thought of on such an occasion. From the history of Poland we learn that the competitors at this time were three princes of the house of Austria, Sigismund Prince of Sweden, and Theodore Czar of Muscovy, of whom, after a civil war, Sigismund became possessor of the throne. Could the jealousy of Elizabeth, or her unwillingness to lose this "jewel of her times," have been requisite to prevent Sidney from appearing in the list with such rivals; and may not the tale be ascribed to idle rumour and national vanity? Two letters from the celebrated Duplessis Mornay to Sir Philip, in 1583 and 1585, requesting his good offices in expediting a negotiation carrying on between the King of Navarre and the court of England, are more satisfactory evidences of the opinion entertained in foreign countries of his political consequence. In the latter of these years we find that he had a seat in the privy-council; and Elizabeth having now determined to give open aid to the revolted Low-Countries, for

which some cautionary towns were to be put into her hands, his martial disposition was indulged by appointing him to the government of Flushing. He took possession of his charge in November 1585, and was immediately made colonel of all the Dutch regiments, and captain of a band of English soldiers. His uncle Leicester soon after arrived as general of the auxiliary forces, and Sir Philip, promoted by him to the post of general of the horse, took the field under his command. It is well known that the conduct of the Earl of Leicester soon proved him unfit for his trust; and it appears that his nephew was much dissatisfied with his military administration, and that he interposed with salutary counsels to heal the discontents which prevailed among the several commanders. The first exploit of Sir Philip was the surprize of Axell in July 1586, which by a nocturnal escalade was taken without the loss of a man. In this enterprize he was accompanied by the young Prince Maurice, who then began that martial career which rendered him so famous, and to whom Grotius in his Annals gives all the honour of this action, not mentioning the name of Sidney. But this historian's narrative is very concise; and there are particulars related by others which seem to assign the principal part to Sidney. The promise, however, which he gave of attaining in this school of war to a military reputation worthy of his character in other respects, was soon fatally rendered abortive. In the month of September he was with a detachment which fell in with a convoy sent by the enemy to Zutphen. A fierce action ensued, in which Sidney, having had one horse shot under him, and mounted another, while charging the foe with great valour, received a musket bullet above the knee, which broke the bone, and penetrated deep into the thigh. He was conveyed off the field to Leicester's camp. On the way, being faint and thirsty, he called for water, and was about to drink, when observing a soldier in the agonies of a mortal wound, he resigned the draught to him, with the heroic words, "This man's necessity is still greater than mine!" — an act which alone might place him among the noblest spirits upon record. He was carried to Arnheim, and for some time hopes were entertained of his recovery; but a mortification at length ensued; and on October 17th, after having throughout his painful illness manifested the most fervent piety, and the most exemplary composure and self-possession, he tranquilly expired, at the age of 32. His

death was universally lamented, by enemies as well as friends, and equally abroad as at home. The states of Zealand requested the honour of burying him; but the Queen directed his body to be brought to London, where, after lying in state, it was interred, with all the solemnity of a public funeral, in St. Paul's cathedral. No monument was erected over his remains; but his memory was celebrated in an epitaph composed by James King of Scotland, and in printed collections of verses from both Universities. And in all succeeding times to the present, the name of Sir Philip Sidney has received the homage of English writers as one of those which have reflected the highest honour on his country.

That he should have been a particular favourite of the muses is not to be wondered at, since he was a liberal and munificent patron of letters, as well as himself a proficient in literature. In the latter capacity he has been chiefly known by his *Arcadia*, which may claim some of the merit of original composition, as being one of the earliest specimens of what may be called grave or heroic romance. Of this work he did not complete the third book, and it was his intention to have new modelled the whole. He left it in scattered manuscripts, which his sister, for whom it was written, collected, and procured to be carefully revised and published, whence it was called "*The Countess of Pembroke's Arcadia*." It soon became extremely popular, was many times reprinted in English, was translated into foreign languages, and is referred to with praise by many eminent poets. It is a mixture of prose and verse, the latter exhibiting various attempts to naturalize the measures of Roman poetry. No one has spoken so contemptuously of this performance as the late Lord Orford (Horace Walpole), who, indeed, has been generally unfavourable to the fame of Sidney. He terms it "a tedious, lamentable, pedantic, pastoral romance, which the patience of a young virgin in love cannot now wade through." But Dr. Zouch, the late biographer of Sir Philip, while he acknowledges that the changes in taste and manners have rendered it unsuitable to modern readers, remarks "that there are passages in this work exquisitely beautiful—useful observations on life and manners—a variety and accurate discrimination of characters—fine sentiments expressed in strong and adequate terms—animated descriptions equal to any that occur in the ancient or modern poets—sage lessons of morality, and judicious reflections on government and

policy." It is evident that a composition which merits these praises could not be the work of a man deficient in genius; and upon the whole, if the literary character of Sir Philip Sidney was raised too high in his own times, and if his actions do not seem to justify the great reputation he acquired, it cannot be denied that he has well deserved an honourable record among the distinguished persons of his age and nation. *Biogr. Britan. Zouch's Mem. of Sir Ph. Sidney.*—A.

SIDNEY, ALGERNON, a person not less celebrated as a martyr to liberty, than his predecessor of the same family as a mirror of chivalry, was the second son of Robert Earl of Leicester, by Dorothy, eldest daughter of Henry Percy Earl of Northumberland. He was born in 1621 or 1622, and was carefully educated under his father's inspection, who carried him with him in his embassies to Denmark in 1632, and to France in 1636. At an early age he was trained to a military life; for the Earl of Leicester being appointed Lord-lieutenant of Ireland, procured for him a commission in his own regiment of horse in 1641, the year of the rebellion in that kingdom. Going thither with his elder brother Lord Lisle, he entered into active service, and distinguished his courage on various occasions; but in 1643, when the war between the King and parliament had broken out in England, permission was given them to return. They were, however, expressly ordered to proceed to the King at Oxford; but the parliament receiving information of this command, sent to intercept them at their landing, and placed them under guard. The King, who supposed that this step had been taken through their own connivance, was much offended; and the event seemed to prove that his suspicions were just, for they both joined the arms of the parliament. Algernon, in 1644, was appointed by the Earl of Manchester to the command of a troop of horse in his own regiment; and in the following year Fairfax promoted him to the colonelcy of a regiment of horse. In this station he was present at several actions, and he was entrusted with the government of Chichester. In 1646, his brother being constituted lieutenant-governor and commander of the forces in Ireland, he accompanied him thither, and was raised to the posts of lieutenant-general of the cavalry and governor of Dublin. It was however thought advisable to supersede him in the latter command by a senior officer, Colonel Jones; but the services of Algernon in that kingdom received the

thanks of parliament, and on his return he was made governor of Dover. When the high court of justice was formed in 1648 for the trial of the King, he was nominated a member; it is certain, however, that he was neither present when sentence was pronounced, nor signed the warrant for its execution. The cause of this is supposed to have been his father's particular request; for that his principles did not lead him to condemn that act, appears from his general conduct, and from his own words as quoted by report in a letter from his father. His Lordship, charging him with the violence of his political sentiments, when afterwards a voluntary exile in Denmark, writes, "It is said that the University of Copenhagen brought their *album* to you desiring you to write something therein, and that you did *scribere in albo* these words,

— Manus hæc, inimica tyrannis,

Ense petit placidam sub libertate quietem :

and put your name to it : also, that a minister being there in company with you, said, "I think you were none of the late King's judges, nor guilty of his death." "Guilty ! said you ; do you call that guilt ? why, it was the justest and bravest action that ever was done in England, or any where else !"

A man with such sentiments was not likely to acquiesce in an usurped tyranny ; accordingly he was a warm opposer of Cromwell's designs ; and after that chief had established his illegal power, refused to act under him, and under his successor Richard. He lived during that period in retirement at Penshurst, where he is supposed to have occupied himself in composing his discourses on government. When the return to power of the Long Parliament gave expectations of the establishment of a republic, to which form of government Sidney was devotedly attached, he willingly resumed a public character, and was nominated one of the council of state. He was soon after appointed one of the commissioners to mediate a peace between Denmark and Sweden ; and he was engaged in this embassy at the restoration of Charles II. Conscious of the offence he had given to the royal party, and in high disgust at the new order of things, he refused to return to England, though General Monk urged him to it, with the offer of his best services ; and he remained an exile in various parts of the continent during the long space of 17 years. He received occasional remittances from his father, and a legacy from his mother, but appears to have found it difficult to subsist him-

self in a manner suitable to his birth and rank. He met with many civilities and marks of respect in various places of his residence, especially at Rome ; and he employed his abundant leisure in adding to the stores of knowledge which he already possessed. At length, in 1677, his father being very desirous to see this son once more before his death, successfully employed all his interest to obtain leave from the King for his return to England ; and to this permission was joined a pardon for all offences. Sidney's acceptance of this favour, and afterwards joining in cabals against the court, is considered by Hume as deeply involving him in the moral crimes of ingratitude and breach of faith ; but how far a personal obligation ought to influence public conduct is a question not hastily to be decided upon. Sidney probably would not admit that he had incurred any guilt by taking the part which his conscience approved in the contests of his country ; and he might regard the permission to return after so long an absence, rather as a reparation of injustice, than as an act of clemency.

The time of his return was, indeed, a very critical one for England. The parliament was urging the King to a war with France. Charles was a pensioner of that court, and desirous of keeping on good terms with it ; but being totally unprincipled, there was reason to suspect that he would appear to concur with the wishes of the nation for the purpose of receiving large supplies either to squander upon his pleasures, or to employ in means for rendering himself arbitrary. The English patriots, therefore, were averse to a French war ; and it is not at present doubted that several leading men among them carried on intrigues with Barillon, the ambassador of France, for frustrating that measure. Respecting this subject in general, the reader may consult our article of Lord Russell ; but something remains to be said as to the particular conduct of Algernon Sidney. Among Barillon's papers published by Sir J. Dalrymple, there appears a list of persons in England receiving pensions from France, in which is found the name of Sidney. A great sensation was excited on the production of this apparent proof of corruption in one whose patriotism was long regarded as of the purest kind, and the friends of liberty were extremely unwilling to acquiesce in the imputation. The only suggestion for entirely getting rid of it seems to have been, the supposition that Barillon falsified his accounts in order to embezzle the money entrusted to him by his court ; but sacrificing the reputation of one who was never

suspected, in order to save that of another, is not a very equitable proceeding. Sidney's general character for honour and integrity, and the certainty that he always steadily pursued those political objects which, according to his views of government, were most beneficial to his country, are the considerations of most efficacy to efface this stain, if a real one.

His father's death soon following his return, he felt no restraint in openly joining the opposition party, and in 1678 he became a candidate to represent the town of Guilford in parliament. Through the influence of the court, however, he lost his election; and when in the next parliament he carried it, a double return was made through the same influence, and the case was decided against him in the house. Smarting under these disappointments, and impressed with the dangers to which liberty was exposed from an arbitrary court, and the prospect of a popish successor, he consorted with the Duke of Monmouth and others of the disaffected; and from the ardour of his disposition there can be little doubt that he was prepared to concur in forcible measures for effecting a change in public affairs. In the history of the Rye-house plot, Sidney is named as one of a council of six who were to organize an insurrection in conjunction with the Scottish malcontents. It was however for his supposed share in the subordinate conspiracy for assassinating the King, that he was arrested, together with Russell and several others, in June 1683. After the sacrifice of Lord Russell, that of Sidney, as the next obnoxious person to the court, was resolved upon; and on November 21st his trial for high treason was brought on before that hardened tool of power, Chief-justice Jeffries. There was no other direct evidence against him but that disgrace to nobility, Lord Howard, and the law positively required two witnesses for conviction on a charge of treason. To help this defect, the attorney-general had recourse to the expedient of producing passages from some discourses on government found in manuscript in his closet, which maintained the lawfulness of resisting tyrants, and the preference of a free to an arbitrary government; and although there was no proof of his having written them but similarity of hand, or of his having communicated his papers to a single person, in defiance of law and common sense, they were asserted to be equivalent to a second witness. His able and spirited defence was of no avail against the judge's directions to a servile jury, and they returned a verdict of guilty. Through regard to his family, the disgraceful

part of his sentence was remitted, and exchanged for beheading. He was executed on Tower-hill, December 7th, when he delivered to the sheriffs a paper shewing the injustice of his condemnation, and concluding with a prayer for that *old cause* in which he had from his youth been engaged. It was printed some time after, and probably made a considerable impression on the public. He suffered with all the firmness, and unconcern at quitting the world, that an old Roman would have displayed. One of the first acts of the Revolution was to reverse his attainder; and the name of Algernon Sidney has since been held in honour by all who profess the fundamental principles of free government. His character is thus drawn by Bishop Burnet. "He was a man of most extraordinary courage, steady even to obstinacy, sincere, but of a rough and boisterous temper that could not bear contradiction. He seemed to be a Christian, but in a particular form of his own: he thought it was to be like a divine philosophy in the mind; but he was against all public worship, and every thing that looked like a church. He was stiff to all republican principles, and an enemy to every thing that looked like a monarchy. He had studied the history of government in all its branches beyond any man I ever knew; and had a particular way of insinuating himself into people that would harken to his notions, and not contradict him."

Sidney's "*Discourses on Government*" were first printed in 1698, fol., reprinted in 1704 and 1751, and in 4to. 1772 at the expence of Thomas Hollis, Esq., with his letters, trial, and memoirs of his life prefixed. Lord Orrery says of them "they are admirably written, and contain great historical knowledge, and a remarkable propriety of diction; so that his name, in my opinion, ought to be much higher established in the temple of literature than I have hitherto found it placed." *Biogr. Brit. Hume's Hist.*—A.

SIDONIUS, CAIUS SOLLIUS APOLLINARIS, a poet and orator, and finally a bishop, was born at Lyons about 430, of a distinguished family, his father and grandfather having exercised the office of pretorian-prefect in Gaul. He was liberally educated, and obtained great reputation for his literary talents, and especially his skill in the poetical art, such as it was in the decline of Rome. Coming to the capital, he was raised to high offices by several successive emperors. He married Papianilla, daughter of the Emperor Avitus, whose accession he celebrated by a long panegyric in verse, which was rewarded by a brass statue of him placed in the

portico of Trajan. On the deposition of that prince he was made a prisoner at Lyons by the Emperor Majorian; but obtained his favour, which he repaid by a new panegyric; and it is seldom that a more open confession has been made of the motive for such an offering:

Serviat ergo tibi servati lingua poetæ,
Atque meæ vitæ laus tua sit pretium.

Majorian employed him to negotiate a treaty with Theodoric King of the Visigoths, of whose person and manners he has left a curious description. For this service he received the title of Count. Under Severus Ricimer he successfully defended Auvergne against the incursions of the barbarians. On the accession of Anthemius he was not wanting in his usual panegyric, which was requited by the government of Rome, and the dignity of patrician. What was his particular motive for renouncing secular employments, and accepting, in 472, the see of Clement in Auvergne, notwithstanding his repugnance (as the ecclesiastical writers inform us) does not appear; he, however, adopted his pursuits and manners to his new station, renouncing for ever his poetical vein, and betaking himself to the study of the Scriptures, in which he made great proficiency. He is said to have been exemplary for charity and all the episcopal virtues, and to have fed 4000 Burgundians when under the pressure of famine. He suffered much at the siege of Clermont by the Goths, and was forced to fly at its surrender, but was soon restored to his see. He afterwards underwent trouble from two factious priests, who contested with him the government of his church; and also from some heretics; which was probably the cause why his death, in 487, has been regarded as a martyrdom. Of the writings of Sidonius there are extant 24 pieces in verse, marked with the debased character of his age, and, what are much more valuable, nine books of Epistles, containing much curious information relative to the learning and history of his times. The best editions of his works are those by Savaron in 1609, 4to., and by Sirmond, 1652, 4to. *Vossii Poet. Lat. Moreri. Gibbon.* — A.

SIEBENKEES, JOHN PHILIP, professor of philosophy and the Oriental languages in the University of Altdorf, and member of the Society of the Volsci at Velletri, was born in 1759, at Nurnberg, where his father was organist to one of the churches. Being destined for the clerical profession, he was initiated in the study of the Latin and Greek classics under able masters; and he applied also with great

diligence to the Hebrew and Chaldaic. In 1778 he repaired to the University of Altdorf, where he attended the lectures of Doderlein on the Old and New Testament; and in conjunction with several of the students, he established a private literary society, the first fruits of which was a Dissertation on the Religion of the Ancient Germans, and other Northern People, published there in octavo, in 1781, which Ernesti thought worthy of being added to his Translation of "Tacitus de Moribus Germanorum," printed at Nurnberg, in 1791. A new theatre, however, was soon opened for his talents and industry, in consequence of his being recommended by a near relation to the bankers Reck and Laminit, at Venice, as a tutor to their children. This office he discharged for nearly six years to the great satisfaction of the families whose sons were entrusted to his care; and notwithstanding the close application it required, he was able to devote some part of his time to researches into the literature, history, and arts of the ancients. In the library of a learned merchant named Schweier, which was well stored with the best editions of the Roman classics, and valuable documents, both printed and manuscript, respecting the history of the Italian states, and particularly that of Venice, he found ample means to gratify his curiosity, and collected abundance of valuable materials which enabled him to compose the Life of Bianca Capello de' Medici, Grand Duchess of Tuscany, which was published, in an octavo volume, at Gotha, in 1789. But the chief part of his attention was directed to the manuscript treasures contained in the library of St. Mark, from which so many classic authors have been printed and improved. His researches here were much facilitated by the librarian Morelli, a man no less distinguished by his learning than his politeness, who, besides giving him free access to the library, assisted him greatly in the art of decyphering and reading ancient manuscripts, a kind of labour to which he was unaccustomed, and of which he had before very little knowledge. Under the direction of this able guide, he examined the valuable manuscripts of Strabo, not then with any view of editing this author, an idea which he did not conceive till some time after, when solicited by several of his learned friends, but merely for the purpose of ascertaining what helps might be expected from manuscripts towards a more correct and improved edition of that ancient geographer. Here he studied also the two celebrated manuscripts of the Iliad, of which, before the ap-

pearance of Villoison's edition, he gave a circumstantial account in the first and third parts of a German work, entitled "Bibliothek der Alten Literatur und Kunst." He transcribed also and made known in the second part of the same work, an extract from the Chrestomathia of Proclus; collated some manuscripts of Heliodorus, and made selections from unprinted scholia on Plato and other authors. With the same assiduity, he examined and studied the remains of ancient art preserved in different collections at Venice; and the more familiar he became with these pursuits, the farther he wished to carry his researches in this classic field. In 1788 he quitted Venice, and making a tour through Vicenza, Spoleto, Florence, Siena, Loretto, Bologna, and Ferrara, proceeded thence to Rome and afterwards to Tivoli, Velletri, and Naples. At Rome he remained fifteen months, entirely occupied in surveying the works of art or in studying the manuscripts in the different libraries; and here, as at Venice, he was so fortunate by means of his friends and patrons, as to obtain an introduction to every thing worthy of notice. In particular he was much indebted to Reggio, the learned librarian of the Vatican, who readily allowed him the use of all those highly valued manuscripts, the greater part of which were afterwards carried to Paris by the French. From these, Siebenkees made copious and useful extracts for the improvement of Strabo, Heliodorus, and other ancient authors, and rendered a very essential service to the learned world by transcribing the Vatican manuscript of the characters of Theophrastus, which is reckoned the completest and most perfect in existence. He collected also from this library a large mass of critical matter for the illustration of the classics, in extracts, fragments, and observations. That noble promoter of the arts and sciences, Cardinal Borgia, interested himself much in favour of Siebenkees, and allowed him the free use of his museum at Velletri, where he wrote an explanation of a *tessera hospitalis* preserved in it, which was published with the following title "Expositio Tabulæ Hospitalis ex ære antiquissimo in Musæo Borgiano Velitris asservatæ," *Romæ*, 1789, 4to. On account of this dissertation the learned Society of Velletri elected him one of its members. On his return to his native country he visited the most celebrated libraries at Augsburg and Mæmingen, as well as in various monasteries in Swabia, and formed an acquaintance with many of the German literati. About the end of the year 1790 he came

back to Nurnberg, and in the beginning of 1791 was appointed to be extraordinary professor of philosophy and of the Oriental languages at Altdorf. In 1794 he was made inspector of the Alumneum, and after Jæger's death, regular professor of philosophy: at the same time he was nominated to succeed Professor Will, who was then very infirm, in the department of history. With what indefatigable exertion he laboured may be seen by the manner in which he employed his time between the years 1791 and 1796, in which period, besides giving academic lectures on the Oriental as well as the Greek and the Latin languages, but particularly the latter two, on mythology, archæology, geography, universal history, the history of literature and of the German empire, he found leisure to publish the following works: "An Essay towards a History of the Inquisition in the Venetian States," *Nurnberg*, 1791; "A Plan for prosecuting the Study of Roman Statistics, for the Use of his Lectures," *Altdorf*, 1793; "On the Temple and Statue of Jupiter at Olympia, an Antiquarian Essay," *Nurnberg*, 1795. But his most important undertaking, and that perhaps which will serve more than any other to hand his name down to posterity, was his edition of Strabo, amended and corrected from different manuscripts, with the various readings and an improved translation, the first volume of which, dedicated to Cardinal Borgia, appeared in 1796 with the following title: "Strabonis Rerum Geographicarum, Libri XVII. Græca ad opt. Codd. MSS. recensuit var. lect. adnotationibusque illustravit Xylandri Versionem emendavit I. P. Siebenkees, T. I." He contributed likewise from his literary stores to various periodical and other works, such as the "Journal des Luxus," in which he published in 1788 and 1790 a picture of Venice; "Harles's Edition of Fabricii Bibliotheca Græca," to the second volume of which he furnished some extracts from scholia on Plato, never before printed; to the third, a catalogue of the codices Theophrasti at Rome, and to the fifth a more complete list by Lamprias of the writings of Plutarch. As he had resided a long time under the mild influence of an Italian sky, his constitution became too delicate for the more severe and variable climate of Franconia; this, added to a sedentary life, brought on hypochondriachal affections, which were followed by swelling in the feet, and these complaints, at length, terminated in a fit of apoplexy in the year 1796. Siebenkees was not distinguished by any uncommon

strength of genius ; but extraordinary diligence, and a most ardent attachment to literary pursuits, enabled him to acquire a very extensive knowledge of languages and literature in general. He was an excellent draftsman, and this talent was of great assistance to him in his archæological researches in Italy. His writing also was exceedingly elegant, a circumstance of some importance, and not unworthy of notice, as the writing of learned men and great critics is for the most part so illegible, that the papers which they leave behind them are often, on that account, of very little use. His latinity is neither pure nor correct. He did not possess much of the critical acumen ; yet he must be allowed considerable merit for the manner in which he employed ancient manuscripts, and the judgment he has shewn in substituting new readings and amending corrupted passages ; and his service to literature, in this respect, would have been much greater had he lived to finish his Strabo, a great part of the second volume of which, that is, all after the seventh book, was left unprinted at the time of his death. Some other works also on which he had been employed were left by him incomplete, namely, his edition of Theophrastus, from a manuscript copy in the Vatican, and his valuable "Anecdota Græca," selected from the best manuscripts in the Italian libraries ; but both these works were completed by Goetz, and made their appearance at Nurnberg in 1798. *Memoria J. P. Siebenkees, Altdorf, 1796. Preface to the Anecdota Græca. Schlichtegroll's Neerology.* — J.

SIGEBERT I., King of Austrasia, born about 435, was third son of Clotaire I., King of the Franks. At the death of that sovereign in 562, his dominions were divided between his sons, and Austrasia, or the kingdom of Metz, fell to the lot of Sigebert. His territories were invaded soon after his accession by the Avars or Huns, whom he defeated and drove across the Elbe. During his absence, his brother Chilperic made an irruption into Austrasia, and took several places ; but Sigebert, returning with his victorious army, took Soissons, Chilperic's capital, made his son Theodobert prisoner, and defeated Chilperic himself in battle. He was, however, induced by his other brothers to grant him favourable terms, and to restore the conquests made upon him. Sigebert's reputation was now so high, that he obtained for a wife the famous Brunehilde or Brunehaut, daughter of the Spanish King of the Visigoths, with a rich portion.

The dominions of his brother Caribert, at his death, were shared by the three survivors, but it was not possible for such a divided empire to continue long at peace. Chilperic had married Galswintha, sister of Brunehaut, who was afterwards murdered at the instigation of his mistress, the barbarous Fredegonde. Brunehaut invited Sigebert, in conjunction with his brother Gontran King of Burgundy, to revenge this crime ; and they overran great part of his dominions, and obliged him to purchase peace by the cession of several places. The Avars soon after made a second irruption into Austrasia, when Sigebert's troops were so much terrified with their savage appearance, that they refused to act, and he was obliged to purchase a peace, and supply them with provisions to return to their own country. Some subsequent years passed in wars among the three brothers. At length Sigebert, assembling a numerous army, after making himself master of the greatest part of Chilperic's territories, invested him in Tournay, and refused to listen to any terms of accommodation. When the ruin of that Prince seemed inevitable, Fredegonde hired two assassins, who, pretending to have some important secret to communicate to Sigebert, thrust their daggers into his body in the midst of his army. He died in 575, after a reign of 14 years, leaving the character of the greatest and best of the sons of Clotaire. *Mod. Univ. Hist. Millot Elem.* — A.

SIGEBERTUS, one of the most learned and diligent writers of his time, appears to have been a native of Brabant, and in his younger years embraced the monastic state in the abbey of Gemblours, under the Abbot Olbertus, who died in 1048. During his noviciate he was invited to Metz, where he studied in the school of the monastery of St. Vincent, which was then superintended by the Abbot Folcuinus, who had been his school-fellow at Gemblours. Calmet places the arrival of Sigebert at Metz about the year 980, which does not agree with the other dates ; and this is the more surprizing, as the catalogue of the abbots of the abbey of St. Vincent in that author places the Abbot Folcuinus about the year 1050. But whoever young Sigebert may have been, he acquired great consideration by his learning, in which he was superior to most of the other writers who flourished at the same period. He was acquainted with the Greek and the Hebrew, and in consequence of the progress he had made in the latter, was much esteemed by the Jews at Metz, where he resided several years, and from which he was

with difficulty suffered to depart in order to return to his former monastery. His celebrity accompanied him thither; he gained many scholars who did honour to their instructor, and he was chosen by the clergy of Liege to manage their defence in a controversy they had with the Pope, which he conducted with great ability and moderation. In the account which he gives in his chronicle of this dispute, he has attended to the duty of an historian, and written with a candour and in a manner which evidently shew that he did not suffer his pen to be guided by the blind impulse of passion. He attained to a great age, and died in 1112. Sigebert was a fertile writer, and composed many works, of which he has himself given a catalogue. They are chiefly biographical and historical; and a list of such as have been preserved and are printed either separately or in different collections, may be found in the work which is the authority for this article. *G. C. Hamberger's Zuverlässige nachrichten von den vornehmsten schriftstellern vom Anfange der Welt bis 1500.*—J.

SIGISMUND, Emperor of Germany, and King of Hungary and Bohemia, was son of the Emperor Charles IV., of the house of Luxemburg, and brother of the Emperor Wenceslaus. He was born in 1366, and at an early age was sent to the court of Lewis King of Hungary, to one of whose daughters he was betrothed, with the intention of making him successor to the throne. During his minority, a party of nobles conferred the crown on Charles King of Naples, on which event, Sigismund retired to Bohemia. Charles being assassinated by the contrivance of the Queen-mother, who was put to death for the crime, Sigismund assembled an army, and entering Hungary, liberated his wife, Mary, who had been imprisoned, and was crowned King in the 20th year of his age. He severely revenged the execution of his mother-in-law; and some time after, getting possession of the persons of the nobles who had invited Charles, he caused them all, to the number of 32, to be beheaded. This rigour occasioned so much disaffection, that the Turkish Emperor, Bajazet, determined upon taking the opportunity of invading Hungary; and being met at Nicopolis by Sigismund at the head of a great army, gave him a complete and bloody defeat. Sigismund, who made no exertions to repair this disaster, but abandoned himself to his pleasures, fell into such contempt with his subjects, that they seized his person, and chose another king. He, however, escaped, and retiring to Bohemia, levied

troops, with which he recovered his crown; and, schooled by adversity, thenceforth conducted himself so as to acquire the good-will of his people. Such was his reputation abroad, that he was elected Emperor of Germany in 1411.

The first object of Sigismund in his new dignity was to put an end to various disorders and dissensions which prevailed in Germany. After several negotiations and movements for this purpose, he marched into Lombardy, and held a conference with Pope John XXIII. for the convoking of a general council, the principal object of which was the termination of the schism in the papacy which had long divided the church. He engaged with great zeal in this matter, and at length effected the assembling of the council at Constance in 1414, at which he himself assisted. As the opposition of the Hussites to the doctrines of Rome was now making great progress, the Emperor granted a safe-conduct to John Huss to come to the council, and defend the articles of his faith; and it will be eternally disgraceful to the memory of Sigismund that he suffered the council to violate the protection he had solemnly given, and bring this Reformer to the stake. Finding great obstacles to his scheme of restoring the unity of the church, arising from the obstinacy of the papal competitors and their adherents, he endeavoured to re-establish peace among the Christian princes, that they might concur in a plan for the purpose; and with that view he visited both France and England, then at war with each other, but with little success. In fine, however, the council agreed in deposing the existing popes, and electing a new one. Upon the death of Wenceslaus in 1419, Sigismund succeeded to the crown of Bohemia, which country was in a flame from the revolt of the persecuted Hussites, under their leader, the famous Ziska. He marched with an army into Bohemia, but was entirely defeated by Ziska; and the same fortune attended him on a second entrance. After the death of that hero a long series of bloody wars succeeded, which at last terminated in the submission of the Thaborites (as the insurgents were afterwards called); and Sigismund in 1436 was crowned in Prague, and reduced the whole kingdom to obedience. He had some years before received the Imperial crown both at Milan and Rome. The bigotted zeal of Sigismund urged him to tyrannical proceedings against his Bohemian subjects, which excited their animosity to such a degree, that he determined to leave the country. When he

was about to put this resolution into execution, he was seized with a mortification in his toes, which rendered it apparent that he had not long to live. The Empress, his second wife, beginning to intrigue with the barons respecting a successor, he caused her to be arrested, and proceeded to Znaim in Moravia. There, having publicly declared his son-in-law, Albert Duke of Austria, the heir to his dominions, he died in December 1437, in the 71st year of his age, and 27th of his Imperial dignity. Sigismund had a fine person, and possessed various accomplishments, especially an uncommon skill in languages. He was a patron of learned men, was liberal, brave, and active; but cruel, vindictive, and superstitiously devoted to the clergy. He was licentious in his conduct, the consciousness of which made him indulgent to the open and abandoned debauchery of his second wife, Barbara de Cilley, called the Messalina of Germany. *Mod. Univers. Hist. Sacy Hist. de Hongrie. — A.*

SIGISMUND I. King of Poland, surnamed the Great, was the son of Casimir IV. He succeeded his brother Alexander in 1507, and immediately applied himself to the remedying of abuses in the administration, and recovering alienations of the revenue, which had taken place during the late reign. In those tasks he was assisted by his able and upright minister John Bonner, whose name is still held in veneration by the Poles. A rebellion in Lithuania, abetted by the Czar of Muscovy, joined to an incursion of the Walachians and Moldavians, obliged him to put himself at the head of his troops, and he was completely successful against all these enemies. He had next to contend with the Marquis of Brandenburg, grand-master of the Teutonic order, who had refused to acknowledge the sovereignty of Poland over the province of Prussia; and after reducing him to submission, he politically made a treaty with him, and granted him half the province of Prussia as a barrier against the Teutonic knights, the connexion with whom the Marquis had renounced. Sigismund was now peaceful sovereign of Poland, Lithuania, the duchies of Smolensko and Severia, and considerable territories on the Euxine and Baltic; while his nephew Lewis was King of Hungary and Bohemia. This accumulation of power gave umbrage to the house of Austria, which by its intrigues incited the Walachians, Tartars, and Muscovites to make new inroads. These enemies were however successfully opposed by the Polish general, and

driven back with great loss to their own countries. Sigismund, after a wise and fortunate reign of 41 years, died in 1548, at the age of 84. *Mod. Univ. Hist. — A.*

SIGISMUND II., named AUGUSTUS, King of Poland, son of the preceding, was elected to the crown before his father's death. He offended the nobles by marriage with the widow of an obscure waivode; and it is asserted that in order to recover their favour he permitted them to send their sons for education to the Protestant universities of Germany, which was the means of introducing their opinions into Poland. He, however, remained attached to the old religion, and by his prudent and moderate conduct kept out of his kingdom those disorders which disturbed the peace of so many other countries in Europe. He promoted the improvement of his states by wise laws and regulations, and the correction of abuses, which enabled him to maintain a powerful standing army without new taxes. This force he had occasion to employ as an auxiliary to his kinsman the Archbishop of Riga against an invasion of the Russians. Entering Livonia, he made himself master of great part of the province, and obliged the grand-master of the Teutonic order, who had called in the Russians, to renounce their alliance, and put the order under the protection of Poland. From that time Livonia was annexed to Poland; and the grand-master, Godfrey Kettler, abdicating his dignity, received in compensation the duchies of Courland and Semigallia, which long remained in his family. The Czar, John Basilewicz, then made a furious irruption into Lithuania, which occasioned much bloodshed and devastation; and though the Russians were defeated in several engagements, and Sigismund made a diversion by penetrating to the heart of Russia, he thought it expedient to propose an armistice to the Czar. While this measure was in discussion, the King of Poland died in 1572, leaving only two daughters; and with him terminated the male line of the house of Jagellon. He left a high character for courage, ability, and every princely quality, with no other foible than that of being too much attached to the fair sex. *Mod. Univers. Hist. Moreri. — A.*

SIGISMUND III. King of Poland, surnamed DE VASA, was the son of John III. King of Sweden, and Catharine, daughter of Sigismund I. King of Poland. He was born in 1566; and in 1587 was elected to the crown of Poland, in competition with Maximilian of Austria. Through the exertions of Zamoski,

the crown general, after a civil war in which Maximilian was defeated and taken prisoner, Sigismund was firmly seated on the throne. He governed successfully, with the assistance of Zamoski, till the death of his father in 1592, left him heir to the crown of Sweden. As he was a zealous Catholic, and the Swedes had received the Reformation, they were naturally disinclined to come under his authority, besides that the duties of a king of Sweden and of Poland were scarcely compatible. His uncle, Duke Charles, who had been declared regent during Sigismund's absence, artfully inflamed these discontents. Sigismund having with difficulty obtained permission from the Polish diet to visit his other kingdom, arrived in Sweden in 1593, accompanied by the Pope's nuncio; and his proceedings soon proved how much the restoration of the Catholic religion was the object of his wishes. Violent dissensions arose between him and the states, and in 1595 he returned to Poland, leaving Sweden in great disorder. Duke Charles in the meantime was making advantage of the disaffection excited by Sigismund's measures, and in 1598 an open rupture took place between them. Sigismund again entered Sweden at the head of a foreign army, and a civil war ensued, which terminated in a pacification, and the King returned to Poland. Disaffection, however, still continued; the states of Sweden, charging Sigismund with infractions of the constitution, renounced allegiance to him, and in 1604 formally deposed him, and raised Charles to the throne. War succeeded between Poland and Sweden, which ended in the conquest of Livonia by the Polish general.

Russia being thrown into great confusion by a revolution, Sigismund took part in its disorders, and entering that country in 1610 at the head of a numerous army, gained such advantages that he was enabled to place his son Uladislaus on the throne. He was, however, soon after dethroned, and all the conquests made by Sigismund were recovered by the Russians. During the remainder of his reign the Poles were involved in war, first with the Turks, and afterwards with the Swedes under Gustavus Adolphus. They lost to the latter Livonia, Finland, and Prussia; and the concluding years of Sigismund were clouded by disasters. He fell into a state of melancholy, and lingering disease, by which he was carried off in 1669. With some talents for government, his religious bigotry and obstinacy of temper precipitated him into errors which cost him one crown, and rendered the other a

source of perpetual disquiet. *Mod. Univ. Hist.* — A.

SIGNORELLI, LUCA, a painter of merit, was born at Cortona in 1439. "He was (says Mr. Fuseli) an artist of spirit and expression, and one of the first in Tuscany who designed the naked with anatomical intelligence, though still with some dryness of manner, and too much adherence to the model. The chief evidence for this is in the Duomo of Orvieto, where, in the mixed imagery of final dissolution and infernal punishment, he has scattered original ideas of conception, character and attitude in copious variety, though not without remnants of Gothic alloy." Vasari asserts that Michael Angelo, in parts of his Last Judgment, adopted something of the conduct and ideas of this predecessor. Signorelli worked at various cities of Italy; "and though by far the greater part of his performances be defective in form and union of colour, we meet in some others with forms and tints of modern grace; and he distinguished himself among the artists who concurred to decorate the pannels of the Sistina, by superior composition." A remarkable anecdote is related of his command over his feelings. His son, a handsome youth, the hope of his father, was unfortunately killed at Cortona. Signorelli, suppressing all expressions of grief, caused the body to be carried into his painting room, where he drew its portrait as a memorial of his loss. This artist died in 1521, at the age of 82. *De Piles. Pilkington's Dict. by Fuseli.* — A.

SIGONIO, CARLO, a very eminent man of letters, was born of a good family at Modena about 1524. His first preceptor was Francesco Porta, a Candiot, professor of Greek in that city. At the age of 17 he went to Bologna, where he passed three years in the study of philosophy and medicine, to which last profession he was destined by his father. His inclination, however, was not turned to physic; and after another year spent at Pavia, he entered into the service of Cardinal Grimani. From this he was taken at the age of 22, by an invitation from his native city to occupy the chair of Greek vacant by the departure of his master Porta. About this time he had a warm dispute with Bendinelli, a professor in the same university, who had unhandsomely anticipated him in a life of Scipio Africanus which he heard Sigonio was about to publish. In 1550 he made himself advantageously known to the learned world by publishing the "Fasti Consulares" with a learned and ample commentary,

which went through three editions within ten years. The reputation he had acquired caused him in 1552 to be invited to the professorship of belles-lettres at Venice, and in that city he published seven discourses on important topics of literature, and his valuable notes and emendations of Livy. He was removed in 1560 to the chair of eloquence at Padua, then the most celebrated of the Italian universities; but probably through the vexation occasioned by the enmity of Robortello, a brother-professor of a very quarrelsome disposition, from a friend of whom he received a wound in the face in the public street, he accepted an invitation to Bologna in 1563. From that time, Bologna was his usual place of residence; and he rendered himself so acceptable to the city, that the right of citizenship was conferred upon him, with a large increase of his salary. In that situation he employed himself in the composition of the other learned works which have perpetuated his name; and he was so well satisfied with his condition, that he refused a very flattering proposal from Stephen King of Poland to occupy a professorship in that country. In 1578 he visited Rome, where he was very honourably received, and was engaged by Pope Gregory XIII. to compose an ecclesiastical history. Of this, however, he had not time to execute more than some learned illustrations of Sulpicius Severus; for in 1584 he died at Modena, where he had built a villa. Sigonio merits the character of the ablest and most successful elucidator of ancient history and antiquities in the age in which he lived. He was indefatigable in searching to the bottom all the subjects which he undertook to examine, so that in many he left little to be added by later enquiries; and his works are all carefully composed in a pure and elegant Latin style. Besides the pieces already mentioned, he published many valuable tracts on the Roman laws and customs, and also on the republics of the Hebrews, the Athenians, and Lacedemonians. In history he composed in 20 books a relation of the western empire, from the time of Diocletian to its final destruction; and he performed the more arduous task of framing, from the rude and obscure chronicles of the times, a history of the kingdom of Italy from the arrival of the Lombards to the year 1286. Like most of the learned men of that age, he was involved in various controversies, the subject of one of which has left a kind of stain on his memory. On the year before he died an intimate friend of his edited a pretended last treatise of Cicero entitled "Consolatio." Its authenticity was imme-

diately impugned by some critics, and it is now universally regarded as supposititious; but Sigonio wrote so warmly in defence of it, that he is generally reputed to be the author. The criminality of a literary forgery will be differently estimated by different persons, but a degree of discredit must always be attached to it. The works of this learned man were published collectively in 1732—33 by Argelati at Milan, in 6 vols. fol. with his life by Muratori prefixed. *Moreri. Tiraboschi.* — A.

SILBERSCHLAG, JOHN ISAAH, a German mathematician and mechanist, was born in 1721. He studied at the college of Klosterberge, near Magdeburg, and afterwards went through a course of theology at Halle, from which he returned to the before mentioned college, where he taught natural philosophy and mathematics for nine years. As his health suffered from the close confinement to which he was subjected by daily teaching, he quitted that occupation, and became some time after pastor of one of the churches at Berlin, and rector of the Royal School. He was a member of the Academy of Sciences in that city; and, besides writing various works on mechanical and philosophical subjects, constructed a great many machines, instruments, and models for the use of the students, in the seminary which had been placed under his direction. He, however, resigned that office in order that he might have more leisure to attend to his clerical duties, and died in the month of November 1791. His literary productions, besides a great number of sermons and treatises of a religious and moral nature are: "A Treatise on the warlike Machines of the Ancients," *Magd.*, 1760; "Letters on the Northern Lights observed in 1770," *ibid.*, 1770, 4to.; "A Treatise on Hydraulic Architecture," part i. *Leips.*, 1772, 8vo., part ii. *ibid.*, 1773; "A Catalogue of the Machines, Instruments, and Models in the Hall of the Royal School at Berlin," *Berlin*, 1777, 8vo.; "Geogenia, or the Mosaic Account of the Creation explained according to Philosophical and Mathematical Principles," two parts, *ibid.*, 1780, 4to.; "A Defence of the Geogenia," forming a third part, *ibid.*, 1783, 8vo.; "The Chronology of the World rectified by the Scriptures, for the Use of the Royal School," *ibid.*, 1783, 4to. He was the author also of some papers in the *Memoirs of the Academy of Berlin*, and other periodical works. *La Prusse Littéraire par l'Abbé Denina. Das Gelehrte Teutschland von J. G. Meusel.* — J.

SILIUS ITALICUS, CAIUS, a Latin poet,

was born about A.D. 15. The place of his birth is not known; and though it has been conjectured, from his name, that he was a native of Italica in Spain, his not being claimed, as a fellow-countryman, by Martial, who has bestowed lavish praises on him, renders the supposition improbable. It is certain that he lived chiefly in Italy, in which he possessed several estates. Our biographical knowledge of him is chiefly derived from a letter of Pliny the Younger to Caninius Rufus, announcing his death. From this we learn, that he incurred some reproach in the reign of Nero, as having been forward in accusations, and that he was consul at the time of that tyrant's death; that he made a discreet and humane use of the friendship of Vitellius; and that, having acquired much honour from his conduct in the proconsulate of Asia, he thenceforth withdrew from public offices, and maintained the rank of one of the principal persons of the city, without power, and without envy. He passed his time chiefly in literary conversation, and in composing verses, which he sometimes recited in public. He was fond of elegance, and purchased a number of villas, which, after enjoying for a time, he deserted for new ones. He collected a number of books, statues, and busts, to some of the latter of which he paid a kind of religious veneration. This was especially the case with respect to that of Virgil, whose birth-day he kept with more ceremony than his own, and whose tomb was included in one of his villas, as Martial informs us; and from the same authority we learn that he was possessed of a villa which had been Cicero's. In his latter years he retired altogether to his seat in Campania, which he did not quit even to compliment Trajan on his accession; and his general prosperity was only interrupted by the death of the youngest of his two sons, which was in some measure compensated by the consular dignity obtained by the eldest. At length, having passed his 75th year, with a delicate rather than an infirm constitution, being attacked by an incurable ulcer, he put an end to his life by abstaining from food.

The work of Silius which has reached modern times is an epic poem of 16 books on the second Punic war; a period of great events, but too much within the range of history to mix with fiction. Indeed he scarcely deviates from Livy in the narration of transactions, but occasionally introduces a machinery copied from Virgil, of whose style and manner he is a close imitator. Of his poetical character Pliny has as happily as concisely said, that

"he writes with more diligence than genius." That diligence, however, sometimes attains to passages elaborated into splendour, and enriched with well imagined circumstances. His description of Hannibal passing the Alps in particular has great merit. On the whole, the poem is languid and tedious, and most readers will prefer the prose narrative of Livy to the verse of Silius. The best editions of this work are those of Drakenborch, *Ultraj.*, 4to., 1717, and of Lefebvre de Villebrune, *Paris*, 4 vols. 12mo., 1782. *Plinii Epist. Martial. Tiraboschi.* — A.

SILVERIUS, Pope, the son of Pope Hormisdas, was placed in the pontifical chair in 536, upon the death of Agapetus. Belisarius, the famous general of Justinian, having soon after taken possession of Rome, the Empress Theodora resolved to take this opportunity of restoring Anthimius, Patriarch of Constantinople, and his party, who had been condemned for heresy by the council of Chalcedon, to the communion of the Catholic church. She wrote to Silverius, urging him to recognize Anthimius as a lawful bishop, but though he was sensible of the danger of a refusal, he did not hesitate to give a direct one. The Empress, thereupon, made an engagement with the Deacon Vigilius, that he should be raised to the papedom on condition that he would anathematise the council of Chalcedon and re-admit Anthimius and his party; and she sent orders to Belisarius to depose Silverius. In order to furnish a pretext for this violent act, an accusation of treason was brought against the Pope, as having invited the Goths to repossess themselves of Rome. This charge was probably a fiction; and Belisarius, wishing to avoid the injustice of which he was directed to become the instrument, sent for Silverius, and endeavoured to persuade him to comply with the Empress's requisition; but he still remained firm. Foreseeing, however, the probable result, he took sanctuary in a church; but being artfully drawn from it, he was stript of the ensigns of his dignity, and exiled to Patara, a city in Lycia, in the year after he had been elected Pope. When arrived at Patara, the Bishop of that place, indignant at the treatment he had met with, undertook to lay the case before the Emperor at Constantinople; and from his representations, Justinian ordered a re-hearing of the cause. Silverius, immediately on receiving this order, repaired to Rome, where his appearance greatly disconcerted Vigilius who had intruded into his chair. Through the intrigues, however, of Vigilius

with Antonina, the wife of Belisarius, Silvester was put into his hands, and carried to the inhospitable island of Palmaria on the coast of Liguria, where he died from want or hardship, according to most accounts in June 538, but according to Baronius, who adopts the story of his having held a synod of four bishops in the island, at which he launched an excommunication against Vigilius, not till June 540. His memory is honoured by the church of Rome as a martyr to orthodoxy. *Bower. Moreri.* — A.

SILVESTER I., Pope, was elected to the see of Rome in January 314. In that year was held the council of Arles, to which Silvester was invited, but excusing himself on account of age, he sent two presbyters and two deacons as his deputies. To the general council of Nice, in 325, he also sent deputies, which council, it is observed, was convened by the Emperor, and not by the Pope, nor did the latter preside in it. A letter from the council to Silvester desiring him to confirm its acts, and his summoning a synod of bishops for the purpose of examining them, though adopted as facts by Baronius, are now regarded as forgeries; as are likewise the famous donation of Italy to this pontiff and his successors, by Constantine, and other legendary tales connected with this supposed event. It was during this pontificate that the hierarchy of the Christian church as it has ever since existed, formed upon the model of the civil government of the empire, took its origin. Silvester, of whom nothing personally is recorded, died in 335, after having held the papal see nearly 22 years. *Bower. Moreri.* — A.

SILVESTER II., Pope, previously named **GERBERT**, was born of an obscure family in Auvergne, in the tenth century. At an early age he entered himself as a monk in the monastery of St. Gerard at Aurillac. After laying a foundation of all the sciences cultivated in that ignorant age, he travelled for improvement, and visited Spain in order to hear the Arabian doctors in its universities. At length he rendered himself so distinguished by his acquirements, that he was appointed by Hugh Capet preceptor to his son Robert. At Rome he became known to the Emperor Otho I., who placed him at the head of the abbey of Bobbio about the year 970. After a residence of some years in that situation, he returned to France, but from time to time visited Italy. In one of these visits he met with Otho II. at Pavia, who took him to Ravenna, where he held a solemn disputation on a mathematical

question with a Saxon eminent for his learning. He was afterwards made preceptor to Otho III., who succeeded to the imperial crown while a minor. In 991 Hugh Capet promoted him to the Archbishopric of Rheims, from which Arnulf, the natural son of Lothaire King of France, had been deposed; but this elevation was a source of disquiet to him, and after much contention, he was obliged to resign the see to Arnulf in 997. His pupil Otho III. then conferred upon him the archbishopric of Ravenna; and on the death of Pope Gregory V. in 999 procured his election to the papal dignity, when he took the name of Silvester. The acts of his short pontificate were not important. In 1000 he is said to have conferred on Stephen I. King of Hungary the royal title, with the famous crown, the paladium of that kingdom, and to have constituted him perpetual legate of the holy see, with power to dispose of all ecclesiastical benefices. A complaint being laid before him in 1001 by the Bishop of Hildesheim against his metropolitan, the Archbishop of Mentz, for usurping upon his jurisdiction, he sent a cardinal into Germany to take cognizance of the cause, with directions to assemble a council of bishops for their advice. This was done, and the Archbishop underwent a censure, and was suspended from his functions till he should give satisfaction. An extraordinary instance of ecclesiastical vigour in this popedom is mentioned by Ademar, which, if true, proves both the great power of the church at that period, and the disposition to abuse it. Guy, Count of Limoges, having imprisoned Grimoald Bishop of that city for taking possession of a disputed monastery, and afterwards released him, Grimoald repaired to Rome, and complained to the Pope, who cited Guy to his presence. The cause being heard, the Count was condemned by the Pope and Senate to be bound to the tail of a wild horse, and dragged till he was torn to pieces; which sentence he escaped by compromising the affair with the Bishop, his accuser, and taking flight along with him. Silvester died in 1003. He was undoubtedly one of the most meritorious characters in that age, as a promoter of learning, and a proficient in various branches of science. He spent much time and large sums in the collection of books from various parts of Europe; composed a number of works, particularly in arithmetic and geometry; and with his own hands made a set of globes, a clock, and an astrolable. Living in the very depth of the dark ages, it is no wonder that, like other illustrious illumi-

nators of that darkness, he fell under the suspicion of magical practices, and several ridiculous stories are related to this purpose. It appears, however, from his rise, that there were persons who could estimate him properly; and one of the Emperor Otho's letters to him has the superscription "To Gerbert, a most learned philosopher, and eminent in the three branches of philosophy." He wrote a great number of letters on various topics, of which 160 were printed at Paris in 1611; but the most complete collection of them has been given by Du Chesne. One of these, written in the first year of his pontificate, is a call to the church universal for delivering the Christians in Palestine; or a project for a crusade. *Tiraboschi. Dupin. Bower. Mosheim. Moreri.* — A.

SIMEON, the son of Jochai, a very celebrated man among the Jews, was a scholar of the Rabbi Akiba, and flourished about the year 120. At the time of the insurrection excited by Barchocheba he fled, through fear of the Romans, and retired to a cave, where he concealed himself twelve years, in the course of which he is said to have composed the well known work entitled "Sohar;" a cabbalistic explanation of the five books of Moses; but on account of the abstract metaphysical manner in which it is written, and the matter being clothed, according to the Egyptian method, in hieroglyphical images and very florid language, it is not easily understood. In regard to the antiquity of it, a difference of opinion has prevailed; some assigning it to the tenth century; and it is the more difficult to speak with certainty on the subject, as both parties seem to have possibility and even probability on their side. This much, however, can be said, that it contains things which are very old; but it is allowed by Christians, as well as Jews who held it in esteem, to be the production of more authors than one, and to have been enlarged, from time to time, by various additions. There are several editions of it, which are particularized by Hamberger. *G. C. Hambergers Zuverlässige nachrichten von den vornehmsten Schriftstellern vom Anfange der Welt bis 1500.* — J.

SIMEON, surnamed METAPHRASTES, an ecclesiastical writer, lived in the tenth century under Leo the Philosopher, and his son Constantine Porphyrogenitus. He was a native of Constantinople, and rose to high employments at court, having been secretary to the emperors, and the medium of communication between them and foreigners. His writings,

however, rather indicate a man conversant in ecclesiastical than in civil affairs. He derived his surname of Metaphrast, or Translator, from his occupation of writing again in a different form (not *translating*) the lives of the saints. In this task it was his object rather to write panegyric than history, whence he has made additions and alterations at pleasure; so that, as Cardinal Bellarmine observes, the subjects are represented not as they were, but as he imagined they ought to be. As he made a large collection of these lives, which all pass under his name, many are supposed not to be of his writing; and Allatius has taken a great deal of pains to discriminate the genuine from the spurious. They are however so filled with trifling and fabulous matter, that it was scarcely worth while to employ so much labour about them; though they were so well suited to the genius of the Greek church, that Simeon is in high reputation with its writers. His "Lives of the Saints" have several times been translated into Latin, and were regarded as good authority before the era of criticism. He likewise composed sermons on the festivals of the year, hymns, and prayers, with various other pieces of the religious kind, of which some have been printed, and others remain in manuscript. *Vossii Hist. Græc. Dupin. Mosheim.* — A.

SIMEON, named STYLITES, a distinguished person in the annals of folly and fanaticism, was born about 392 at Sison, a town on the borders between Syria and Cilicia. He was the son of a shepherd, and followed the same occupation to the age of 13, when he entered into a monastery. After some time he left it, in order to devote himself to a life of greater solitude and austerity, and he took up his abode on the tops of mountains, or in caverns of rocks, fasting sometimes for weeks together, till he had worked himself up to a due degree of enthusiastic extravagance. He then, as it is said, to avoid the concourse of devotees, but probably to excite still greater admiration, adopted the strange fancy of fixing his habitation on the tops of pillars (whence his Greek appellation); and with the notion of climbing higher and higher towards heaven, he successively migrated from a pillar of 6 cubits, to one of 12, 22, 36, and 40. The age was stupid enough to consider this as a proof of extraordinary sanctity, and multitudes flocked from all parts to pay their veneration to the holy man. What is truly wonderful, Simeon passed 47 years upon his pillars, exposed to all the inclemency of the seasons. An ulcer swarm-

ing with maggots at length put an end to his wretched life at the age of 69. His body was taken down from his last pillar by the hands of bishops, and conveyed to Antioch with an escort of 6000 imperial soldiers, and his funeral obsequies rivalled those of potent monarchs. Both the Greek and Latin churches have enrolled him among their saints — such was the christianity of the 5th century! These honours produced imitators, and a second Simeon Stylites is mentioned, whose performances surpassed those of the former, since he inhabited his pillar for the space of 68 years. The madness remained in vogue till the 12th century, when it was suppressed. *Moreri. Mo-sheim.* — A.

SIMLER, JOSIAS, a divine and historian, was born at Cappel in Switzerland in 1530. He was a minister at Zurich, and a professor in the school in that place, and distinguished himself by his various learning and the candour and benevolence of his disposition. He wrote several controversial works against some of the heretical sects, and taught mathematics with great reputation, illustrating his lessons by various machines of his own invention. Of his other writings the principal were, "*De Helvetiorum Republica*," an esteemed work on the origin and constitution of the Swiss confederacy; "*Vallesiae Descriptio*," an account of the Valais and the adjacent Alps; and an abridgment of the *Bibliotheca* of Conrad Gesner, with the life of that distinguished person. In this last work he has not only given a judicious summary of the original, but has rendered it more complete by the addition of a number of books. He died at Zurich in 1576, at the time when he was preparing a history of his native country. *De Thou. Baillet.* — A.

SIMON MACCABEUS, son of Mattathias, distinguished himself by his valour in fighting for the liberation of his country, under his brothers Judas and Jonathan. On the death of the latter, B. C. 143, Simon was chosen by the Jews to succeed him as their high priest and governor. One of his first acts was to send embassies to the Romans and Lacedaemonians to renew the ancient treaties between the Jews and those people, which was effected. He then proposed to Demetrius, King of Syria, to assist him in recovering his kingdom from the usurper Hyrcan, provided he would confirm the Jews in all their privileges, and himself in his constituted dignity. Demetrius readily agreed to this proposal; and thenceforth, by a decree of the sanhedrim, all public acts are in the name of Simon. He now actively em-

ployed himself in repairing and garrisoning all the fortresses in Judæa; and the country being thus secured, he carried the war abroad, and took Joppa and Gaza. In the following year he reduced and demolished Acra, a fortress near Jerusalem garrisoned by Syrians, which had been invested for two years, and even caused the hill on which it stood to be levelled down to the height of the temple. Antiochus Sidetes having succeeded to the Syrian throne, renounced the friendship which Demetrius had formed with the Jews, and sent his general Cendebeus to invade Judæa with a powerful army. Simon put his two sons at the head of a select body of troops, who marched to meet the enemy, and gave them a defeat, which left the country in peace for three subsequent years. The high priest had a son-in-law, named Ptolemy, whom he had appointed to the government of Jericho, in which he obtained great wealth. The effect of this prosperity was to inflame him with the ambition of becoming the sovereign of Judæa; and for that purpose, having invited to his castle Simon, who was making a progress with two of his sons, he caused them, after a banquet, to be treacherously murdered, B. C. 135. *Josephus. Maccabees, b. i.* — A.

SIMON, named MAGUS. Of this person, the following brief account is given in the Acts of the Apostles: That when Philip was preaching the gospel in Samaria, and performing miracles, there was one Simon in that city, who, by means of sorcery, had acquired a high reputation among the people, and was supposed to possess supernatural powers — that he was converted by Philip and baptized — that the Apostles Peter and John being deputed to Samaria, communicated the Holy Spirit by the laying on of hands, and that Simon, seeing this, offered them money to be favoured with the like gift — that he was severely rebuked by Peter "because he thought that the gift of God might be purchased by money," and that he requested Peter to pray for him that the denounced punishment for his fault might not fall upon him. This is the whole charge against him contained in Scripture; and it has authorised the imposition of his name upon the crime of *Simony*, or the pecuniary traffic in sacred offices — a crime which can never fail to be practised whilst they are a source of high honours and emoluments. But a great addition of obloquy has fallen upon his memory from what has been recorded concerning him by the fathers and ecclesiastical writers. From these accounts it appears that

he entirely deserted Christianity, and became one of its bitterest enemies; and that he ranked among those philosophers who held the eternity of matter, and the existence of an evil being, who shares the empire of the universe with the supreme and beneficent mind. He is said further to have pretended that in his person resided the greatest and most powerful of the divine *aons*; and that another *aon* of the female sex, the mother of all human souls, dwelt in the person of his mistress Helena, whom some learned men, however, imagine to have been an allegorical personage. With respect to the stories related of him, as having rendered himself a favourite of Nero by his magical arts, his attempting to fly, and being brought down by the prayers of St. Peter, they are manifestly the product of imposture and credulity. *Acts, ch. viii. Mosheim.—A.*

SIMON, JOHN-FRANCIS, an ingenious man of letters, born at Paris in 1654, was the son of a surgeon. He was originally destined to the ecclesiastical profession, and took the degree of doctor of laws. In 1684 M. Pelletier de Souzy engaged him as preceptor to his son, and afterwards employed him as his own secretary, and rewarded him for his services by the post of controller of the fortifications. He continued to cultivate polite literature, and was often applied to for inscriptions over the gates of towns, and legends of medals struck on account of successes in war; in which he was so happy, that he was nominated a member of the Academy of Inscriptions and Belles-Lettres. He contributed several learned dissertations to the memoirs of that body, and read before it several parts of a medallic history of Lewis XIV., of which he executed the translations with great elegance. He wrote very well both in Latin and French, and in verse and prose. In 1712 he was appointed keeper of the royal cabinet of medals, on which occasion he quitted the ecclesiastical habit. He died in 1719. *Eloge in Mem. de l'Acad. de Belles Lettres.—A.*

SIMON, RICHARD, an eminent biblical critic, was born at Dieppe in 1638. He received his early education in the college of the Fathers of the Oratory in that place, and afterwards entered into that congregation. Quitting it within a short time, he pursued the study of theology, and of the Oriental languages, in which he made a great proficiency. He re-entered the Oratory in 1662, when his singular turn of thinking, and unaccommodating temper, involved him in differences which had nearly caused him to change his society for that of the Jesuits. These were however compromised;

and he was sent as professor of philosophy to the college of Juilly in the diocese of Meaux. The house of the Oratory in Paris possessing a library rich in Oriental writings, Simon was engaged by the general of the congregation to draw up a catalogue of them, on which occasion he became known to M. de Lamoignon, first president of the parliament of Paris. He returned to his professorship at Juilly, and there employed himself in preparing an edition of Gabriel Bishop of Philadelphia, with notes to elucidate the doctrine of the eastern churches respecting the eucharist. This work was printed at Paris in 1671. He had been ordained priest in the preceding year at Meaux; and in the same year he gave a proof of his superiority to vulgar prejudices by undertaking the defence of the Jews at Metz, who had been accused of murdering a Christian child. When the first volume of the "Perpetuity of the Faith touching the Eucharist" made its appearance, Simon, who had his own opinions on the subject, spoke slightly of it, which occasioned a controversy between him and some friends of the Port Royal. In 1674 he published, under the name of *Recared Simeon*, a "Treatise on the Ceremonies and Customs at present observed among the Jews, translated from the Italian of Leo of Modena, with a Supplement respecting the Sects of the Caraites and Samaritans:" it was reprinted in 1681, with a supplement containing a "Comparison between the Ceremonies of the Jews, and the Discipline of the Church." His "Critical History of the Old Testament," first published in 1678, by the boldness of some of its opinions gave an alarm to those who dreaded all innovation; and though it was protected by an approbation of a doctor of the Sorbonne, and a royal privilege, an order was procured for prohibiting its sale, and the privilege was revoked. In the same year he finally quitted the Oratory, and retired to Belleville in the district of Caux, of which parish he was rector; and he gave a parting blow to his late associates in a severe satire. It was, indeed, inconsistent with the enquiring and independent spirit of this learned man to be the member of a society subjected to rules; and he was accustomed to express his sense of the sweets of freedom by repeating "Alterius ne sit qui suus esse potest." For the purpose of enjoying still more liberty, he resigned his cure four years after, and spent the remainder of his life in composing a number of works, of which a great part were controversial. He died at Dieppe in 1712, at the age of 74.

Simon was a man of extensive and profound erudition, an acute critic, but fond of singularity, and supporting his own opinions and attacking those of others, in a vein of caustic severity. Few men of letters have passed a more polemic life, and the list of his adversaries comprises some of the most eminent names of the time, both Catholic and Protestant. He is, however, regarded as one of those who chiefly contributed to the free and learned discussions which have improved scriptural theology; and though not a Reformer by profession, he was an effective promoter of Reformation. He published a number of works in addition to those already mentioned, of which some of the principal are the following: "*Histoire critique du Texte du Nouveau Testament*," *Rotterd.*, 1689, 4to.; "*Histoire critique des Versions du Nouveau Testament*," 1690; "*Histoire critique des principaux Commentateurs du Nouveau Testament*," 1692; "*Nouvelles Observations sur le Texte et les Versions du Nouveau Testament*," 1695; "*Une Traduction Francoise du Nouveau Testament, avec de Remarques litterales et critiques*," 2 vols. 8vo., 1702; it was perhaps no disparagement of this version that it was condemned in the pastoral letters of Noailles Archbishop of Paris, and Bossuet Bishop of Meaux: "*Histoire de l'Origine et du Progres des Revenues ecclesiastiques*," 1709, under the assumed name of Jerome Acosta; this is a curious work, said to have originated from the author's spleen against a Benedictine society; "*Bibliotheque critique*," 4 vols. 12mo., under the name of Sainjore; a work suppressed by order of council; "*Nouvelle Bibliotheque Choisie*," a sequel of the former; "*Lettres critiques*," 4 vols. 12mo.; "*Critique de la Bibliotheque des Auteurs Ecclesiastiques de M. Dupin, et des Prolegomènes sur la Bible du meme*," 4 vols. 8vo.; "*Histoire critique de la Croyance et des Coutumes des Nations du Levant*." Besides these and many other printed works, he left to the cathedral library of Rouen a great number of manuscripts, and many printed books with marginal notes in his own hand.

A different person from the above was SIMON a doctor of divinity at Lyons, who published a "*Dictionary of the Bible*," explaining the geography of the Old and New Testament, the ceremonies of the Jews, &c. printed first at Lyons in 1693, fol., and reprinted with additions in 1703, 2 vols. It was a popular work, but containing many errors. *Moreri. Nouv. Dict. Hist.* — A.

VOL. IX.

SIMONETTA, GIOVANNI, a historian, was a native of Cassaro in Sicily. In 1444 he entered into the service of Francesco Sforza, Duke of Milan, of which prince his brother Cicco was the confidential minister. After the death of Francesco, he attached himself to his son Galeazzo-Maria, to whom he, with his brother, continued so faithful, that when Lodovico Sforza usurped the dukedom, they were arrested and sent prisoners to Pavia. Cicco in the following year was beheaded, and Giovanni was banished to Vercelli. He appears, however, to have returned to Milan, where he was buried. The year of his death was probably 1491. Simonetta composed in Latin a history of the actions of Francesco Sforza from 1423 to his decease in 1466, which is accounted one of the best works of that time, both for the elegance of the style and the exactness of the narrative. It was several times printed, and Muratori gave a new and corrected edition of it in his collection of Italian historians. *Moreri. Tiraboschi.* — A.

SIMONIDES, a celebrated Grecian poet, born in the isle of Ceos, was the son of Leoprepes, and flourished in the 5th century B. C. He excelled in various kinds of poetry, but especially in the elegiac, for which, as we learn from Horace and Quintilian, he was almost proverbially famous in antiquity. One of his most distinguished compositions was entitled "*The Lamentations*;" and Dionysius the critic has preserved a fragment of his which well justifies his title to excellence in the tender and pathetic. He was endowed with an extraordinary memory, and some have attributed to him the invention of the art of recollecting by localising ideas. The introduction of some of the compound letters of the Greek alphabet is also ascribed to him. He preserved his faculties to a very advanced age, for he gained the prize for poetry in his 80th year. It is recorded to his dispraise that he was one of the first who wrote verses for money, and that he travelled through the cities of Asia selling eulogies on the victors in the public games. To his avaricious disposition is also attributed a visit which he paid in advanced life to the munificent Hiero King of Syracuse. It was to this prince that he made the celebrated answer respecting the nature of God, which is mentioned by Cicero. Hiero having asked him his opinion on the subject, he requested a day to consider of it. When this was expired, he doubled the time, and thus he did repeatedly, till the king desired to know his reason for this proceeding. "It is (replied

Simonides) because the longer I meditate on the question, the more difficult it appears to me." Various anecdotes related of him shew, indeed, that he might be ranked among the philosophers as well as the poets. Though sensible of the value of money, he knew what was more valuable. Undergoing shipwreck on his return from Asia, while the other passengers encumbered themselves with their best effects, he left his behind, saying, "I carry with me all that is mine;" and when he arrived safe at Clazomene, his fellow-sufferers being either drowned or pillaged, he met with a citizen acquainted with his poetry who liberally supplied all his necessities. It was probably a sportive reply that he made to Hiero's queen, who asked him whether knowledge or wealth was most to be preferred—"Wealth, (said he) for I see every day learned men at the doors of rich men." There was more seriousness in the reason he gave for hoarding in his old age: "Because I choose rather to be useful to my enemies after I am dead, than burdensome to my friends while I am living." It was a proof of his knowledge of mankind when, being asked why he did not attempt to get something out of the Thessalians, he answered, "They are too stupid to be duped by such as I." His powers of persuasion must have been considerable, if it be true, that he was able to reconcile two princes extremely irritated with each other, and actually at war. On the whole, he was doubtless one of the most conspicuous characters of his time, and the length of his life, protracted to 89 years, gave a large scope to his fame. Of his numerous works only some fragments remain, which are published in the "*Corpus Poetarum Græc.*" *Vossius. Baillet. Bayle.*—A.

SIMPLICIUS, Pope, a native of Tivoli, was elected to the pontificate in September 467, on the death of Hilary. During the time of his possessing the see of Rome great commotions took place both in the eastern and western empire. The latter terminated in the person of Augustulus, who was dethroned by Odoacer King of the Heruli, an Arian. In the East, the Emperor Zeno was dethroned by Basiliscus, who declared against the council of Chalcedon. Zeno being at length restored, favoured the Eutychians, and great disturbances occurred in the Eastern church on that account. Simplicius appears not to have been personally molested in these changes, but he was frequently called upon to exert himself in defence of the claims of his see, and of the orthodox faith. He had first to oppose the attempts of Acacius, Bishop of Constantinople, to raise his see to the primacy,

attempts apparently founded on the political decline of Rome under its last emperors. On this occasion, Simplicius held "that it was not on the dignity of the cities that the ecclesiastical dignities depended, but on the manner of the ecclesiastical dispensation, confirmed and established by the tradition of the fathers." He moreover extended and strengthened the papal jurisdiction over the western church, by appointing the Bishop of Seville apostolic vicar in the province of Bœtica, and by an attack upon the metropolitan rights of the Bishop of Ravenna, together with other vigorous measures of discipline. One of his latest acts was his opposition to the Emperor Zeno's design of raising Mongus, an Eutychian, to the see of Alexandria. Simplicius died in 483, after having sat in the papal chair near fifteen years and a half. There are extant eighteen of his letters, chiefly relating to matters of discipline, and the affairs of the eastern churches. *Dupin. Bower.*—A.

SIMPLICIUS, a Greek philosopher of the 6th century, was a native of Cilicia. He was a disciple of Ammonius the Peripatetic, and Damascius the Stoic; and following the eclectic mode of philosophising, endeavoured to unite the Platonic and Stoic doctrines with the Peripatetic. Of this combination of heterogeneous tenets, his "Commentary upon the Enchiridion of Epictetus" is a remarkable example. Of this work, however, Fabricius affirms "that there is nothing in Pagan antiquity better calculated to form the morals, or affording juster views of Divine providence." He also wrote commentaries upon Aristotle, which discover sound judgment and extensive reading. He was one of those philosophers who took refuge with Chosroes King of Persia from an apprehended persecution by Justinian; but they returned to Athens upon a truce between the Romans and Persians in 549, stipulating a toleration for them. The commentaries of Simplicius upon Aristotle have been several times published in Greek. Those on Epictetus were published in Greek and Latin, with the notes of Wolfius and Salmasius, *Lugd. B.*, 1640, and at *London* in 1670; and have been translated into French and English. *Fabricii Bibl. Gr. Brucker. Bibliogr. Dict.*—A.

SIMPSON, THOMAS, F. R. S., a very eminent mathematician and professor of mathematics in the Royal Military Academy at Woolwich, was born at Market Bosworth, in the county of Leicester, in 1710. His father, who was a stuff weaver in that town, intending to bring him up to his own business, took

so little care of his education, that he was only taught to read English and to write. Nature, however, had endowed him with talents fitted for nobler pursuits; and the ardour of his genius enabled him afterwards to attain to the highest rank in the mathematical and philosophical sciences. At an early period he gave indications of his turn for study, in general, by eagerly perusing every book that fell in his way, and omitting no opportunity to acquire instruction from others. His father, finding that he was thus led to neglect his work, endeavoured to restrain him from what he considered to be idle pursuits; but after some fruitless attempts, a difference was produced between them, which at length terminated in an open rupture, so that young Simpson quitted his father entirely, with an intention of shifting for himself. He now went to lodge at the house of a taylor's widow, named Swinfield, who being left with two children, a daughter and a son, resided at Nuneaton, a town not far distant from Bosworth, where he continued some time working at his trade, and improving his knowledge by reading such books as he was able to procure. Here he became acquainted with a travelling pedlar who took a lodging in the same house, and who, to the profession of an itinerant merchant, had united the more profitable one of a fortune-teller. An intimacy was soon formed between them; and as the pedlar proposed a journey to Bristol, he left in the hands of Simpson a copy of Cocker's arithmetic, to which was subjoined a short appendix on Algebra, and a book on Genitures by Partridge the almanack maker. These books he studied to so good purpose, that his friend, on his return, was astonished at the progress he had made; and having cast his nativity, declared with great confidence that within two years time his pupil would turn out a greater man than himself. Encouraged by this prediction, and the assistance he received from the pedlar, when he occasionally came to Nuneaton, he determined to become a professed fortune-teller, and by this occupation and teaching an evening school he found means to support himself without weaving, which he entirely abandoned, and was soon considered as the oracle of the whole neighbourhood. After this he married the widow Swinfield in whose house he lodged, though there was a great disparity in their years, and the family lived comfortably together for some time, till an unfortunate event involved him in no small trouble. Having undertaken to raise the devil, in order to answer

certain questions to a young woman who consulted him respecting her sweetheart then absent at sea, the credulous girl was so frightened on the appearance of the arch fiend in the person of a taylor, properly disguised and concealed among straw in a barn, that she fell into violent fits, which threatened to terminate either in death or insanity. In consequence of this thoughtless frolic, he was obliged to leave the place and retire to Derby, where he remained two or three years, that is till 1735 or 1736, instructing pupils in the evening, and working at his trade by day. His first two mathematical questions, which were printed in the Lady's Diary for 1736, were both in verse, and not ill written for the occasion. These questions are pretty difficult, and evidently shew that, even at this early period, he had made a considerable progress in the mathematics. Besides astrology, he had acquired a knowledge of arithmetic, algebra, and geometry, sufficient to qualify him for looking into the Lady's Diary; and by these means he soon came to understand that there was a still higher branch of the mathematical knowledge than any he was yet acquainted with; that is, the method of fluxions. But he was at a loss to find any English author who had written on the subject except Hayes, and his work being a folio, and rather scarce, exceeded his ability to purchase. In this difficulty an acquaintance lent him Stone's Fluxions, which is a translation of the Marquis de l'Hopital's "Analyse des Infiniment Petits," and from this book alone, with the aid of his own penetrating genius, he was enabled, in a few years, to compose a much more accurate treatise on this subject than any before published in the English language. After he had given up astrology and its emoluments, he found himself reduced to great straits, notwithstanding his industry, to provide a subsistence for his family at Derby; and on that account he determined to remove to London, which he accordingly did in 1735 or 1736. When he arrived in the capital unknown and without recommendation, he wrought for some time at his business in Spital Fields, and taught mathematics in the evenings, and at other spare hours. His exertions were attended with such success, that he returned to the country, and brought to town his wife with her three children; and as the number of his scholars increased and his name became in some measure known, he was encouraged to make proposals for publishing by subscription "A new Treatise of Fluxions." The book was printed in

4to. in the year 1737, though the author had been frequently prevented from furnishing the press so fast as he could have wished, through his unavoidable attention to his pupils for his immediate support. The principles of fluxions are here demonstrated in a method accurately true, and not essentially different from that of their great inventor, being entirely expounded by finite quantities. In 1740, Simpson published "A Treatise on the Nature and Laws of Chance, in 4to., to which are annexed full and clear Investigations of two important Problems, added to the second Edition of De Moivre's Book on Chances, as also two new Methods for the Summation of Series." His next production was a quarto volume of "Essays on several curious and interesting Subjects in speculative and mixed Mathematics," printed in the same year 1740. Soon after the publication of this book, he was chosen a member of the Royal Academy at Stockholm. The above was followed by "The Doctrine of Annuities and Reversions, deduced from general and evident Principles, with useful Tables shewing the Values of Single and Joint Lives," &c., 8vo., 1742. Next year came out an "Appendix, containing Remarks on De Moivre's Book on the same Subject, with Answers to some Personal and Malignant Representations in the Preface to it." To this answer De Moivre never thought fit to reply. In 1743 also was published his "Mathematical Dissertations on a Variety of Physical and Analytical Subjects in 4to.," dedicated to Martin Folkes, Esq., President of the Royal Society. His next book was a "Treatise of Algebra," printed in 1745, 8vo. A new edition appeared in 1755, with additions and improvements, among which was a new and general method of resolving all Biquadratic Equations that are complete, or having all their terms. The first edition was dedicated to William Jones, Esq., F. R. S., and the second to James Earl of Morton, F. R. S., Mr. Jones being then dead. After this, appeared his "Elements of Geometry, with their Application to the Mensuration of Surfaces and Solids, to the Determination of Maxima and Minima, and to the Construction of a great Variety of Geometrical Problems," first published in 1747, 8vo. A second edition came out in 1760, with many alterations and editions, being in a manner a new work. The first edition of this book gave rise to some reflections as to the accuracy of certain parts of it by Dr. Robert Simson, professor of mathematics in the University of Glasgow, in the

notes to the second edition of his Euclid; which produced an answer from Simpson in the notes added to the second edition of his work, and a reply from Dr. Simson in the notes to the next edition of his Euclid. He was accused also by Mr. Muller, the professor of fortification and artillery at Woolwich, of having stolen some parts of his elements from a work published by him; but this illiberal charge Simpson fully refuted in the preface to the second edition of his geometry. In 1748 came out Mr. Simpson's "Trigonometry, Plane and Spherical, with the Construction and Application of Logarithms," 8vo.; and in 1750 "The Doctrine and Application of Fluxions, containing, besides what is common on the Subject, a Number of new Improvements in the Theory and the Solution of a Variety of new and very interesting Problems in different Branches of the Mathematics." In the preface, the author announces this to the public as a new book rather than a second edition of that which was published in 1737, in which he acknowledges that, besides errors of the press, there were several obscurities and defects arising from want of experience, and the many difficulties under which he then laboured. In 1752 appeared in 8vo. his "Select Exercises for young Proficients in the Mathematics;" and in 1757, in 4to., his "Miscellaneous Tracts," which were his last legacy to the public; "a most valuable bequest," says Dr. Hutton, "whether we consider the dignity and importance of the subjects, or the sublime and accurate manner in which they are treated."

Through the interest and solicitations of Mr. Jones, father of the late Sir William Jones so much distinguished as a linguist and polite scholar, Mr. Simpson was, in 1743, appointed to the professorship of mathematics, then vacant by the death of Mr. Durham, in the Royal Academy of Woolwich; and in 1745 he was admitted a fellow of the Royal Society, having been proposed as a candidate by Martin Folkes, Esq., President, William Jones, Esq., Mr. George Graham, and Mr. John Machin, secretary, all eminent mathematicians. On this occasion, in consequence of his very moderate circumstances, he was excused his admission fees, and from giving a bond for the settled future payments. At the academy he exerted his abilities to the utmost in instructing the pupils who were under his care, as well as others whom he was permitted to take into his house as borders. He had a peculiar and happy method of teaching, which, united to a great degree of mildness, engaged the attention and

conciliated the esteem and friendship of his scholars. It must be acknowledged, however, that his mildness and easiness of temper, added to a more inactive state of mind in the latter part of his life, with an innocent and unsuspecting simplicity, rendered him often a dupe to the tricks of his pupils. He has been accused also of frequenting low company, with whom he used to drink porter and gin; but it must be observed that the misconduct of his family put it out of his power to associate with the higher orders, or to procure better liquor. When his constitution began to decline, exercise and proper regimen were prescribed, but with very little effect; for he gradually sunk into such a depression of spirits as often deprived him in a manner of his mental faculties, and at last rendered him altogether incapable of performing his duty. The physicians advised him to try his native air for his recovery; and in February 1761 he set out, but with much reluctance, for Bosworth. Upon his arrival, greatly fatigued by his journey, he betook himself to his chamber, and becoming continually worse, expired on the 14th of May, in the fifty-first year of his age.

Besides the works already mentioned Simpson wrote several papers which were read at the meetings of the Royal Society, and printed in their Transactions; but as most, if not all of them, were afterwards inserted with additions or alterations in his different volumes, it is needless here to particularise them. He proposed and resolved many questions in the Ladies Diaries, sometimes under his own name, as in 1735 and 1736, and sometimes under fictitious names. He was likewise the editor or compiler of the Diaries from the year 1754 till the year 1760, both inclusive, during which time he raised that work to the highest degree of respectability. It has been commonly supposed also that he edited or had a principal share in two other periodical works of a mathematical nature; namely, "The Mathematician," and "Turner's Mathematical Exercises," 2 vols. 8vo., which came out in successive numbers in the years 1750 and 1751. In 1760, when a plan was in agitation for erecting Blackfriar's bridge, he was consulted by the new-bridge committee in regard to the best form for the arches. On this occasion he preferred the semicircular form, and besides his report to the committee, some letters by himself and others on the same subject appeared in some of the newspapers. These letters were afterwards collected and published in the Gentleman's Magazine for the same year. *Hutton's Mathematical Dictionary.* — J.

SIMSON, ROBERT, professor of mathematics in the University of Glasgow, was born in 1687, of a respectable family which had possessed a small estate in the county of Lanark for several generations. He received his education in the University of Glasgow, under the care of some of his relations who were professors; and having an ardent thirst for knowledge, made so great progress in every branch of learning, that at a very early period he was deeply versed in the philosophy and theology of the schools, and was even able to supply the place of a sick relation in the class of the Oriental languages. He distinguished himself also by his historical knowledge, and was accounted one of the best botanists of his years. He studied theology with a view of entering into orders; and it was at this time that he began to conceive a particular attachment to the mathematics, to which at first he directed his attention merely as a relaxation from his other pursuits. But the farther he advanced in this science, the more engaging it appeared; and as a prospect opened to him of making it his profession for life, he at last gave himself up to it entirely. It appears that he conceived, when a very young man, a strong predilection for the analysis of the ancient geometers, which increased as he proceeded, till it was at last carried almost to adoration. His chief labours therefore were exerted to restore the works of the ancient geometers, and he has no where bestowed much pains to improve the mathematical discoveries of the moderns. The noble inventions of fluxions and logarithms by means of which so much progress has been made in the mathematics, attracted his notice, but he was satisfied with demonstrating their truth on the pure principles of the ancient geometry. He was, however, well acquainted with all the modern discoveries, and left among his papers investigations according to the Cartesian method, which shew that he had made himself completely master of it. In the year 1711 he was chosen regius professor of mathematics in the University of Glasgow. About the time of his appointment he went to London, where he formed an acquaintance with the most eminent men of that period; among these was the celebrated Halley, whom he always mentioned with peculiar marks of respect. On returning to his academical chair, he discharged the duties of professor in a manner creditable to himself and useful to his pupils. His method of teaching was simple and perspicuous, and his manner easy and impressive. He had the respect, and still more the affection, of his

scholars. Dr. Simson used to say that it was in a great measure owing to Halley that he so early directed his efforts to the restoration of the ancient geometers. He had recommended this to him as the most certain means to acquire reputation, as well as to improve his taste; and he presented him with a copy of Pappus's Mathematical Collections, enriched with his own notes. The perspicuity of the ancient geometrical analysis, and the elegance of the solutions which it affords, induced him to engage in an arduous attempt, which was nothing less than the entire recovery of this method; and the first task he undertook was the restoration of Euclid's Porisms, from the scanty and mutilated account of that work in a single passage of Pappus. He, however, succeeded, and so early as 1718, seems to have been in possession of this method of investigation, which was considered by the eminent geometers of antiquity as their surest guide through the intricate labyrinths of the higher geometry. Dr. Simson gave a specimen of this discovery in 1723, in the Philosophical Transactions; and after that period he continued with unremitting assiduity to restore those choice Porisms which Euclid had collected as of the most general use in the solution of difficult questions. Having thus gained his favourite point, he turned his thoughts to other works of the ancient geometers, and the Porisms of Euclid had now only an occasional share of his attention. The *Loci Plani* of Apollonius were the next task in which he engaged, and he completed it about 1738; but imagining after it was printed that he had not given the identical propositions of that ancient geometer, he withheld the impression for some years, and it was with great reluctance that he yielded to the entreaties of his mathematical friends, and published the work in 1746, with some emendations, where he thought he had deviated too much from the author. He, however, once more altered his mind, and recalled what part he could of the small number of copies he had put into the hands of the booksellers, and the impression again lay by him for some years. He afterwards re-corrected the work; but even then did not, without some degree of reluctance, allow it to come abroad as the restoration of Apollonius. The work was received by the public with great approbation; the author's name became better known, and he was now considered as one of the first and most elegant geometers of the age; for he had published also his "Conic Sections," a performance of uncommon merit, whether viewed

as a complete restitution of the celebrated work of Apollonius Pergæus, or as an excellent system of this useful part of the mathematics. He composed this treatise as an elementary book, not to supersede, but to prepare for the study of Apollonius; and he accordingly accommodates it to this purpose, and gives several important propositions in their proper places, as express restitutions of Apollonius, whom he constantly keeps in view throughout the whole work. The intimate acquaintance which Dr. Simson had now acquired with all the original works of the ancient geometers, as well as their commentators and critics, encouraged him to hope that he should be able to restore to its original lustre that most useful of them all, the Elements of Euclid; and under the impression of this idea, he began seriously to make preparations for a new and perfect edition. The errors which had crept into this celebrated work appeared to require the most careful efforts for their removal; and the Data also, which were in like manner the introduction to the whole art of geometrical investigation, seemed loudly to call for the amending hand of a master. The Data of Euclid have fortunately been preserved, but the work was neglected, and the few ancient copies, which amount only to three or four, are miserably mutilated and erroneous. It had indeed been restored with some degree of success by more authors than one; but Dr. Simson's view of the whole analytical system pointed out to him many parts which still required amendment. He therefore made its restitution a joint task with that of the Elements, and all true lovers of geometry must acknowledge their obligations to him for his edition, containing both the Elements and the Data, which was published about the year 1758.

Another work on which Dr. Simson bestowed great pains in order to restore it perfect in every point, was the *Sectio Determinata* of Apollonius: a performance of the utmost use in the application of the ancient geometry. This seems to have been an early task, but the precise time of its execution does not appear. It was not given to the public till after his death, when it was printed along with the great work on the Porisms of Euclid, at the expense of the late Earl of Stanhope, a nobleman intimately conversant with the ancient geometry, and zealous to diffuse a taste for its cultivation. He had kept up a constant correspondence with Dr. Simson on mathematical subjects, and at his death in 1768 engaged Mr. Clow, professor of logic in the University of Glasgow, to

whose care the doctor had left all his valuable papers, to make a selection of such as might serve to support and increase his well earned reputation as the restorer of the ancient geometry. The life of a literary man is seldom marked with much variety; and a mathematician immersed in study is more abstracted perhaps than any other person from the ordinary occurrences of life, and even the ordinary topics of conversation. Such was the case with Dr. Simson. As he never entered into the marriage state, and had no occasion for the commodious house in the university to which, as professor, he was entitled, he contented himself with chambers, spacious enough for his accommodation, and for containing his choice collection of mathematical and other books, but without any decorations or even convenient furniture. His official servant acted as valet, footman, and bed-maker; and as this retirement was entirely devoted to study, he entertained no company in his chambers, but in a neighbouring house where an apartment was sacred to him and his guests. He enjoyed a long course of uninterrupted health; but towards the close of his life suffered from acute disease, which obliged him to employ an assistant in his professional labours. He died in 1768, at the age of 81, and left to the university his valuable library, which is now arranged apart from the rest of the books. It is considered as the most complete collection of mathematical works and manuscripts in the kingdom, many of them being rendered doubly valuable by Dr. Simson's notes. It is open for the public benefit, but the use of it is limited by particular rules and restrictions. Dr. Simson was of an advantageous stature; had a fine countenance, and even in his old age retained a certain gracefulness and dignity of manner. He was naturally disposed to cheerfulness; and though he seldom made the first advances towards acquaintance, always behaved with affability to strangers. A very interesting work respecting the life and writings of Dr. Simson has lately been published by his friend and pupil Dr. William Trail, in a quarto volume. *Encyclopedia Britannica.*—J.

SIRI, VITTORIO, a writer in politics and history, was born at Parma about 1607. He took the Benedictine habit in the monastery of St. John, and there began to publish a work entitled "*Mercurio Politico*," by which he acquired much temporary celebrity. Fifteen volumes of it appeared successively, containing the public events from 1635 to 1655. He afterwards joined to it "*Memorie Recondite*,"

in 8 volumes, which, going back to 1601, come down to 1640. The writer's purpose was not only to record facts, but to investigate their causes in the secret negotiations of cabinets, and to give the documents confirming his narrative. Of these pieces a great number are to be found in his publications, communicated by Pope's nuncios and the ambassadors of different crowns, and especially by the ministers of Louis XIV. Through the influence of Cardinal Mazarin he was invited by that sovereign to Paris, and, presented to a secular abbacy, on which occasion he quitted his religious habit for that of an ecclesiastic. He entitled himself counsellor, almoner, and historiographer to his most Christian Majesty, and he spent all the latter years of his life at Paris, where he died in 1685, at the age of 78. Siri had a venal pen, which he was ready to sell to the best bidder; yet the opportunities he possessed of gaining information from the most authentic sources, and the number of original documents published by him, have given a value to his works as materials for the history of the time. The circumstances of his being a foreigner, and writing in Italian voluminous publications little read in France, are said by Le Clerc (*Bibl. Chois.*) to have induced him to speak more freely of Louis XIII., his brother, and ministers, than the French writers have done. He was, however, partial whenever his interest led him to be so. The first four volumes of his "*Memorie Recondite*" are said to be extremely rare. A translation into French of the most important parts both of his "*Mercurio*" and "*Memorie*" has been published in several volumes by M. Requier. Siri also wrote, under a feigned name, some pieces respecting the war of Montferrat. *Tiraboschi. Moreri.*—A.

SIRICIUS, Pope, a native of Rome, succeeded Damasus in 384. There are extant several letters of his, written in his pontificate, which are accounted the first decretals really belonging to the Pope whose name they bear. In his first epistle, in answer to some questions proposed by Himerius Bishop of Tarragona, are many curious particulars of the ecclesiastical discipline observed at that time. He was a warm opposer of the sects of Priscillianists and Jovinians; and in one of his letters, relative to the latter, an example appears of the ancient manner in which the apostolic see passed its judgments: Siricius acquaints the church of Milan that he had condemned Jovinian and his followers "with the advice and consent of the priests, deacons, and all the

clergy." In another of his letters, a cogent testimony is given of the reverence paid by the ancient popes to the decision of councils: it is addressed to some bishops who had consulted him respecting the cause of one Bonosus, who was accused of asserting that the Virgin Mary had children after the birth of Christ; and the Pope says, that the synod of Capua having ordained that the bishops in the vicinity of Bonosus should take cognizance of his cause, it did not belong to himself to judge it, but the determination of those bishops must be waited for. One of his letters, addressed to the bishops of Africa, and containing certain canons, is considered by the ablest critics as a forgery. Siricius had the satisfaction of seeing a termination to the long continued schism of Antioch, the Bishop of which, Flavianus, had occupied the see for a number of years, without being acknowledged by the Egyptian bishops. Through the mediation of John Chrysostom when elected to the see of Constantinople, a reconciliation was effected, and Flavianus was admitted to communion by the Pope. Siricius died soon after, in 398, leaving a respectable character, which once gave him a place among the saints of the papal see, but his name was rejected when Baronius revised the Roman martyrology. *Dupin. Bower. — A.*

SIRMOND, JAMES, a theologian of great celebrity, born at Riom in 1559, was the son of a magistrate in that city. He received his early education in a college of the Jesuits, which society he entered in 1576. Being sent to Paris, he taught in the college there, and at the same time pursued his studies with so much success, that he acquired a perfect knowledge of the Greek and Latin languages, and formed a style in the latter which has been greatly admired for its strength and purity. During his course of divinity he began to translate the Greek fathers into Latin; and he obtained such a character for erudition, that he was summoned to Rome in 1590 by Aquaviva, general of the order, to take upon him the office of his secretary. This he discharged during 16 years to the satisfaction of his employer; and in the meantime he sedulously made use of the advantages afforded by that capital for the study of antiquities. He cultivated an intimacy with the most eminent literary characters in Rome, among whom were Bellarmine, Tolet, D'Ossat, Du Perron, Barberini, and Baronio. To the latter he rendered important services in the composition of his annals, especially by furnishing him with memorials relative to Grecian history, trans-

lated into Latin. He returned to Paris in 1608, and resided four years in the house of the Jesuits, during which he edited several works of antiquity. He also entered into the controversy occasioned by Richer's famous treatise concerning the ecclesiastical and civil powers, in which he appeared as a partisan of the court of Rome. In 1612 he was employed in the labour of making a collection of the French councils, but did not intermit his publication of ancient writings, and a year seldom passed without his sending one of them to the press, with learned commentaries. He was chosen rector of the Jesuit's college in Paris in 1617, continuing to occupy himself as before, both as an editor and a writer of original works. Pope Urban VIII. was very desirous of drawing so eminent a scholar to Rome, and caused the general of the society to write an invitation to him; but Lewis XIII. would not consent that France should be deprived of a person who conferred so much honour upon it; and in 1637 he chose Father Sirmond for his confessor. In this situation he conducted himself so as to merit the esteem of the King and the court. He displayed great disinterestedness with regard to asking favours for his relations; but he conferred an important benefit on his native place, by obtaining the revocation of an edict which had transferred the board of finances of Auvergne from Riom to Clermont. When he quitted the court he still continued his literary occupations, which he pursued to a very advanced age. Huet who, when a young man, was introduced to Sirmond then turned of 90, found him with a cumbrous and inactive, but healthy, body, and with an unabated ardour for study. He speaks of him as possessed of uncommon courtesy and elegance of manners, like one who had been long conversant with the pontifical and royal courts. He died in 1651, at the age of 92.

The works edited by Sirmond were chiefly those of authors of the middle ages, the manuscripts of which he discovered in his searches among the libraries at Rome and in other places. Those of his own composition were in great part controversial, and in some of them he was the opponent of the most learned men in that age. His work entitled "*Censura de Suburbicariis Regionibus*," which related to the suburbicary churches under the jurisdiction of the Roman pontiff, impugned the opinions of Godefroy and Saumaise. He had a dispute with Peter Aurelius respecting the second canon of the council of Orange, which was conducted with a degree of acrimony. A dissertation

which he wrote to prove that St. Denis the Areopagite was a different person from St. Denis of France, raised a host of adversaries against him, as touching upon a favourite national tradition; but in the end all competent judges were convinced by his arguments. He was less successful in a controversy respecting predestination, by which he became involved in hostility with the Jansenists. It is said to have been a practice with him, never to bring out at first all that he knew of a subject, but to reserve some arguments for a reply, like auxiliary troops in a battle. Though upon the whole candid and sincere, he is charged with having sometimes advanced opinions as those of the French clergy, which were only those of his order. His works were published collectively at Paris in 5 vols. folio, 1696. *Dupin. Moreri.*—A.

SIVERS, HENRY-JACOB, Doctor of Theology, was born at Lubec, in 1709. At the age of seventeen he took his degree as master of arts at Rostock, and having become soon after a teacher in that academy, he published, in 1730, a Thesis, "De Fide Salvifica," by which he acquired great reputation. It was intended as an answer to a book written by Dr. Eric Pontoppidan, the Younger, entitled "The Bright Mirror of Faith, in which are displayed the Marks of the Children of God," a work which the orthodox condemned, and against which no Danish divine had ventured to take up his pen, because the author was in high favour at court. Soon after, he stood candidate for the ministry at Lubec, and, on being licensed, acquired so much popularity that the churches were crowded wherever he preached. In 1734 he made a tour to Denmark and Sweden, in order to collect objects for a museum of natural history which he had begun to form; and settling in the latter, he was invited to be one of the pastors of the German congregation at Norkoeping: after this, he was ordained by Bishop Benzelius; and, in 1746, was made one of the court chaplains. In the same year he preached for the first time in the Swedish language in the great church of Norkoeping, and acquitted himself to the satisfaction of his hearers. In 1747, he obtained the pastorate of Tryserum, from His Excellency Count Horn, and died in 1758, in the fiftieth year of his age. Sivers was a man of considerable learning, and had a library, consisting of two thousand volumes, chiefly on theological and historical subjects. He possessed also a numerous collection of antiquities, natural productions, and various curiosities of art; but in 1737 had been

obliged to sell to Count Charles Gyllenborg the half of his minerals, and a pretty large cabinet of Roman coins, which the Count afterwards bequeathed to the academy of Lund. He carried on an extensive epistolary correspondence with the celebrated Linnæus, and in 1731 was elected a member of the Academy of Sciences at Berlin. In his house at Tryserum, he established a dispensary, and practised medicine among his parishioners, to many of whom he rendered great service. He left behind him a large number of manuscripts, and the works and pamphlets which he published amounted to about a hundred. Among these, besides disputations, sermons, poems, and orations were the following: "Curiosa Niendorpensia Spec. 1, 2, 3, 4, et 6." *Lub.* 1732-1734, 8vo.; "Museum Eckhofianum," *ibid.*, 1732; "An Account of the Swedish Marbles," *Norrk.* 1738, both in German and Swedish; "Elogium Spiegelianum," *ibid.*, 1745, 4to.; "Elogium Echmannianum," *ibid.*, 1749, 4to.; "Melet. Hist. de N. B. Retzio Præp. et P. in Tryserum," *Link.* 1749, 8vo.; "Elogium Bromsianum," *ibid.*, 1749, 4to.; "Elogium Evenssonianum," *ibid.*, 1750, 4to.; "A Description of the Pestilence called *Digerdöden*," *Stock.* 1751, 4to.; "A Remarkable Part of the History of Gustavus I." *Gezelii Biographiska Lexicon.*—J.

SIXTUS I., Pope, otherwise named Xystus, (the word *Sixtus*, though adopted by other popes, having no signification in Greek or Latin,) was a Roman by birth, and succeeded Alexander I. about the year 119. Very little is known concerning him, and two decretals published in his name are regarded as forgeries of later times. He died in 128, and has been ranked among the martyrs by the church of Rome, though it is by no means certain that he ended his life by martyrdom. *Bower. Moreri.*—A.

SIXTUS II., Pope, was a deacon of the Roman church when he was elected to the pontificate in 257, or, according to other accounts, in 260. At the request of Dionysius, Bishop of Alexandria, he put an end to a dispute commenced between his predecessor Stephen and St. Cyprian, concerning baptism administered by heretics, which had divided the church. A persecution was at this time raging against the Christians in consequence of a rescript of the Emperor Valerian, directing that search should be made for all bishops, priests, and deacons, in order to be put to death. Sixtus was one of the first victims, and suffered by beheading, after having occupied the papal chair between eleven and twelve months. *Bower. Moreri.*—A.

SIXTUS III., Pope, a Roman, was long regarded as one of the principal ornaments of the church of Rome. When a priest in 418, St. Augustin wrote him a letter, from which it appears that he was then a protector of Pelagius and his adherents, who had therefore reported him to be of their sentiments; when however these opinions were condemned by Zosimus, he was one of the first who pronounced an anathema against them. He also wrote a letter to Aurelius, Bishop of Carthage, assuring him of his dissent from the opinions of Pelagius; and made public a larger declaration of his orthodoxy. On the death of Celestine in 432, his reputation raised him to the pontifical chair. At this time the Eastern churches were much divided about the condemnation of Nestorius, Cyril with the Egyptian bishops maintaining the justice of that act, while John of Antioch and other Oriental bishops refused to concur in it. Sixtus soon after his election wrote letters to the contending parties to persuade them to come to an agreement; and at length they were reconciled, upon the terms that John should make an open profession of the faith of the church, and sign the deposition of Nestorius, and Cyril should give an explanation of those of his propositions which had proved most offensive. A letter to the Eastern bishops ascribed to this pope, in which the prerogatives of the Roman see are asserted, though cited as authority by Bellarmine, is now regarded as a manifest forgery. The Illyrian bishops made an attempt in the time of this Sixtus to free themselves from the papal jurisdiction, but were induced by his letters to renounce their purpose. The munificence of this pontiff was displayed in various repairs and rich decorations of churches in Rome. He died in 440, after having governed the church about eight years, and his name has been enrolled among those of the saints of the holy see. *Dupin. Bower. Moreri.* — A.

SIXTUS IV., Pope, whose former name was FRANCIS DELLA ROVERE, was descended from a branch of the noble family of Rovere of Savona in the state of Genoa. He was born in 1414 at Cella, a village near Savona, and at an early age entered into the Franciscan order. He studied in the Universities of Pavia and Bologna, and having taken the degrees of doctor of philosophy and theology, he gave public lectures in several of the principal cities of Italy, and acquired a great reputation for learning. After passing through some honourable offices in his order, he was at length raised to the head of it as general; and becoming

known to Cardinal Bessarion, through his recommendation and that of Cardinal Gonzaga, he was promoted by Pope Paul II. in 1467 to the purple, by the title of St. Peter ad Vincula. On the death of that pope, in 1471, the same influence placed him in the pontifical chair. It is probable that he was not popular in Rome at that time, since at the ceremony of his coronation a tumult arose between his guards and the mob, which was near proving fatal to him. He began his pontificate with an attempt to form a general league among the Christian princes against the Turks, who had made themselves masters of Bosnia, Istria, and great part of Dalmatia, and threatened Italy. For this purpose he sent some of the most distinguished cardinals as his legates to different courts, with instructions to endeavour to compose the disputes existing between the several sovereigns, but, as usual in such cases, with small effect. He procured, however, the fitting out of an allied fleet of gallies, which recovered Smyrna from the Turks, but did little besides. He was more successful at home, in an attempt to expel a number of petty tyrants who had seized upon cities belonging to the church, and governed them as independent sovereigns. With the assistance of Ferdinand King of Naples, he effectually cleared the ecclesiastical states of these usurpers, and thereby almost doubled his revenue. The year 1475 was that of the Jubilee, according to the period of 25 years fixed for its return by Paul II. It was celebrated with great magnificence by Sixtus, and was dignified by an unusual assemblage of crowned heads, though the resort of pilgrims in general was less than on former occasions.

This pope had the vice of nepotism to as great a degree as any of his predecessors; and it was one of his first objects to make a splendid provision for his nominal nephews, who are said to have been his natural children, out of the dignities and offices of the church. One motive for his expelling the independent possessors of towns in the ecclesiastical state was that he might have territories to form principalities for his nephews; and in pursuance of this plan, he sent Giuliano de Rovere, afterwards Pope Julius II., to take the city of Castello from Niccolo Vitelli. Niccolo, having obtained the assistance of the Duke of Milan and the Florentines, made a vigorous resistance, but was at length obliged to capitulate. This event produced an alarm in the neighbouring states, and occasioned a defensive league between the Duke of Milan, the Venetians, and Florentines. The latter people were under

the influence of Lorenzo de' Medici, whose political conduct could not but be highly displeasing to the Pope; and he displayed his resentment by depriving Lorenzo of the office of treasurer of the holy see, which he had conferred upon him in the days of their friendship. This, however, was a trifling retaliation, and he determined upon an attempt entirely to subvert the power of the Medici in Florence. In conjunction with his nephew, Girolamo Riario, he formed one of the most detestable conspiracies recorded in history. By means of the powerful family of the Pazzi, rivals to the Medici in Florence, a revolution was to be effected in the government of that city, commencing with the assassination of Lorenzo and Giuliano de' Medici when assisting at mass in one of the churches, and the elevation of the host was to be the signal. The result of this conspiracy is related in our article of Lorenzo de' Medici, and it will be sufficient here to mention its consequences as far as the Pope was concerned. Stimulated to fury by the miscarriage of the plot, and the vengeance exercised upon the conspirators, one of them an archbishop, he thundered out an excommunication against Lorenzo and the magistrates of Florence, and laid the city and its territories under an interdict. Having in vain endeavoured by menaces to induce the Florentines to deliver up Lorenzo, he formed a league with the King of Naples, whose troops, in conjunction with those of the church, invaded the territory of Florence, and spread devastation through it. They were, however, encountered by an opposite league; and Lorenzo, by a personal visit to the King of Naples, having reconciled him to the state of Florence, the Pope was left alone in the contest. Still determined, notwithstanding the submissive applications of the Florentines, to persist in the war till he had accomplished the destruction of Lorenzo, he was at length, by the interposition of the King of France, and the alarm excited throughout Italy in consequence of the capture of Otranto by the Turks, obliged to consent to a peace, upon terms which fully satisfied the offended dignity of the head of the church.

Italy did not long remain at peace. Sixtus in 1482 joined with the Venetians in an attempt to dispossess the Duke of Ferrara of his territories, for which his motive was a hope of vesting the government of that city in one of his own family. The consequence was an invasion of the ecclesiastical state by the Duke of Calabria, son of the King of Naples, which, however, terminated in the Duke's total defeat by the

arms of Malatesta, Lord of Rimini. The success of the Venetians rendering them formidable to their neighbours, a league was formed against them, which the Pope was persuaded to join, and he issued a solemn excommunication against his late allies. The confederates, however, receiving proposals from the Venetians, who found it necessary to renounce their ambitious projects, concluded a peace without consulting Sixtus. This affront, with the disappointment of his expectations from the new war in which he had engaged, so operated upon his haughty and violent temper, that he was thrown into a severe fit of the gout, which proved fatal. He died in 1484, having completed the 70th year of his age, and the 13th of his pontificate.

Sixtus IV. ranks among the most unprincipled of the Roman pontiffs with respect to his political conduct, which seems to have been governed by no other motive than the passion for aggrandizing his family, and indulging a rapacious disposition. His concurrence in the detestable conspiracy of the Pazzi, and the eagerness with which he fermented the wars which disquieted Italy almost through his whole reign, prove him to have been steeled against all sentiments of public justice and humanity. He has been taxed with avarice; and this imputation has been refuted by recounting the splendid edifices, and the numerous charitable and useful establishments, of which he was the founder. In fact, he was liberal and magnificent in his expenditure; and having, like many other princes of that character, exhausted his treasures, he scrupled no means of replenishing them. In no pontificate were the offices and employments about the papal court more shamelessly set to sale, or the exactions in passing bulls and other official instruments from that court more scandalously augmented. The most favourable light in which he can be viewed is as a munificent encourager of literature. He may almost be regarded as the founder of the Vatican library, for he not only enriched it with books collected from various parts of the world, but caused them to be properly disposed for the convenience of the public, to which he opened the library, placed them under the care of men learned in different languages with competent salaries, and assigned funds for the purchase of new books. It is on the other hand to be mentioned, that he was the first who instituted inquisitors of the press, without whose licence no work was suffered to be printed. Sixtus, whilst a doctor in the church, was the author of some writings in theology and school divinity. Several of his

letters are extant, and he published some decrees, one of which had for its object to put an end to the violent disputes then subsisting relative to the immaculate conception of the Virgin Mary. *Dupin. Tiraboschi. Bower. Roscoe's Lorenzo.* — A.

SIXTUS V., Pope, was born in 1521 in the Marche of Ancona, at Le Grotte, a village in the territory of Montalto. His father, named Peretti, was a vine-dresser, who not being able to maintain his son, hired him at nine years of age to a farmer, by whom he was employed to keep his swine. He was occupied in this mean service, when a Franciscan friar, being on his way to Ascoli, took young Felix (that was his name) for his guide. Pleased with the vivacity of the boy's conversation, he caused him to accompany him to his convent, and introduced him to the father-guardian. To the questions put to him by this person, Felix gave such satisfactory answers, that his desire to remain with them was complied with, and he was admitted into the convent in the quality of a lay-brother. He soon manifested a great inclination for learning, which was gratified by placing him with one of the friars, to be taught the rudiments of the Latin language. His proficiency was followed by reception into the order: he went through the usual courses of philosophy and theology; was ordained priest in 1545; and shortly afterwards, being made a doctor in theology, he was appointed to a professorship in that faculty at Sienna, under the name of Montalto. By his sermons he acquired a high reputation in several Italian cities; and was nominated commissary-general at Bologna, and inquisitor at Venice. In this last office he quarrelled with the senate, always jealous of ecclesiastical authority, and thought proper to make his escape from Venice by night. Going to Rome, he became one of the council of the Congregation, and afterwards, procurator-general of his order. He accompanied Cardinal Buoncompagno to Spain in quality of theologian to the legate, and counsellor of the holy office.

Objects of ambition being now open to his view, he suddenly changed his demeanour which, influenced by his natural temper, had been harsh and petulant, and put on an appearance of extraordinary gentleness and humility. Cardinal Alexandrini, formerly his pupil, being raised to the papal throne by the name of Pius V., sent him the brief of general of his order, and soon after honoured him with the purple, when he took the name of Cardinal Montalto. The successor of Pius was

Gregory XIII., formerly Cardinal Buoncompagno. Montalto, without influence or connections to push him forwards at the next vacancy, saw that his only policy was to appear entirely void of wishes or expectations of a farther elevation, and to render himself no object of jealousy to any party. Accordingly, he withdrew from all public affairs, shut himself up like one devoted solely to study, and the care of his soul, and complained of the approaching infirmities of age. Gregory died in 1585, and the cardinals immediately split into five factions. Montalto now put on the appearance of a man bending under the load of years; he walked with his head resting on one shoulder, leaning on a staff, and incessantly coughing, as if about to expire. When, during the long contests, it was intimated to him that the election might possibly fall upon himself, he answered with profound humility that he was unworthy of such an honour; that he had not abilities to undertake the government of the church; that his life could scarcely last out the conclave; and that, if he were chosen, he should be only pope in name, whilst all the authority devolved upon others. This lure, with the prospect of a very short pontificate, during which the several parties might strengthen themselves against a new election, took with the cardinals, crafty as that body is reckoned, and Montalto was elected on April 24th, 1585. Scarcely had the tiara been placed on his head, when he threw away his staff, walked erect, and chanted *Te Deum* with a voice so strong that the roof of the chapel echoed the sound. He gave his benediction to the people with such an air of vigour, that they could scarcely believe him to be the decrepid Cardinal Montalto.

It would doubtless be a matter of curiosity, as well as of interest, to observe how an authority thus acquired would be exercised; and Sixtus V. (the name he assumed) did not long suffer the public to be ignorant in this point. The territory of the church was at this time over-run with banditti, who robbed and murdered with impunity; and in Rome itself a relaxed police encouraged all kinds of disorders. The first object of the new pope was to exterminate these evils, and no sovereign ever employed the corrective powers with which he was invested with more vigour and effect. It had been customary, on the election of a pope, to set the imprisoned criminals at liberty; but his first act was to order four persons to be hanged upon whom, a few days before, prohibited weapons had been found. This system

of rigour he pursued with the most inexorable severity, never, in a single instance, pardoning a criminal. That a great degree of severity was become necessary, and that Sixtus was a signal benefactor to his states, by thoroughly purging them of the licence and disorder which rendered society insecure, cannot be denied; at the same time, instances are related which prove that he took a real pleasure in punishment, and that his soul was inaccessible to all the emotions of tenderness and pity—not an unusual effect of a monastic education! A Spanish gentleman having been struck by a Swiss-guard with his halberd in a church, retaliated by a blow with a pilgrim-staff, which proved fatal to the Swiss. Sixtus gave an order to the governor of Rome to have the offender executed before he should sit down to table. The Spanish ambassador with four cardinals waited upon His Holiness, not to plead for the criminal's life, but to entreat that, as he was a gentleman, the sentence might be beheading. "He shall be hanged (said Sixtus); but to alleviate the disgrace incurred by his family, I will do him the honour to assist at his death." He accordingly ordered the gallows to be brought opposite to his windows, and saw the execution completed. Then, turning to his domestics, he said, "Bring my dinner! this act of justice has given me an additional appetite!" He caused the heads of all who suffered to be placed on the city gates, and on each side of the bridge of St. Angelo, and sometimes went on purpose to view them; and a request being made by the conservators of the health of the city for their removal when they were become offensive, "You are too delicate (Sixtus replied); and the heads of those who rob the public are still more offensive."

It was not to be expected that a pontiff so rigorous towards his own subjects should be less strenuous in maintaining the rights and authority of his see with respect to foreign powers. When the ambassador of the King of Spain presented him with a gennet and a purse of ducats, as the homage due for the kingdom of Naples, and complimented him in his master's name, Sixtus, in a tone of raillery, said, that the compliment was not a bad one, but that it would require a great deal of eloquence to persuade him to take a horse in exchange for the revenues of a kingdom; "but (added he) I reckon that this will not last long." At the time of his accession France was in great confusion on account of the machinations of the Catholic league to exclude from the crown Henry King of Navarre, its

presumptive heir. Though Sixtus did not approve the attempts of the Guises at the head of the League to obtain a superiority over the King, Henry III., yet he thought it became him, as head of the Catholic religion, to promote the exclusion of a protestant heir, and he accordingly launched an excommunication against the King of Navarre, depriving him of his right of succession. That prince procured an appeal from this sentence to be fixed on the very gates of the Vatican, which act Sixtus, who admired his spirit, is said not to have disapproved. When Henry III. had caused the Duke of Guise to be assassinated, and had caused the Cardinal of Guise to be put to death, and the Cardinal of Bourbon and the Archbishop of Lyons to be imprisoned, the Pope, highly incensed at the violation of the ecclesiastical immunities in the persons of the three last, issued a monitory requiring the King to set at liberty the Cardinal and Archbishop within ten days, on pain of excommunication; and he afterwards solemnly approved the assassination of Henry by the Dominican Clement. He refused, however, on that event, to renew the excommunication of Henry IV., saying that he would pray for his conversion, and that no prince was more worthy of a crown. Queen Elizabeth was another sovereign for whom he had a high admiration on account of the prudence and vigour of her government, though he was obliged to treat her as a foe, on account of her enmity to the Catholic religion. He particularly envied her good fortune in having had the pleasure of taking off a crowned head, by the execution of Mary Stuart. After the defeat of the Spanish Armada, he entertained the design of wresting the kingdom of Naples from Philip, but was prevented by death from making the attempt.

It was the ruling passion of this peasant's son to perpetuate his memory, by which he was led to many vain and ostentatious, and to some great and useful enterprises. He had already, while Cardinal, engaged the celebrated architect Fontana in erecting a splendid chapel in the church of St. Maria Maggiore, which he had been obliged to discontinue from the withdrawing of his allowance by Gregory XIII.; and he now employed the same artist in the arduous task of setting upright the fallen obelisk of Egyptian granite which had once decorated the circus of Nero. This was effected by great skill and labour, (see FONTANA,) and the obelisk was dedicated by Sixtus to the Holy Cross. He afterwards caused three other obelisks to be dug out of the ruins among

which they lay, and placed before different churches. It was mere vanity that induced him to erect splendid but totally useless buildings at his native place; but both use and ornament were united in many of the works which he executed at Rome. For the supply of water to that metropolis, he directed the collection of a number of springs to one reservoir at the distance of 13 miles, whence it was conveyed by an aqueduct to the Quirinal mount. He undertook entirely to rebuild the Vatican library upon an enlarged and more magnificent plan by Fontana; and he erected near it a very fine printing-office, destined to give splendid and correct editions of the fathers, and other works relative to religion. There was not a quarter in Rome to which he did not give decorations; and it is asserted that no one pontiff left so many monuments of grandeur after a long reign, as Sixtus V., after occupying the papal see for little more than five years. On these objects he must have expended vast sums; yet at his death he left five millions of crowns in the castle of St. Angelo, with an injunction to his successors to employ them only for the service of the church against Turks and heretics, or to relieve the people in time of famine or pestilence. For the supply of this great expenditure it is evident that he must have augmented the revenue of the Roman see by heavy taxation, but his finances must also have been managed with order and economy. Yet he was by no means free from the papal vice of nepotism. Though not ashamed of the meanness of his origin, which indeed could not be concealed, he was resolved to leave his family great. He sent for his sister Camilla, the widow of a poor countryman, to Rome, and gave her the rank of a princess, with a suitable maintenance; and he raised one of her grandsons to the cardinalate, with an appointment of 100,000 crowns a year; and the other, to the most lucrative offices in the state, settling upon him several lordships, and obliging him to take the name of Peretti. He also married his two grand-nieces into the first families of Rome, assigning to them large portions.

Sixtus V. fixed the number of cardinals at 70, a number which has been adhered to by his successors; and he decreed that four at least of the number should be doctors of divinity, chosen from the religious orders. He did not love the Jesuits, and was indignant that they should bear a name which seemed to imply that their founder was Jesus himself, whence he proposed to change their appellation

to that of Ignatians. This celebrated pontiff died in August 1590, after having worn the tiara about five years and four months. His death occasioned great joy at Rome, where his government was detested as oppressive and tyrannical; but the vigour of his administration, and the mighty works which he effected, have thrown a splendour about his name, and ranked him among the distinguished characters of the age. A new Latin version of the Bible made by his order was printed in 1590, fol., of which a corrected edition was given in 1592 by Clement VIII. *Leti Vita di Sisto V.* Bower. Tiraboschi. — A.

SKARDSA, BIÖRNO à, a learned Iclander, was born at Ingelvestad, near Reykiastrom in that island, in 1574. Having lost his father at the age of eight years, he was placed by a relation under the care of Segurd Jonsen, who being well versed in the ancient history of the country, inspired Biörno with a strong taste for that kind of study. On Segurd's death, in 1602, Biörno married, and as he had become a magistrate in the district of Skagefiord, he applied with great diligence to history and jurisprudence. In his old age he was afflicted with blindness, and died of the stone in 1655. Being of an inquisitive and active disposition, he collected a variety of documents and curious facts in regard to the history of Iceland; and on account of the knowledge which he had acquired on that subject, was held in high estimation by all his cotemporaries, who were fond of making researches into the history of Denmark, and particularly by Bishop Thorlak Skulésen, at whose instigation he wrote his Annals. Resenius, in his preface to the Edda, calls him, "Maximus inter Islandos Antiquarius." He left behind him a great many manuscripts, both juridical and historical, a catalogue of which may be seen in the Ecclesiastical History of Iceland by Johannæus; in Einarus's Literary History, and in the preface to the second volume of his Annals. Among these is a manuscript respecting Iceland, of which Torfæus made great use in his "Grönländia Antiqua." The following has been published: "The Annals of Biörn à Skardsa, sive Annales Biörnönis de Skardsa, cum Interpretatione Latina, variantibus Lectionibus, Notis et Indice," Tomus I. *Hrappseyæ, in Islandia*, 1774, Tom II. *ibid.*, 1775. *Forsög til et Lexicon over Danske, Norske og Islandske lærde Mænd, af Jens Worm.* — J.

SKINNER, STEPHEN, an antiquary, was born about 1622 in or near London. He was entered of Christ-church College, Oxford, in

1638, but the civil war caused him to leave the University without taking a degree, and travel to the continent, where he studied in various universities. He returned to Oxford and graduated in arts; and going abroad again, took the degree of doctor of physic at Heidelberg. In this he was incorporated at Oxford, and then settled as a physician at Lincoln, where he died in 1667. He was a man of very extensive erudition, and composed a number of tracts on etymology, which after his death came into the hands of Mr. Thomas Henshaw, who digested, corrected, and enlarged them, and published them in 1671 with the title of "*Etymologicon Linguae Anglicanae*," fol. This work is still regarded as an useful book of reference. *Wood's Athen. Oxon.* — A.

SKYTTE, JOHN, Chancellor of the Academy of Upsal, to which he was a great benefactor, was born at Nyköping in 1577. After being some time secretary in the Swedish chancery, he was chosen by the states to be preceptor to Prince Gustavus Adolphus; and at the same time appointed by King Charles to superintend the education of John Duke of Ostrogothia, who was five years older than Gustavus. It was, therefore, considered as a master-piece of policy in the King, that he placed the crown-prince and the pretender to the throne under the inspection of so faithful and trusty an instructor. In 1622 he was made chancellor of the Academy of Upsal, and in 1629 governor-general of Ingria, Livonia, and Carelia. He was esteemed one of the most learned men of his time, and acquired great celebrity on account of his eloquence, so that he was employed either as envoy or ambassador to many foreign courts. Gustavus Adolphus entertained for him the highest respect, and in 1624 conferred on him the rank of baron. He was a great patron of literature, and rendered essential service to the Academy of Upsal by founding a professorship, named after him the Skyttian, for the cultivation of the Latin language, literary criticism, and the political sciences. In the senate he was a determined opponent of aristocratical power, and laboured, with great zeal, to establish the royal authority. He died in 1645. Among his works was the following: "*Brief Instruction in regard to the Virtues and Arts which a Prince, who wishes to rule happily over his Kingdom and States, ought to exercise and employ, addressed to that exalted Lord and Prince Gustavus Adolphus*," *Stockholm*, 1604, 8vo. *Gezelii Biographiska Lexicon.* — J.

SKYTTE, BENEDICT, son of the preceding, was born in 1614, and after completing his studies at the Academy of Upsal, accompanied, in 1629, the Swedish ambassador, General James Spence, to England, where, on taking leave, he was knighted by King Charles I., who on that occasion made use of the following expression: *C'est pour l'amour de votre pere.* After this he continued his studies at Dorpat, and travelled for his improvement some time, during which Queen Christina gave him a place in her household. He bore the marshal's staff at the diet, in 1648; was appointed Chancellor of the Academy of Dorpat, and the year after was sent to Denmark to be Queen Christina's proxy at the baptism of the Princess Sophia Amelia, daughter of Frederick III. He enjoyed for several years the favour of his sovereign; and, in 1651, when the Queen established the Order of the Amaranth, he was nominated one of the knights. Afterwards, however, he fell into disgrace, through a concurrence of various circumstances, among which were the following. He had undertaken a tour to Constantinople, which was considered a step highly improper in a person who was a member of the senate. As marshal of the kingdom he had caused Messenius to draw up the resolutions of the diet, and had disclosed certain things which ought to have been kept secret; he had also conducted himself in such a manner as to give reason to believe that he was a man of impious principles. On this account a commission was appointed for the purpose of bringing him to trial; but he made such an able defence that he was acquitted, and all the proceedings against him were annulled. He was then restored to his seat as senator, and in 1665 appointed governor of Esthonia. He was employed also on an important mission from King Charles Gustavus to James Duke of Courland, and he managed the business with which he was entrusted so much to the King's satisfaction, that he thanked him in the most gracious terms. In 1663 he was made supreme judge in Ingria, president of the tribunal of Wismar, and at the same time envoy in Germany. But his good fortune again deserted him. Duke John Adolphus, who wished to become marshal of the kingdom, having pursued some measures, considered to be of a dangerous nature, in order to obtain his end, Skytte, who was privy to them, was dismissed from his offices, at the diet of 1664, and declared incapable of ever being employed either at home or abroad. After this he retired to his estate, and spent

his time in the enjoyment of literary pursuits, till the period of his death, which took place at Stockholm, in 1683. He was a man of considerable learning, and made himself known by various works, among which were the following; "Dissertatiuncula de Argumento quod Fæminæ officium Legati mandari possit," *Upsal*, 1626, 4to.; "Oratio qua probatur Utilitatem pro Justitia, in Administratione rerum publicarum colendam," *ibid.*, 1626, 4to.; "Oratio panegyrica Laudem Gustavi Adolphi Regis exhibens," *Amstel.* 1630, fol.; "Oratio in excessum Gustavi Magni," *Lugd. Batav.* 1635, fol., several times reprinted. *Gezelii Biographiska Lexicon.* — J.

SLANGE, NICHOLAS, a Danish historian, was born in 1657, at Slagelse, where his father was a clergyman, and afterwards Bishop of Viborg. He travelled at an early period, and in 1679 paid a visit to Oxford, and in the year following, to Cambridge. On his return, he became in 1681 secretary to the Danish chancery, and after going through various gradations of rank and office, was ennobled in 1731. He died in 1737. He wrote a "History of Christian IV.," which was published, at Copenhagen, in 1749, in two volumes, folio. It was afterwards translated into German, by J. H. Schilyel, *Cop.*, 1754. *Forsog til et Lexicon over Danske, Norske og Islanske lærde Mænd, af Jens Worm.* — J.

SLEIDAN, JOHN, an estimable historian, was born in 1506 at Sleiden, a small town near Cologne. His origin is supposed to have been very obscure, as may be conjectured from his taking no other name than that of his birth place. He received the rudiments of education in his own country, and then visited Paris, whence he removed to Orleans for the study of law. Returning to Paris, he was recommended by his countryman and school-fellow John Sturmius to Cardinal-archbishop du Bellay, who gave him a pension, and initiated him into public business. He accompanied the French ambassador to the diet of Hagenau, and afterwards resided at Paris, till his attachment to the opinions of the Reformers caused him to retire, in 1542, to Strasburg. The sect which he first embraced was that of of Zuingle; but he afterwards joined the Lutherans, and became considerable in that party both by his writings and his public employments. He was deputed in 1545 to the King of England; and in 1551 he was one of the Protestant envoys to the council of Trent, which, however, was soon after dissolved by the troops of Maurice Elector of Saxony. The

death of his wife in 1555 threw him into a deep melancholy, which had the extraordinary effect of obliterating his memory to such a degree that he did not know his own children. He died at Strasburg in the following year.

The principal work of Sleidan is entitled "De Statu Religionis et Reipublicæ Carolo Quinto Cæsare, Commentarii, Lib. XXV.," first published in 1555. It comprehends the history of his own times from 1517 to the year of its publication, and has always been in great credit among the Protestants, though some of the Catholic writers and the adherents to the Emperor Charles have charged it with partiality. Much of it, however, is extracted from public records, and from the archives of the city of Strasburg, with which he was furnished by his friend James Sturmius. The impartial De Thou speaks of it as a work drawn up "exacta fide et diligentia," and praises the writer's learning and talents for business. It is affirmed that some passages favourable to the Catholics in the first edition were expunged in those printed after the author's death. Several translations of it into modern languages have been made, especially one into French by Le Courayer. Another noted work of Sleidan's is a compendium of ancient history, entitled "De Quatuor Summis Imperiis, Lib. tres," which has been many times reprinted. He also published a Latin translation of the History of Philip de Comines, and an abridgment of that of Froissart; and versions of some other works on history and politics. *Melchior Adam. Thuanus. Moreri.* — A.

SLINGELANDT, JOHN PETER VAN, a distinguished painter of the Dutch school, was born at Leyden in 1640. He was a disciple of Gerard Douw, and copied with great success his master's exquisite polish and high finishing. His talent was however confined to an exact imitation of nature in the detail, for he imitated without selection, and had a poor taste in design. His great delicacy of pencil rendered him an extremely slow, though a very industrious workman; and he is said to have been three years in completing the family picture of Mr. Meermans. Hence he could not raise a fortune, although his pieces sold very high, being greatly admired for their perfection of colouring, and the effect of the chiaro-scuro. One of the most remarkable is the picture of a girl holding a mouse by the tail, with a cat jumping up at it, which is reckoned to equal the works of Douw or Mieris. The slowness of his working was in

one instance of advantage to him, as it gave him time to acquire the good graces of a widow whose portrait he was painting, and who, when it was finished, paid him with her person and fortune. This artist died in 1691. *D'Argenville. Pilkington.*—A.

SLOANE, SIR HANS, a physician distinguished as a promoter of natural history, was born in 1660 at Killaleagh, in the county of Down, in Ireland. He commenced his medical studies in London, and by his talents and industry recommended himself at an early age to the friendship of such men as Boyle and Ray. Visiting France for improvement, he attended on the lectures of Tournefort and Du Verney at Paris, and passed a considerable time in the south of France, particularly attending to botany under the instructions of Magnol at Montpellier. Having taken the degree of M. D. he returned to England in 1684, and was admitted a Fellow of the Royal Society, on the recommendation of Dr. Martin Lister. Being introduced to Dr. Sydenham, that eminent physician took him into his house, and became his declared patron. When the Royal College of Physicians had obtained a new charter in 1687, which obliged them to make an addition to the number of their Fellows, Dr. Sloane was one of those who received this distinction. With these prospects of success in the metropolis, it must probably have been his ardour for the pursuits of natural history that induced him, in 1687, to accept the post of physician to the Duke of Albemarle, appointed governor of Jamaica. The Duke's death shortly after reaching that island limited Dr. Sloane's stay in it to 15 months; but he made such a diligent use of his time, that he brought back with him, in 1689, a rich treasure of subjects in the different kingdoms of nature, among which were 800 species of plants, a number far exceeding that of those hitherto imported by any person from the West Indies.

After his return to London he speedily rose to eminence. In 1693 he was elected secretary to the Royal Society, in which station he revived the publication of its Transactions, which had for some time been suspended. In the next year he was appointed physician to Christ's-hospital, which employment he held for a great number of years, receiving the salary, but always expending it for the relief of the most distressed objects of that charity. He married in 1695 the daughter of Alderman Langley, by whom he had a son and three daughters: the son and one daughter died

young; the other two were married in good families. In 1696 Dr. Sloane published his "*Catalogus Plantarum quæ in Insula Jamaica sponte proveniunt, vel vulgo coluntur*," which is the Prodomus of the botanical part of his great work on the Natural History of Jamaica. The arrangement followed in this catalogue is nearly that of Ray, with whom he continued in habits of the greatest intimacy, liberally communicating to him his manuscripts for the use of his third volume of the History of Plants. In Sloane's catalogue little scientific improvement was shown with respect to constituting genera, but his descriptions were accurate enough to enable later botanists to refer his species to their proper places in modern systems, and he gave a very copious list of synonyms. His additions to the Fern tribe were particularly conspicuous. He was now assiduously engaged in forming that museum which became so celebrated, and in 1702 it received a great augmentation from the collections of William Courten, Esq., which were bequeathed to Dr. Sloane, on the condition of paying certain debts and legacies.

The first volume of his great work appeared in 1707 under the title of "*A Voyage to the Islands Madeira, Barbadoes, Nevis, St. Christopher's, and Jamaica; with the Natural History of the Herbs and Trees, four-footed Beasts, Fishes, Birds, Insects, Reptiles, &c.; to which is prefixed an Introduction, wherein is an Account of the Inhabitants, Air, Waters, Diseases, Trade, &c. of that Place; with some Relations concerning the neighbouring Continent and Islands of America*," fol. with 156 plates. The second volume of this splendid work was not published till 1725. Although natural history is become much more scientific since the age of Sloane, and more accurate accounts have been given of the parts which he visited, yet he deserves the praise of having collected a great mass of new and valuable information, and of having excited a spirit of research which was the means of enriching botany with a vast accession of products of the tropical climates. The reputation he acquired by this performance was manifested by his election, in 1708, to a vacant seat among the few foreign members of the French Academy of Sciences. In the mean time he was rising in his professional character. Queen Anne frequently consulted him; and on the accession of George I. he was appointed physician-general to the army, and created a baronet. In 1719 he was elected President of the College of Physicians; and in 1727 he ob-

tained the singular honour of the presidency of another learned body, the Royal Society, in which he succeeded Sir Isaac Newton. During the same year he was made physician to George II. The purchase of the manor of Chelsea gave occasion to an exercise of his munificence in the cause of science by a gift of the fee-simple of the botanical garden in that place to the company of apothecaries, on conditions securing the proper use of such a benefaction. After a long series of years employed in professional duties, and the promotion of useful knowledge, and plans of benevolence, Sir Hans, in 1740, retired to his mansion at Chelsea, resigning all public business, and passed 12 years more of an honoured old age in the serene enjoyment of the rewards of a well-spent life. He died on Jan. 11. 1752, in his 92d year. The rank occupied by Sir Hans Sloane among naturalists is rather that of a diligent collector and compiler, than a man of deep science or original ideas. As a physician he is said to have been distinguished for sagacity in making prognostics, and to have contributed to extend the use of the Peruvian bark, and to establish the salutary practice of inoculation. He published no other separate works than those mentioned above, but he communicated a number of papers to the Philosophical Transactions, on subjects of medicine and natural history. The testamentary disposition of his magnificent museum has contributed still more than his writings to the perpetuating of his name. He bequeathed it to the public on the condition of a payment to his heirs of 20,000l., a sum said not to be more than the intrinsic value of the precious metals and gems contained in the medals and mineral specimens; besides which, there was a rich collection of curiosities natural and artificial of every kind, and a library of more than 50,000 books and manuscripts. Parliament accepted the legacy, and adding to the Sloanean museum the Harleian manuscripts and the Cottonian library, deposited the treasure in Montague-house, purchased for that purpose, where, with many later additions, it constitutes the BRITISH MUSEUM. *Biogr. Brit. Pulteney's Sketches of Botany. Halleri Bibl. Botan.* — A.

SLUSE, RENÉ FRANCIS, an eminent mathematician, was born of a noble family at Vise, a small town in the bishopric of Liege, in 1622. He was canon of St. Lambert in that city, Abbot of Amaz, and grand chancellor and counsellor to the Bishop and Prince; all which offices he retained till the time of his

death in 1685, in the 63d year of his age. He was a man of extensive learning, and well versed not only in theology, but in jurisprudence, and even medicine. He was eminently skilled in the Greek, Hebrew, Arabic, and other Oriental languages; and on that account was employed by the Pope, both during his residence at Rome, and after his return to Liege, in translating Greek, Armenian, and other writings. He was likewise an excellent mathematician, and furnished some papers to the Transactions of the Royal Society, of which he was elected a member. His principal work is "*Mesolabium et Problemata solida*," *Leodii*, 1659, 4to. In this publication Sluse rendered great service to the mathematical sciences by simplifying some parts of the Analysis of Des Cartes, which had engaged the attention of many eminent geometers. He is the author of a method by which any solid equation being proposed, it may be constructed in an infinite variety of ways, by means of a circle and any one of the conic sections. He first gave a specimen of this method in the above work, but concealed the analysis, till he published a second edition of it in 1688. An account of it may be seen in the second volume of Montucla's History of the Mathematics, *Paris*, 1758. Montucla remarks that Sluse's Geometrical Miscellanies, which appeared in this second edition, do honour to the author, and afford a proof of the great progress he had made in analysis. Besides the work already mentioned, he wrote two letters on the superiority of the Latin to the French language, which Sorbiere translated from Latin into French, and published along with the Letters of M. le Laboureur, in which a contrary opinion is maintained under the title of "*Avantages de la Langue Française sur la Langue Latine*," *Paris*, 1699. His papers in the Philosophical Transactions are, 1. Short and easy Method of drawing Tangents to all Geometrical Curves in Vol. VII.; 2. Demonstration of the same, Vol. VIII.; 3. On the Optic Angle of Alhazen, *ibid.* *Jöcher's Allgem. Gelehrte Lexicon. Montucla Histoire des Mathematiques. Hutton's Mathematical Dictionary.* — J.

SLUTER, MATTHEW, a patrician of Hamburg, was born in that city in 1648. Having studied jurisprudence at Jena and Altdorf, he made a tour through Germany and Holland, and in 1673 took the degree of doctor at Rostock. He practised in the chancery court of Güstrau; and after visiting France and other places, from which he returned in 1679, continued his professional labours at Ham-

burgh, where he became syndic in 1701, and in 1703 a member of the council. He died in 1719, in the 72d year of his age. Besides various works on jurisprudence, he wrote "*Scialographia Bibliothecæ Patrum maximæ*," which was added to the "*Propylæum Historiæ Christianæ*" of his brother Severus Walter. Weidler, in his *History of Astronomy*, says that he was a curious observer of the weather, and wrote an illustration of a treatise on Meteorology, published at London, in 1690, 4to., by William Cock of Edinburgh. In this work, the author endeavours to establish a connection between changes of the weather and the heavenly bodies; and the object of Sluter's commentary was to prove the truth of his theory from experience. The German edition of Cock's Meteorology appeared at Hamburgh, 1691, 8vo. Sluter was the author also of the following: "*Causes of the severe Winter and continual Storms in the Years 1694 and 1695*;" "*Indication of the Aspects from the Years 1696 to 1703*." *Jöcher's Allgem. Gelehrte Lexicon. Weidleri Historia Astronomiæ.*—J.

SMALRIDGE, GEORGE, a learned English prelate, was the son of a dyer at Litchfield, in which city he was born in 1663. He was educated at Westminster-school as a collegian, where the kindness of his disposition, and the talents he displayed in his public exercises, rendered him a general favourite. In 1682 he was elected to a student's place in Christ-church College, Oxford, in which he became in due time a tutor; and his reputation caused him at an early age to be selected with Aldrich and Atterbury, as a manager of the controversy with Obadiah Walker, master of University College; a convert to Popery. In this connection he published, in 1687, "*Animadversions on the Eight Theses laid down, and the Inferences deduced from them, in a Discourse intituled Church Government, Part V., lately printed at Oxford*." At the same time he distinguished himself as a votary of polite literature, of his proficiency in which, specimens may be seen in the "*Musæ Anglicanæ*." Entering into holy orders, he was appointed, in 1692, minister of Tothill-fields chapel, and obtained a prebend in the cathedral of Litchfield. He took the degree of D. D. in 1700, and frequently acted as deputy to Dr. Jane, regius professor of divinity at Oxford. On the death of Dr. Jane in 1707 he was strongly recommended by the University for his successor, but the interest of the Whigs at that period procured the place for a competitor. Being now a noted preacher, he was

chosen in 1708 lecturer of St. Dunstan's in the West, London. His intimate friendship with Dr. Atterbury caused him, when a member of the lower house of convocation, to exert himself for his advancement to the prolocutor's chair; on which occasion he pronounced an elegant Latin panegyric on his friend, touching with much delicacy, as an apologist, upon the heat in controversy imputed to him. Smalridge himself, though implicated in party, avoided the animosities too prevalent in its disputes. He held an amicable correspondence with those worthy but obnoxious men, Dr. Sam. Clarke and Whiston, and was serviceable in moderating the violent proceedings of the convocation against them. As a proof of his character, as well for candour, as learning, when Whiston had translated the Apostolical Constitutions, and submitted his work to the revisal of Dr. Clarke, the latter hesitating concerning some passages, advised him to get the opinion of Dr. Smalridge, who accordingly corrected the version in all of them. He likewise was the proposer of a conference with Dr. Clarke on the subject of the Trinity, which was held at the seat of Mr. Cartwright of Aynho, Northamptonshire, and in which Dr. Smalridge was the advocate of orthodoxy. These connections caused him to be suspected of an inclination towards the Arian opinions, from which he thought it necessary to vindicate himself by a letter to Bishop Trelawny a short time before his death. Indeed, if the veracity or accuracy of Whiston can be relied upon, he had declared to him a state of mind which shews that his theological system was by no means firmly settled. That writer, in his *Memoirs*, affirms, that having recommended to Smalridge (then a bishop), to write a work in favour of a fair and impartial review of Christian antiquity, in order to the correction of the errors which might have crept into the church, the latter replied, with great emotion, "Mr. Whiston, I dare not examine; for if we should examine, and find you in the right, the church has then been in an error so many hundred years."

In 1711 Dr. Smalridge was made a canon of Christ-church, Oxford, and Dr. Atterbury, on obtaining the deanery of that church, having resigned the deanery of Carlisle, the former succeeded him in that preferment. When Atterbury was promoted to the bishopric of Rochester in 1713, his friend also succeeded him as dean of Christ-church. In the following year he was raised to the episcopal bench as Bishop of Bristol; and was soon after no-

minated lord-almoner to Queen Anne. Upon the accession of George I., either in pursuance of his principle of avoiding party rancour, or from the persuasion of Atterbury, he refused to sign the declaration of some of the bishops on occasion of the rebellion in 1715, because it contained a reflection on some of the clergy, who had joined the jacobite faction. This step caused the post of almoner to be taken from him; but he possessed the esteem of the Princess of Wales (afterwards Queen Caroline), with whom he continued in high favour till his death. This event took place from an apopleptic fit, in 1719, at Christ-church, where he was interred, and where, some years after, a handsome monument was erected to his memory, with an elegant Latin inscription. He left a widow and two children, who would have been nearly destitute, but for the generosity of the Princess of Wales. Dr. Smalridge was a man generally beloved as well as esteemed. A collection of 60 of his sermons was printed after his death, which soon came to a second edition. *Biogr. Britan.*—A.

SMEATON, JOHN, an eminent mechanic and civil engineer, was born in 1724 at Austhorpe near Leeds. Few natural propensities are displayed at an earlier period of life than that for imitating mechanical contrivances, and scarcely in any has it been more conspicuous than in young Smeaton, whose playthings were workman's tools, and who made machines while in petticoats. This turn was the more remarkable, as he cannot be supposed to have derived it from the objects placed before him in childhood, for his father was an attorney. We have little information of the manner in which he was educated, or how he spent his puerile years; but the writer of his life (Mr. Holmes, a watchmaker), who was a visitor at his father's house in 1742, found him, at the age of eighteen, a very complete artificer. "He forged (says he) his iron and steel, and melted his metal: he had tools of every sort for working in wood, ivory, and metals: he had made a lathe by which he had cut a perpetual screw in brass, a thing little known at that day." In the same year, his father, who destined him for his own profession, and had, doubtless, given him a preparatory education for that purpose, sent him to London to attend the Courts at Westminster; but the young man, sensible that his genius had taken a totally different bent, remonstrated so strongly with his parent on the subject, that he was suffered to follow his own inclination. In 1750, he commenced business as a maker of

mathematical and philosophical instruments; and in the following year undertook a course of experiments with a machine of his invention for measuring a ship's way at sea, for which purpose he made two voyages in company with Dr. Knight, the improver of artificial magnets. Having communicated several ingenious mechanical inventions to the Royal Society, he was elected a member of that body in 1753; and he obtained their gold medal in 1759, for a paper, entitled "An Experimental Enquiry concerning the natural Powers of Water and Wind to turn Mills and other Machines depending on a circular Motion." The experiments of which this was the result had been made by him several years before, and the improvements suggested by them augmented the powers of those agents, as applied to mechanism, by at least one third. Smeaton's ardour for the acquisition of knowledge led him, in 1754, to visit Holland and the Netherlands, where, by travelling on foot, and in the passage boats, he made himself acquainted with the principal mechanical contrivances in those countries. He thus completely fitted himself for the profession which he afterwards followed, that of a civil engineer, in which he exhibited such superior abilities, that, on the destruction by fire of the Edystone lighthouse in December 1755, he was recommended by the Earl of Macclesfield, president of the Royal Society, as the best qualified person in the kingdom to rebuild that edifice, the situation of which is upon an insulated rock near the mouth of the English channel, exposed to all the fury of the Atlantic storms. This difficult undertaking occupied him till the summer of 1759, when the building was completed with stone in such a manner that it has stood perfectly firm for half a century, and to all appearance will be as durable as the rock on which it is placed. His minute description of the progress of the work, with the history of the preceding lighthouses, illustrated with fine plates, in a splendid folio, is one of the most curious and interesting among architectural publications. Smeaton thenceforth became a leading man in his profession, and was employed in most of the great public concerns going on in the nation. He was chosen one of the receivers of the Derwent-water estate annexed to Greenwich hospital, which he greatly improved. He made navigable the river Calder, and gave the first plan and survey for a navigable communication between the Firth and the Clyde, of which he printed a Report in 1767. Being appointed engineer to Ramsgate harbour, he brought it

to a state of great public utility by various operations, of which he published an account in 1791. Remarkably clear in his ideas, and perspicuous in his language, he was very successful in elucidating his plans both by speech and writing, and was listened to with great attention both in parliamentary committees and in the courts of law, before which he was frequently examined. With readiness of invention, he joined soundness of judgment; and though somewhat hasty and peremptory in his disposition, he was capable of listening to reason. His manners were simple, and his mode of living abstemious; he was affectionate in his domestic relations, and singularly moderate in his pecuniary wishes. He was fond of science for its own sake, and spent much of his leisure time in cultivating that of astronomy, for which purpose he fitted up an observatory in his house, furnished with some curious instruments of his own contriving. The powers of his mind and body began to fail as he approached to old age; and a paralytic stroke put a period to his life in October 1792. Smeaton was the institutor in 1771 of a society of civil engineers, which was dissolved in the year of his death, but afterwards renewed, and which published a 4to. volume of his Reports in 1797. *Europ. Mag. Ann. Register. Monthly Rev.*—A.

SMELLIE, WILLIAM, M.D., an eminent practitioner and teacher of midwifery, was a native of Scotland. After pursuing his profession some years in a country residence, he removed to London, and in 1741 was living in Pall Mall, where Dr. William Hunter resided with him. He had at that time risen to great reputation as a lecturer in the obstetrical art, which he taught to numerous pupils of both sexes; and he had a great share in introducing the rational and successful modes of treatment employed by British practitioners in that branch. He is regarded as the first writer who laid down the exact proportions of the female pelvis, and compared its measurements with those of the head of the fetus, and also ascertained the true position of the fetus in utero, and the progressive manner of its exclusion. He likewise much improved the instruments employed to facilitate delivery in difficult cases, and gave useful rules for their application. In 1752, he published the substance of his lectures in one vol. 8vo.; to which, in 1754, he added a volume of illustrative cases. A second volume of cases did not appear till after his death: the whole formed a system of the art which was very popular, and was regarded

as of the best authority. He also, in 1754, published a set of anatomical plates, 36 in number, large folio, with explanations, elucidatory of the doctrines of his lectures. In some of these he had the assistance of Professor Cowper. They have since been, in some measure, superseded by Dr. Hunter's more accurate tables of the gravid uterus. Dr. Smellie did not pass through life without some critics and opponents, but he maintained the general character of a man of ingenuity and judgment, candid, upright, and unassuming. His awkwardness of person and unpolished manners kept him from the highest line of practice, but he was much esteemed by his pupils, and by those who employed him. His latter years were spent in retirement at Lanerk, where he died in 1763, at an advanced age.—A.

SMETIUS A LÆDA, HENRY, a Flemish poet and physician, was born at Alost in Flanders, of a noble family, in 1537. He studied at Lovaine, Rostock, and Heidelberg; and went afterwards to Italy and took the degree of doctor of medicine at Bologna. On his return he practised at Antwerp and Lemgo. He then became physician to the Elector Palatine Frederick III., and on his death removed to France, but returned to Germany, and was appointed professor of medicine in the gymnasium of Neustadt. In 1585 he was nominated to the medical chair at Heidelberg, and died there in 1614, in the 77th year of his age. He was an assiduous student of the Greek language, and when past 60, translated into Latin verse the Greek fragments of Pythagoras and Phocylides. He wrote also Latin odes and elegies, and composed a treatise "De Antiquitate Medicinæ;" but he is best known by his work on Latin prosody, entitled "Prosodia Henrici Smetii, Med. D. promptissima, quæ Syllabarum Positione et Dipthongis carentium Quantitates sola veterum Poetarum auctoritate, adductis exemplis demonstrat," *Francof.*, 1599, 8vo. *Jöcher's Allgem. Gelehrte. Lexicon.*—J.

SMIEDEL, or SCHMIEDEL, ULRICH, a celebrated traveller, a native of Straubingen, sailed about the year 1534 with various other Germans and Flemings from Cadiz to South America, where he assisted in founding the town of Buenos Ayres. He explored with some Spanish vessels the river Paraguay; collected information in regard to the savages who resided on its banks, and penetrated thence by land to Peru. He remained in those parts of the new continent till about the year 1552, and is considered by some writers as the earliest traveller who makes mention of the Amazons southwards of

the Maranhon, except Orellana, who, about 1540, sailed down that river to its mouth from the interior of Peru. Schmiedel and Orellana were both in America at the same time, and what the former learned respecting the Amazons from the savages of Paraguay, Orellana heard from other tribes who lived on the Amazon river. An account of Schmiedel's travels in Latin was published at Nurnberg in 1554, 4to. A Spanish translation, "*Historia y Descubrimiento de el Rio de la Plata y Paraguay*" may be found in "*Barcia Historiadores primitivas de las Indias Occidentales*," Madrid, 1749, fol. *Jöcher's Allgem. Gelehrte. Lexicon*. M. C. *Sprengel's Geschichte der wichtigsten geographischen Entdeckungen*. — J.

SMITH, ADAM, a distinguished writer in morals and politics, was born in 1723 at Kirkaldy in Fifeshire, where his father was comptroller of the customs. He received his early education under the care of his mother, then a widow, at the school of Kirkaldy, where he was noticed for an extraordinary passion for reading. At the age of 14 he was removed to the University of Glasgow, in which he spent three years, attending, among the other lectures, those of the celebrated moralist, Professor Hutcheson. In 1740 he was sent as an exhibitioner to Baliol-college in Oxford. Of the nature of his studies in this seminary, in which he passed seven years, we are not particularly informed; but it is probable that he chiefly employed himself in acquiring an exact knowledge of languages from the works of the best authors, ancient and modern, and in cultivating an English style by the useful practice of translation. Quitting Oxford, and with it all views of entering into the English church, for which purpose he had been sent thither, he resided for some time with his mother without any determinate plan; and in 1748 he took up his abode at Edinburgh, and read some courses on rhetoric and polite literature under the patronage of Lord Kaimes. In 1751 he obtained a more permanent settlement by his election to the professorship of logic at Glasgow, from which chair he was removed in the next year to that of moral philosophy. He was now in a situation perfectly accommodated to his talents and disposition, and he accordingly used to speak of the thirteen years of his professorial employment at Glasgow as the most useful and happiest portion of his life. His lectures, both logical and moral, abounded with original and luminous ideas, which rendered them highly popular; and his manner of delivering them, if not graceful, was clear and impressive. In

those on moral philosophy the second and fourth parts contained the rudiments of his two most celebrated publications. The first of these, entitled "*The Theory of Moral Sentiments*," appeared in 1759, and was very favourably received by the public. Its foundation is the principle of sympathy, which he makes the source of our feelings concerning the propriety or impropriety of actions, and their good or ill desert. To this work he afterwards subjoined a "*Dissertation on the Origin of Languages*." The elegance and acuteness displayed in these treatises gave him a place among the first writers of the time, and made him known to several eminent characters; and it was in consequence of the reputation thus acquired that Mr. Charles Townshend engaged him, in 1763, to accompany the Duke of Buccleugh in his travels. The resignation of his office at Glasgow necessarily followed; and in the beginning of 1764 he set out with His Grace for the continent. Nothing could be more desirable to Dr. Smith than this opportunity of comparing the ideas he had already formed respecting political economy, with those of the ablest men in foreign countries, and with the facts presented to his observation in travelling. A long residence in France, where the sect of economists was then flourishing, introduced him to the acquaintance of such men as Turgot, Quesnai, Necker, D'Alembert, Helvetius, and Marmon- tel, to several of whom he was particularly recommended by David Hume, with whom he had long been on terms of intimacy. His abode in that country also appears to have given him an attachment to some of the principles of French literature, especially that of a *difficulty overcome*, as applied to dramatic composition, and enjoining a preference in its language of verse to prose, and of rhymed to blank verse. He returned in the autumn of 1766, and immediately entered into a course of life the direct reverse of that he had led in his tour: this was, a retirement with his mother at the obscure town of Kirkaldy, where he passed ten whole years, with the exception of a few visits to Edinburgh and London. Here he was habitually employed in study, the fruits of which at length were given to the world in his celebrated "*Inquiry into the Nature and Causes of the Wealth of Nations*," 2 vols. 4to., 1776. Of this performance it is sufficient here to say that it has become a standard work throughout Europe, studied and referred to by all who pretend to regard the important political topics on which it treats as subjects for reasoning, rather than for mere empiricism. After this publica-

tion, he spent great part of two years in London, in the midst of the most cultivated society. In 1778 he obtained, through the patronage of the Duke of Buccleugh, the lucrative place of a commissioner of the customs for Scotland, in consequence of which he removed to Edinburgh, which was thenceforth the place of his residence. His mother, who survived to a great age, spent her last days with him here, as well as a maiden cousin, whom he regarded as a sister. After the death of his friend Hume, he had published that philosopher's memoirs of his own life, with some additions, in which he expressed himself so favourably with regard to the character and opinions of the deceased, that it was apparent his own opinions with respect to revealed religion could not be very different. This drew upon him an attack in an anonymous letter, since known to have been from the pen of Dr. Horne, Bishop of Norwich. Whether this circumstance had any effect in suppressing any further desire to appear in print can only be conjectured; but he sent nothing afterwards to the press except some additions to his *Theory of Moral Sentiments*. In 1787 the pleasing compliment was paid him of being chosen rector of the University of Glasgow. By the death of his mother and cousin he was left alone in his last years, which were clouded by the infirmities of age, and he sunk under a chronic disease in July 1790, at the age of 67. Dr. Smith was a man of great simplicity of character, subject to absence in society, and fitter for speculative than active life. He was much beloved by his friends, and possessed a calm and benignant disposition. A short time before his death he ordered all his manuscripts to be destroyed, except a few detached essays. *Life in the Edinburgh Transactions*. — A.

SMITH, EDMUND, one of the minor English poets, born in 1668 near Tenbury in Worcestershire, was the son of Mr. Neale, a merchant, by a daughter of Lord Lechmere. The connection of his parents seems to have been of a dubious or unavowed kind; for after his father's death, being left to the care of Mr. Smith, who had married his paternal aunt, he assumed his guardian's name, by which he was ever after known. He was, indeed, when grown up, acknowledged by his mother as her legitimate son, but it does not appear that any advantage resulted to him from this declaration. He was educated at Westminster-school under the celebrated Dr. Busby, who is said to have formed a high opinion of his talents, and in consequence, to have detained him longer than the

usual time under his tuition. He was thence elected to Trinity-college, Cambridge, but having at the same time an invitation from Christchurch in Oxford, he preferred the latter, and became a student of that college. Some Latin verses on public occasions here distinguished his classical proficiency — they could scarcely do more; but a Latin ode which he composed in 1691 on the death of the learned orientalist, Dr. Pocock, gave him credit for a really poetical imagination. His intemperance and licentiousness were unfortunately not less conspicuous than his talents; and though they were long borne with by his superiors on account of the latter, and he was permitted to take the degree of M. A., his riotous behaviour rendered it necessary, in 1705, to put in force a sentence of expulsion, which had long before passed against him. He then went to London, where his wit and convivial powers caused him to be much caressed by persons of eminence, especially of the Whig party, though neither his manners nor his external appearance rendered him suitable for decent society. In 1708 he published his "Poem to the Memory of Mr. John Philips," the only one of his few miscellaneous pieces in English verse that merits notice. It has been much admired, notwithstanding, or perhaps because, it partakes more of satire than of elegy. In the next year he produced his "Tragedy of Phædra and Hippolitus," which appeared under auspices that proved the warm interest taken in his fortune. Addison wrote the prologue, and Prior the epilogue, the principal actors took parts in it, and it was patronized by men of high rank; yet it was scarcely heard to the third night. It has in fact more poetical than dramatic merit, and is greatly inferior in point of delicacy, pathos, and conduct, to Racine's tragedy on the same subject.

It is not worth while further to pursue the history of one who has done so little for literature, and who perhaps could not have done a great deal; for though he had attained harmony of versification, and possessed a certain luxuriance of fancy, he gives no indication of a genius of the higher order. He was lifted to temporary fame by the efforts of academic partiality, but has now sunk to the level of many who are entirely forgotten. After undertaking various designs which he had not industry enough to bring to completion, he retired to the house of a friend at Hartham in Wiltshire, with the avowed purpose of writing a tragedy on the story of Lady Jane Gray; but the opportunity he there enjoyed of indulging his intemperate

habits brought his life to a close in July 1710, in the 42d year of his age. It is remarkable that in order to give him a place in the collection of British poets, the editors have deviated from their usual plans, by printing his tragedy, considering it, perhaps, rather as a poem than a play. *Johnson's Lives of the Poets.* — A.

SMITH, SIR THOMAS, an eminent scholar and statesman of the 15th century, was the son of a gentleman at Saffron-Walden, where he was born in 1514. He was sent at an early age to Queen's-college, Cambridge, and by his proficiency in learning obtained a pension as king's scholar. Being chosen fellow of his college, he was appointed in 1535 to read the public Greek lecture, on which occasion he concurred with Cheke in introducing an improved mode of pronouncing that language. In 1539 he travelled to the continent for the superior advantages offered by the foreign universities, and at Padua he studied the civil law, in which faculty he graduated. On his return, he resumed his residence at Cambridge, where, in 1542, he was incorporated in the degree of doctor, and was nominated king's professor in civil law. He pursued with ardour his scheme of reforming the pronunciation of Greek, on which subject he composed two Latin treatises; and he also attended to the improvement of his native tongue, and published a work concerning its correct orthography and pronunciation. He was a promoter of the principles of the Reformation in religion, and sheltered as well as he was able those Reformers who were exposed to persecution in the latter part of Henry the Eighth's reign. He had himself taken deacon's orders, and possessed a rectory, and the deanery of Carlisle. On the accession of Edward VI. he was taken into favour by the Protector Somerset, and raised to several lucrative posts; and in 1548 he was knighted and made a secretary of state. He was employed in an embassy to Brussels, and on his return was occupied in restoring the coin to a state of purity, and in various ecclesiastical matters. He was for a time deprived of the secretaryship on the disgrace of his patron Somerset, but was soon replaced in it, and continued during the remainder of that reign in trust and honour. When Mary succeeded to the throne he lost all his offices, and was forbidden to quit the kingdom; his caution and prudence, however, enabled him to steer in safety through that dangerous period. As soon as Elizabeth became queen, he was invited to court, reinstated in the deanery of Carlisle, and employed

in various public concerns, particularly in the revision of the Liturgy. He was at different times sent on embassies to the court of France, and during one of his residences in that country he composed his work "On the Commonwealth of England." A disappointment he met with respecting the duchy of Lancaster caused him to pass three years at his country seat, where he acted as a magistrate, and distinguished himself by his severity against supposed witches. In 1571 he returned to court, was nominated a privy-counsellor, and made assistant to Lord Burghley in his office of secretary of state. He was employed to negotiate an alliance with France in 1572, and, after his return, succeeded Lord Burghley, who was advanced to the post of treasurer. He died of a lingering disorder in 1577, at the age of 63. Sir Thomas Smith was a master of various languages, ancient and modern, and was well versed in several sciences. He was pious, upright, and benevolent, and seems to have been free from the duplicity and craft which were too frequent in the great statesmen of that age. As a writer, he is chiefly known by his work on the English commonwealth, composed by him in Latin as well as in the vernacular tongue, and printed among the volumes of "*Respublicæ*." Several of his letters have been printed in different collections; and four orations by him on Queen Elizabeth's projected marriage, are annexed to his Life by Strype. *Biogr. Brit.*—A.

SMITH, THOMAS, D.D., a learned writer, was born at London in 1638. He was admitted of Queen's-college, Oxford, in 1657, and after taking his degrees in arts, was chosen in 1663 master of the free-school adjoining to Magdalen-college. He became Fellow of that college in 1666, and was distinguished for his great knowledge in the Oriental languages. He accompanied the English ambassador to Constantinople in 1668; and afterwards lived several years as chaplain with Sir Joseph Williamson, Secretary of State. Quitting him without any preferment, he was much solicited by several eminent clergymen to return to the Levant in order to collect manuscripts, but the dangers and inconveniences of the journey caused him to reject the proposal. He had already made himself known to the learned world by a Latin dissertation on the Chaldee paraphrasts, and their versions, another on the Druids, and several sermons on doctrinal points. He had also published some Latin epistles concerning the Manners and Institution of the Turks, and the Seven Churches of Asia; of which he afterwards printed an English trans-

lation; and in 1680 he published an account of the Greek church, also first written by him in Latin. To these works relative to what he had observed in the East, may be added some papers communicated by him to the Philosophical Transactions, and others contained in a collection of tracts entitled "Miscellanea," all displaying deep and various erudition. He took the degree of D.D. in 1683, and was presented to a college-living, which he soon resigned, and continued to reside on his fellowship. When, in 1687, James II. sent his mandate to Magdalen-college for the admission of a popish Fellow, Dr. Smith was one of those who petitioned against that measure; but the King having signified his resolution to be obeyed, he was one of the two Fellows who alone submitted, and in consequence preserved their fellowships, while the others were expelled. Afterwards, however, refusing, when bursar, to consort with the popish Fellows, he incurred expulsion. The supervening troubles produced his restoration, but in 1692, on his refusal to take the oaths to William and Mary, he lost both his fellowship and a living to which he had been presented. He thenceforth resided chiefly in the family of Sir John Cotton, occupied in his studies, and in the composition of a variety of works. Of these, the greater part were of the antiquarian and biographical class. In the latter his principal publication was entitled "*Vitæ quorundam eruditissimorum et illustrium Virorum*," 4to., 1707, containing the lives of Archbishop Usher and several other eminent literary characters. Dr. Smith died in 1710, leaving the character of a man of great industry and learning, but displaying in his writings much party bigotry and illiberality. His Latin style is turgid and intricate. *Biog. Brit.*—A.

SMOLLETT, TOBIAS, M. D., a miscellaneous writer of considerable reputation, was born in 1720 at Dalquhurn in Dumbartonshire. After a common education he was apprenticed to a surgeon in Glasgow, and at the same time attended the medical lectures in that University. At this early period he gave some specimens of a talent for writing verses, and even composed a tragedy. In his nineteenth year he quitted Scotland for London, in order to seek the employment which was necessary for his support, and obtained the situation of a surgeon's mate in the navy. The ship in which he entered sailed in 1741 with the expedition against Carthage, under Admiral Vernon and General Wentworth; and young Smollett displayed his powers of observation, as well as his satirical

turn, by the account he drew up of that ill-conducted and unsuccessful enterprize. He was soon disgusted with the service in which he had engaged, and quitted it in the West Indies; but it had sufficed to introduce him to that acquaintance with the manners and language of sailors, of which he has made such entertaining exhibitions in his novels. The severities used by the King's troops after the battle of Culloden (probably exaggerated in the narration) called forth Smollett's national and party feelings, and occasioned his poem entitled "The Tears of Scotland," a short piece, which, by its spirit and elegance, placed the author high in the rank of minor poets. It was followed by two satires, a species of composition to which his natural irritability of temper gave him a great propensity. This disposition was aggravated by the disappointments he met with in bringing some dramatic pieces on the stage; and which led him to vent himself in the usual invectives against players and managers. He married, about 1747, a lady with whom he became acquainted in Jamaica, and from whom he expected a fortune, of which, however, he received very little; and the expensive style in which he set off soon brought him into pecuniary difficulties. His pen was his resource in this emergency, and in 1748 he produced his first novel of "Roderick Random," which had some allusion to his own history, and became popular. A trip to Paris in 1750 enlarged his knowledge of the world, and enabled him, in 1751, to give to the public his "Adventures of Peregrine Pickle," another novel, in which he seems to have exerted all his powers of humorous invention and delineation, though often at the expence of delicacy and morality. He now thought it expedient to push for professional success, and sat down for a time as a physician at Bath, having prepared his way by an essay on the use of the Bath waters. But the experiment was soon given up; and his biographers lay the fault of his failure to his unaccommodating temper, and his disdain of the petty arts of fawning and finesse. It may however be readily accounted for by his being the known author of poems and novels, and his small claims to medical confidence upon the ground either of study or experience. He now resumed writing as a profession, and soon after brought to the press his "Adventures of Ferdinand Count Fathom," and a new translation of *Don Quixote*; and in 1756 he undertook the management of a new Review, under the name of the "Critical." His satirical and acrimonious

spirit soon broke out in this journal, and particularly involved him in a quarrel with Admiral Knowles, upon whose conduct in the expedition to Rochefort he had taken an opportunity to remark with great severity. A prosecution for a libel was the result; and as he honourably stood forth and avowed himself the author, he underwent the punishment of fine and imprisonment. An after-piece of his composition, entitled "The Reprisal, or the Tars of Old England," was acted at Drury-lane in 1757; and in 1758 he published a hastily-written "Complete History of England from the Descent of Julius Cæsar, to the Treaty of Aix-la-Chapelle," in 2 vols. 4to. A new novel entitled "The Adventures of Sir Launcelot Greaves" issued from his prolific pen some time afterwards; and he is supposed to have written the histories of France, Italy, and Germany in the modern part of the Universal History, which appeared about this period. His "Continuation of the History of England" taken up from the Revolution, where Hume left it, and brought down to the year 1765, began to be published in numbers in 1761, and was completed in 5 vols. 8vo.

When Lord Bute, at the beginning of the present reign, enjoyed his short-lived plenitude of power, Dr. Smollett was one of the many writers who were engaged in the support of his measures, and in concurrence with others he published a weekly paper called "The Briton." This was encountered by the more famous "North Briton," set on foot by Mr. Wilkes; and the rancour displayed on both sides dissolved the friendship which had long subsisted between these two political champions. The melancholy arising from the death of his only daughter, and his declining health, induced him, in 1763, to visit the continent, and he spent two years in a tour through France and Italy. After his return he published in 1766 his "Travels" in these countries, in a series of letters, 2 vols. 8vo., which contained many lively and sensible remarks, but were deeply tinged with the gloomy temper of mind under which he laboured, and which rendered him dissatisfied and out of humour with almost every thing he saw. This querulousness was exposed in a well-known passage of Sterne's "Sentimental Journey." In 1769 he published a kind of political romance, entitled "The Adventures of an Atom," meant to ridicule different administrations, especially those of Lord Chatham. Increasing disease induced him, in 1770, to revisit Italy as a last resource, accompanied by his wife; and he had still

mental vigour enough, under great bodily weakness, to compose his last novel, "The Expedition of Humphrey Clinker," which some regard as superior to any of the former, though it displays a misanthropic spirit, whimsically contrasted by undisguised nationality. This was the last flash of his genius. He died in the neighbourhood of Leghorn, October 21st 1771, in the 51st year of his age. Besides the works above enumerated, he was concerned anonymously in several publications planned by the booksellers, and lent his name to others in which he had a small share.

Dr. Smollett was undoubtedly a man of talents, and great variety of powers, though he did not attain the highest rank in any thing. He is perhaps best known as a novelist, and they who read those compositions for amusement solely, without much nicety of taste, seldom fail of being entertained by him. Yet his portraits are often caricatures, his scenes of humour coarse and extravagant, and his jests borrowed. As a historian he has obtained more credit for the elegance and animation of his style, than for the higher qualities of judgment, accuracy, and impartiality. And though his continuation is annexed to Hume's history, the two writers will bear no kind of comparison. His poetic powers were certainly considerable. His "Tears of Scotland," "Ode to Leven Water," and some other short pieces, are polished, tender, and picturesque. His "Ode to Independence" is a loftier flight, and has perhaps few superiors in the lyric strain. His satires are vigorous, but virulent and disgusting.—A.

SNORRO STURLESON, a celebrated Icelandic writer, styled the Herodotus of the North, was born in the district of Dale, in 1178. At the age of three years he was placed at school, under the learned and opulent John Loptson, with whom he remained till the time of his death, in 1197. Though descended from noble ancestors, very little property was left him by his father; but he received a considerable dowry with his wife, which he afterwards increased so much that he became the richest man in the island, except the son of his deceased preceptor. When he repaired to the place of justice he was always attended by eight or nine hundred armed men. He possessed six large farms, and several smaller ones, upon which he kept such a number of cattle, that having once missed a hundred and twenty head, he considered this a trifling loss, as he had a sufficiency remaining in other parts. After the death of his father-in-law, in 1202, he re-

moved to Borg, the inheritance of his wife, but in 1209 went to reside at the farm of Reikholt, in the improvement of which he spared neither trouble nor expence. He surrounded the mansion and church with a very high rampart, in order to serve as a defence in the time of danger; and by means of a subterranean channel, constructed of stone, conveyed water from the neighbouring warm springs of Skribla to a bath, still called Snorrolaug, which was paved with hewn stone, and bordered by seats of the same material. This building, now above six hundred years old, still exists. In 1213 Snorro was chosen supreme judge over the whole island. About the same period he acquired great reputation abroad by his poetical talents. He composed a poem in honour of the potent northern Earl Haco Galin, which he sent to him the same year from Iceland, and in return received many valuable presents. In 1218 he proceeded to Norway, where he was in great favour with the mighty King Haco and several of his nobility. By this sovereign he was appointed to various offices, the exact nature of which cannot be well defined at present; and went several times to Iceland in order to promote his patron's views in regard to that island. It having been determined to send troops thither from Norway, either for the purpose of conquering the country, or of obtaining satisfaction on account of some acts of violence committed by the inhabitants against Norwegian merchants, Snorro prevented this expedition by his remonstrances to one of the King's friends; but he engaged, on the other hand, with the assistance of his brother, to bring the island under the King's authority without bloodshed, and promised to send his son to Norway as a pledge of what he had undertaken. When Snorro set out on his mission, he received, besides other presents, a ship completely equipped. Having returned to Iceland, in 1220, he in part performed his promise by sending his son to Norway, but nothing farther was done. Either Snorro found it impossible to carry his designs into execution, in consequence of the disturbances by which the island was agitated, and in which he himself had a share, being involved in a quarrel with his brother; or he endeavoured, through a view to private advantage, to deceive both the King and his own countrymen; for Snorro is described as a cunning deceitful man; unsteady in his friendship, fond of money as well as ambitious, and of a violent and quarrelsome disposition. He was at enmity not only with his brother, but with his nephew and several more of his relations; and the quarrels which

took place between them disturbed the peace of his declining years, and exposed him, at length, to a violent death. Being too weak to contend with his numerous enemies, among whom his three sons-in-law, who had all repudiated their wives, were the most violent, he quitted Iceland in 1237, and went again to Norway, where he arrived at a very turbulent period, when Duke Skule was preparing to deprive his own son-in-law, King Haco, of the crown, and to place himself on the throne in his stead. Snorro espoused the party of the Duke, but returned to Iceland in 1239, and resided at Reikholt. Gissur Thorraldsen, a relation of King Haco, by whom he had been raised to the rank of Earl, was one of Snorro's sons-in-law, but had now become his bitter enemy. In 1240, King Haco sent him a message, after he had got rid of Duke Skule, either to bring Snorro a prisoner to Norway, or to put him to death. The King would have preferred the former; but this was not suited to Gissur's plan, which was to get possession of Snorro's property. At first, Gissur intended to execute his murderous design at the place where justice was administered; but finding this inconvenient, he fell upon him with seventy men at Reikholt, where he was assassinated in the 63d year of his age. However great and learned Snorro may have been, and though he undoubtedly could read Runic, neither he nor any of those around him were able to decypher a letter written in the so called *Stafkarls-Letur*, a sort of intangled Runic, which was sent to give him notice of the plot formed against him. Snorro's "*Heimskringla*, or Chronicle of the Norwegian Kings," has been printed at various times, and under different forms. A Danish Translation of it by Clausen, with Worm's preface, was published at Copenhagen in 1633 and 1657, 4to. The learned Peringskiöld also gave an edition of it at Stockholm in Icelandic, Swedish, and Latin, 1697, 2 vols. folio. But the most elegant edition is that of Schöning, published in Icelandic, Danish, and Latin, *Copenhagen*, 1777-1783. In this work, which was printed at the expense of the crown prince, the Latin translation and notes are by Schöning, but the Danish is that of Clausen, revised by J. Olafsen. The first volume terminates with Olaf Trygvesson; the second comprehends only the life of St. Olaf; and the third, which was completed by Thorlacius, after Schöning's death, carries the history down to the time of Magnus Erlingson, inclusive. By this important work, which throws so much light on the earliest history

of Norway, Snorro rendered an essential service to posterity. But according to tradition, and the most critical enquiries, his merit does not rest on this alone, since he is commonly considered as the author of the prose Edda, edited by Resenius, in 1665, which is founded on those old poems said to have been collected by Sæmund, and on that account called "Edda Sæmundi." The Edda of Snorro is a poetic manual, or sort of Scandinavian art of poetry, consisting of three parts. In the first, which may be compared to Ovid's *Metamorphoses*, or Hesiod's *Theogony*, are related all those fables contained in the works of the Skalds. The second part is a treatise on poetical phraseology, or synonymy, which shews in what manner the Skalds gave names to different things; and the third called Skalda, or more properly *Liodsgreinir*, treats of alphabetic characters, their division, and the relation they bear to the musical tones; of poetical licences, metre, &c. The last part, it appears, has never yet been published. In regard to the share which Snorro had in the Edda, Professor Nycrup says, "It is most reasonable to suppose that he began the work, but that it was enlarged and continued by his brother's son Olaf Thordson Huitaskald, who wrote a large portion of the *Liodsgreinir*, and that Chief Justice Hauk, who died in 1336, made still farther interpolations. Besides the above Olaf Thordson, who had a share in the Edda, and who, during his stay in Denmark, was in great favour with Waldemar II., Snorro had another brother, Sturle Thordson, who acquired also much celebrity as a poet and historian. He held important offices at court under the two Norwegian Kings, Haco and Magnus Lagabeter, or Magnus the Improver of Laws, whose life he composed. Sturle wrote also a long history of Iceland, from the year 1110 to his own period, called "*Sturlungasaga*." Suhm, in the preface to his critical history, remarks that this Saga is written with so much impartiality, that it is impossible for those who do not know, to discover by it who the author was, though it contains, in particular, an account of the persecution and misfortunes of his own family. *Historisk Statistisk Skildring af Tilstanden i Danmark og Norge i ældre og nyere Tider, ved Rasmus Nyerup, Professor i Litterair historien og Bibliothekar ved Kiøbenhavns Universitet.*—J.

SNYDERS, FRANCIS, an excellent painter in a particular branch of the art, was born at Antwerp in 1579. He was a disciple of Henry Van Balen, and the first subjects on which he exercised his pencil were fruits, and what is

called still life. He then rose to living animals, in representing which, by an exact observation of nature, and great powers of execution, he attained a superiority to almost every artist in his time. He improved his style and manner by a residence in Italy, and especially by studying the works of Benedetto Castiglione; and after his return he became eminent by great pieces of combats of wild beasts, and chases of different animals, which were composed in a grand style, with a very accurate imitation of the attitudes and actions of the different animals, and of all their characteristics. The accompanying landscapes were in a fine taste; the figures, when large, were sometimes supplied by Rubens or Jordaens, the first of which masters often employed Snyders to paint backgrounds, and animals in his works. Snyders also excelled in fruit-pieces, kitchens, shops with fruit and vegetables, and dead game. He resided chiefly at Brussels, and was appointed painter to the Archduke Albert and the Infanta Isabella. Some of his principal works are in the collections of the King of Spain and the Elector-palatine. He died in 1657, at the age of 78. Snyders engraved with his own hand a book of animals in 16 plates; and several of his pieces have been engraved by different artists. *D'Argenville. Pilkington's Dict.*—A.

SOANEN, JOHN, a French prelate, deserving to be recorded for his pulpit eloquence, his piety, and the persecution he underwent, was born at Rioms in 1647. His father was an attorney in the presidial court of that city; his mother was a niece of the learned Jesuit Sirmond. He entered into the congregation of the Oratory at Paris in 1661, where he took for his confessor the celebrated Father Quesnel. After teaching the languages and rhetoric in several of the seminaries of the society, he devoted himself to pulpit services, and with so much success, that he became one of the four distinguished preachers of the congregation, who were popularly termed *the four Evangelists*. Fenelon joined him with Massillon as models of pulpit eloquence. In 1695 he was placed in the see of Senez, a bishopric of small revenue, but which, being in a retired situation, required little of the parade of office, and permitted him to expend the greatest share of his income in charity. To all the virtues belonging to a Christian pastor, he united a firmness which enabled him to sustain the part of a martyr to principle. On the publication of the famous bull *Unigenitus*, which contained a condemnation of Quesnel's opinions, he ap-

pealed against it to a future council, and published a pastoral letter, in which he controverted its positions with great force. Cardinal Fleury, resolving to make an example of a disobedient prelate, selected Soanen for the victim; and assembling, in 1727, the council of Embrun, at which the licentious Cardinal de Tencin presided, procured a condemnation of the conscientious bishop, who was suspended from his priestly and episcopal functions, and exiled to Chaise-Dieu in Auvergne. He had numerous visitors in his retreat, who paid him the respect due to his virtue and integrity. He died in 1740, at the age of 92, revered by the Jansenists as a saint, and stigmatized by the Molinists as a rebel. He was the author of "Pastoral Instructions," "Charges," and "Letters," which were printed, with his Life, in 2 vols. 4to., and 8 vols. 12mo. A collection of sermons has been published in his name, but their genuineness is doubtful. *Nouv. Dict. Hist.* — A.

SOBIESKY. See JOHN King of Poland.

SOCCINI, MARIANO, the Elder, an eminent canonist, was born at Siena in 1401. He studied first in his native place, and then in Padua, in which last university, after his graduation, he was for some years professor of canon law. He then returned to Siena, where he remained as a professor during the rest of his life. He was intimate with Eneas Sylvius (afterwards Pope Pius II.), who has panegyrized him in one of his letters in the most magnificent terms, assigning to him almost universal proficiency in science and the arts, with the greatest excellence of moral character. Soccini was deputed by his republic to compliment Sylvius on his accession to the papal throne, on which occasion he was nominated consistorial advocate. He died at Siena in 1467. His works, consisting of Consultations, Commentaries on the Books of Canon Law, and tracts upon legal subjects, were several times edited. *Tiraboschi.* — A.

SOCCINI, BARTOLOMEO, a celebrated civilian, son of the preceding, was born at Siena in 1436. He studied in the law under different masters at Siena and Bologna; and after receiving the degree of doctor, professed the civil and canon law at his native city. In 1473 he was invited to Pisa, where he taught both the branches of law; and that city was his principal residence for 20 years, though with several occasional absences. It appears that he took an active part in the civil dissensions of Siena, that he was at one time in the list of the banished citizens, that he was employed in

embassies from the Sienese to the Florentines, and that he engaged in a military attempt to change the constitution of Siena. At Pisa a great rivalry subsisted between him and the famous Jason del Maino, and they held frequent public disputations. Lorenzo de' Medici once being an auditor, Jason, who felt himself hard pressed by the arguments of his antagonist, quoted in his own favour a text which he had invented for the occasion. Soccini, with equal readiness, invented another to oppose it; and being asked by Jason, where he had found it, "Next to that you just now quoted," he replied. The fame he had acquired caused him to be invited to Padua in 1489, with the offer of a large salary, which he determined to accept. He accordingly sent off his books in casks, and secretly followed; but being discovered, he was arrested, and brought back as a prisoner to Florence. A number of other changes and adventures are related of him; and it is certain that he was for a time professor at Padua. For the last three years of his life he lost the use of speech; and he died in a suburb of Siena in 1507. The moral character of this jurist was far from commendable. He is said to have been a desperate gamester, so that he would sometimes leave his scholars without a lesson, and pass whole nights at the gaming table; the consequence of which was that at his death he did not leave enough to bury him. He was extremely greedy of money, and charged very high for his opinion, which he would sometimes sell to both parties in a suit. He was free of speech, sarcastic, and jocular. These faults were borne with on account of his high professional character, of which the following passage from a letter of Angelo Poliziano is sufficient evidence. Speaking of his intended correction of the Pandects, he says, "I must have recourse to the assistance and advice of that singularly excellent doctor of Siena, Bartolomeo Soccini, whom I may boldly denominate the Papinian of our age." The printed works of Soccini were Consultations, Comments on the Code and Digest, the Rule of Right, and other pieces of a similar kind. *Tiraboschi.* — A.

SOCCINI, MARIANO, the Younger, grandson of the first Mariano, was born at Siena in 1482. He studied law under his uncle Bartolomeo; and after graduation, taught alternately the civil and canon law at his native city, till his removal to Pisa in 1517. Returning to Siena in 1524 he was employed as ambassador to the republic of Florence, and to Pope Leo X. In the following year he was engaged

by the republic of Venice to occupy a professorship at Padua. He remained at that university till 1542, when the offer of a higher salary drew him to Bologna. There he continued to his death, though he was invited upon very liberal terms by Cosmo Duke of Florence, the King of Portugal, and other princes and states. He died in 1556, and his German scholars in Bologna shewed their respect by carrying his body to the tomb on their shoulders. He was the author of a great many works on legal topics, once in high esteem, though now sunk in oblivion. *Tiraboschi.*—A.

SOCCINI, LELIO, son of the preceding, was born at Siena in 1525. He was destined to the legal profession by his father; but having, among his other studies, engaged in that of the Scriptures, he found reason to question the truth of the doctrines of the Roman Catholic church. For the purpose of farther enquiry, he acquainted himself with the Greek, Hebrew, and Arabic languages; and about the year 1546, he joined himself to a society attached to the principles of reformation in religion, which held secret meetings in the Venetian territory, especially at Vicenza. Among the members, besides Soccini, were Valentino Gentili, Alciati, and others, who freely speculated on the mysteries contained in the doctrines of the Trinity, and the satisfaction of Christ. Their objects being discovered, some of them were apprehended, of whom two suffered death as heretics, and the remainder concealed themselves, or withdrew into foreign countries. Lelio, in 1547, quitted Italy, and for the space of four years travelled into France, England, the Low-Countries, Germany, and Poland. He then fixed at Zurich, whence he maintained a correspondence with the learned among the Reformers in various parts, by whom he was greatly esteemed; but the doubts which he proposed to them having shown a tendency to the Arian opinions, he became an object of suspicion. Calvin, in particular, who was ever vigilant in detecting heresy, wrote him a letter of admonition, which, followed by the burning of Servetus, was a sufficient warning to him to practise great caution. He remained unmolested at Zurich, privately communicating his opinions to some of the dispersed Italians, and to his own family at Siena. On the death of his father in 1556, he travelled into Poland, and obtained from Sigismund King of that country letters of legation to the Doge of Venice and the Duke of Florence, that he might safely reside at those capitals while

necessary to settle the affairs of his inheritance. His family, in the mean time, which had fallen under suspicion at Siena, was dispersed; his brother Camillo was imprisoned; his nephew Fausto and the rest had taken flight. Lelio returned to Zurich, where he died in 1562. He was of a mild and gentle disposition, averse to contest, and was evidently led by conscience alone to differ from those with whom he had taken up his residence. He adopted the Helvetic confession of faith, and professed himself a member of the church of Switzerland. Some writings have been attributed to him, among which was a treatise "*De Hæreticis capitali supplicio non afficiendis*," but it is very doubtful of which of these he was really the author. *Bayle. Tiraboschi. Mosheim.*—A.

SOCCINI, FAUSTO, (SOCINUS,) the proper founder of the sect of Unitarians called *Socinians*, was the son of Alessandro Soccini, a professor of law, and brother of Lelio; and was born at Siena in 1539. Losing his parents at an early age, his education was neglected, and he reached his 23d year with a small stock of general learning, and some acquaintance with the law, which was to be his profession. He had been imbued with the theological sentiments of his uncle Lelio; whence he found it expedient, when the Inquisition was beginning to manifest its suspicions, to quit his native country, and travel abroad. He was at Lyons at the time of his uncle's death, and immediately repaired to Zurich, in order to gain possession of his papers. Thence he went to the court of the Grand Duke of Tuscany, to whom he rendered himself so agreeable by the politeness of his manners, and his elegant accomplishments, that he obtained some honourable employments, and passed twelve years in apparent forgetfulness of the character he was afterwards to sustain. At length his attachment to scriptural enquiries revived; he quitted the court, and spent three years at Basil in the assiduous study of theology. In consequence of this process his religious opinions became fixed, and he acquired a zeal for their propagation, which induced him to hold both verbal and written disputes, and to compose his work "*De Jesu Christo Servatore*." At this time there existed in Poland and Transylvania a considerable sect of Unitarians, founded by a body of Reformers who had taken refuge from the persecutions to which their opinions exposed them as well from Protestants as from Catholics. It was natural that their free enquiries should lead them to differ from one

another in various points of doctrine; and in particular, the Anti-trinitarian churches of Transylvania were greatly disturbed by the opinions propagated by Francis David concerning the adoration of Jesus Christ, and his office and present powers. (See his article). Blandatra, therefore, a person of great influence in that country, sent to request the presence of Socinus, who came in 1578, and was for several months boarded at Blandatra's expence in the house of Francis David, for the purpose of holding free and frequent conferences with him. The result however was, that each remained firmly attached to his own opinions; and David thinking it his duty to maintain those which he held both in private, and from the pulpit, was deprived of his office as a preacher, and thrown into prison by the Prince of Transylvania, where he soon after died. This circumstance was the cause of obloquy against Socinus, as having instigated severe measures towards his pertinacious antagonist. Several years afterwards he wrote a defence of himself relatively to this charge, in which he absolutely denied having inculcated these severities. It is however certain, that he did not interfere to prevent them; and his avowed principles, like those of almost all the reformers of his time, went as far as the restraining and even imprisoning of heretics.

In 1579 Socinus went to Poland, where he was desirous of being admitted a member of the Unitarian churches already established; but not concealing his difference from them in certain points, he met with a harsh repulse. His disputations and writings raised such an odium against him, that he was represented to the King of Poland as a dangerous person, who deserved punishment; it is, however, certain, that no divine has spoken in more decisive terms of the absolute submission due by subjects towards their sovereigns, which tenet led him to condemn with severity the resistance of the people in the Low Countries to the tyranny of Spain. After a residence of four years at Cracow, he found it expedient to take refuge at the house of a Polish nobleman near that city, whose privileges afforded him sufficient protection. With this patron he so much ingratiated himself, that he obtained his daughter in marriage, whom, however, to his great affliction, he lost soon after she had borne him a child. The confiscation of his property in Tuscany, and the death of his principal friends and protectors, were farther calamities, which induced him again to take up his abode in Cracow. In the mean time, his attempts to

bring the Unitarians of Poland to an agreement were becoming successful; but the publication of his work, hitherto suppressed, "*De Christo Salvatore*," brought on a new storm against him, in which a mob instigated by the students at Cracow dragged him, then confined by illness, out of his bed to the market-place, demanding that he should undergo a public punishment; and it was with difficulty that he was rescued from their fury. His house was pillaged, and some manuscripts which he much valued were destroyed. This outrage caused him again, in 1598, to withdraw from Cracow to a village nine miles distant, where he was hospitably entertained by a gentleman named Abraham Blonski. He still zealously employed himself in composing the differences in the Unitarian church, which at length he had the satisfaction of accomplishing. He new modelled their system, gave it method and consistency, and drew up a confession of faith which, after due revision, was published under the title of the *Racovian Catechism*. He did not long survive this successful labour, dying at his last retreat in 1604, in the 65th year of his age.

The private character of Socinus is spoken of with uniform encomium. The sincerity of his religion could not be questioned, and piety was his great support under all the trials and afflictions which fell to his lot. His morals were pure, his manners mild and conciliating, his conduct upright and disinterested. Though inferior in learning to his uncle Lelio, he surpassed him in industry and resolution, and was better qualified to be the founder of a sect. The main principle of the system to which he has given name, is the use of reason in judging of the doctrines of Christianity, which, though to be derived solely from the Scriptures, are to be explained so as to involve nothing contradictory to the dictates of right reason. Hence the Socinians reject all that appears inconsistent or incomprehensible in the received creed, and consider the mission of Christ upon earth as chiefly designed to introduce a new moral law, distinguished by its superior sanctity and perfection. With respect to the person and character of Christ, an explicit view is given of the opinions of Socinus, in a set of propositions presented to the Prince of Transylvania, in which those of the church to which he adhered, and of Francis David, are placed in parallel. From this comparison, or contrast, it appears that he held, that in Jesus dwelt the fulness of the Godhead bodily; that he now enjoys universal power over the church in heaven and on

earth; that he may therefore with propriety be called God; that religious adoration ought to be paid to him, as appointed by the Supreme Being to be our Lord and God; that his aid may be implored in our necessities in the same manner as if we were praying to God himself, at the same time acknowledging, that all the power which he possesses of assisting us is derived not from himself, but from God; and that he has obtained the power of expiating our sins by the offering which he made of himself to God by his death. It will be evident from this summary that the real Socinians widely differ in these points from the modern Unitarians; and it may also excite some surprize that they have been regarded with such general horror and detestation by other classes of Christians.

Socinus was the author of a number of tracts relative to his system, and the controversies in which he was engaged, forming collectively two volumes folio of the "*Bibliotheca Fratrum Polonorum.*" Bayle. Mosheim. Toulmin's *Life of Socinus.*—A.

SOCRATES, the most eminent of Grecian moralists, was born B. C. 469, at Alopecce, a village near Athens. His father, named Sophroniscus, was a statuery. His mother, Phænarete, exercised the profession of a midwife. Socrates was brought up to his father's business, and is said to have acquired such a degree of skill, that his statues of the Habited Graces were allowed a place in the citadel of Athens. The cultivation of his mind, however, was the object nearest his heart, and to which he devoted all his leisure time. On the death of his father he succeeded to a small inheritance, which he lost through the dishonesty of a relation, and he was again obliged to labour for his maintenance. A wealthy Athenian observing his strong propensity to study, and admiring his ingenuous disposition and acute understanding, took him from this condition, and placed him as preceptor to his children. This situation afforded him the opportunity of attending the lectures of the most celebrated philosophers of that time, and Anaxagoras, of the Ionic sect, is mentioned as the first from whom he derived instruction. He imbibed from other masters the principles of eloquence, poetry, music, and geometry, the usual branches of a liberal course of education at Athens. It is impossible to form a regular narrative of his life from the vague and sometimes inconsistent anecdotes related by different writers concerning him; but in general it appears that he lived at Athens as a private citizen in humble life,

distinguished only by his wisdom and virtue, and by the exactness with which he performed every duty enjoined by the laws of his country. He served as a soldier at the siege of Potidæa, where he signalized himself both by his valour, and his endurance of hardship and fatigue. Several years afterwards he voluntarily joined an expedition against the Boeotians; and at an unsuccessful engagement, he retired with great deliberation, and bore away upon his shoulders Xenophon, then a young man, who lay wounded on the ground. A third campaign in which he served is mentioned, after which he returned to Athens, and never quitted it.

He was 60 years old before he was engaged in any civil office; at which period he was elected one of the representatives of his district to the senate of five hundred. In this situation, although he incurred some ridicule from want of acquaintance with the forms of business, he displayed a firmness and integrity which placed him above all his colleagues. When, intimidated by the clamours of the populace, they had pronounced a sentence of condemnation against the commanders at the naval battle of Arginusæ, who had been prevented by a storm from paying funeral honours to the dead, Socrates stood forth singly in their defence, and could not by any motives be induced to concur in the cruel and unjust judgment. In the subsequent domination of the Thirty Tyrants, he hazarded his life in opposing their violence and oppression, and maintaining the rights of his fellow-citizens; and being joined, probably by way of penalty, in a commission for apprehending a citizen of Salamis, whose wealth was his crime, he refused to pay obedience to an unjust order.

It was, however, as a teacher of morality and religion, that Socrates acquired his immortal fame. Philosophy at this time had become rather the art of disputation, than the guide of human life, and was chiefly occupied about subtle questions which it was either impossible, or useless, to solve. It was his great object to inculcate the wisdom which had an immediate reference to practice; and despising the frivolities of the sophists, he was the first, as Cicero says, "who called down philosophy from heaven to earth, and introduced her into the public walks and domestic retirements of men, that she might be their instructress in life and manners." Instead of opening a private school, like other teachers, he considered the whole city of Athens as his school, and passed his time chiefly in places of public resort. He frequented the walks and places of exercise,

the markets and courts; and sometimes collected an audience in the Lyceum, a meadow on the border of the Illyssus, whence he delivered a discourse from an elevated chair. At other times he mixed in private parties in their domestic retreats; nor did he confine his lectures to persons of rank and education, but freely conversed with mechanics and labourers. The mode of instruction which he chiefly practised towards individuals, was to propose questions to them, and upon their answers to found other questions, thus leading them on step by step to conclusions, which necessarily followed upon their admissions; and this is what is peculiarly termed the Socratic mode of argumentation. The topics of his address were usually some moral duty or precept, or some theological tenet, on which his notions were singularly pure and rational for the age in which he lived. In his own person he was a pattern of the virtues he inculcated. He had brought his appetites and passions under such perfect controul, that he never passed the bounds of temperance and moderation. Content with the most frugal manner of living, he refused rich presents offered him by his disciples, some of whom were the first persons in Athens. Observing one day the numerous articles of luxury exposed to sale, he exclaimed, "What a number of things are here which I do not want!" Yet he did not, like some philosophers, affect a squalid garb, and a neglect of common decencies, but appeared in plain but neat apparel; and sometimes, at his simple meals, invited guests of rank. On one of these occasions, his wife, Xantippe, appearing discomposed at their slender provision, he bid her be in no concern, for that his guests, if wise men, would be satisfied with what was set before them; and if otherwise, they were not worth notice. This partner of his gave frequent trials to his philosophy by her peevish and irascible temper, but he bore all her provocations with admirable patience; and in an extant dialogue with a son who had failed in his duty to her, he pointed out the youth's obligations to his mother for her care during the helpless years of infancy, as a motive for treating her with deference.

It was but too natural that a man of his exemplary virtue, whose life was a reproach to others, and who did not spare his ridicule of the pretenders to wisdom and knowledge, should create a number of enemies, and become the object of insult and slander. One of his contemporaries was the famous comic writer Aristophanes, who employed in his composi-

tions the utmost licence of the *old comedy* in bringing living characters on the stage, and exposing them to contempt or derision by his buffoonery. Either gained by the enemies of Socrates, or indulging his own sarcastic humour, he wrote a piece entitled "The Clouds," in which the principal character was meant to personate this philosopher, and the imitation consisted in making him utter nothing but absurdity and prophaneness. Socrates, conscious that he bore no real resemblance to such a representative, did not scruple to attend the performance, and to humour the ridicule by standing up in the view of the crowded audience. This calm contempt of petty malice produced such an effect on the public, that when Aristophanes attempted the next year to renew the exhibition of his comedy, it met with a reception that induced him to withdraw it.

In common with the other philosophers of antiquity, Socrates held it to be the duty of a citizen to comply with the religious rites of his country; yet he entertained pure and elevated ideas of deity, and reprobated the popular tales in which the gods were represented in such degrading colours. He seems to have believed in the existence of a plurality of gods, but in subordination to the One Supreme, whose perfections and governing providence he acknowledged with profound reverence. Much has been written and conjectured concerning a demon or genius, of which he often spoke, as giving him secret admonitions for directing his conduct, and preserving him from danger. Some of the anecdotes recorded on this head appear to subject him in a degree to the imputation of that kind of artifice for exciting an opinion of something extraordinary belonging to his nature or character, which other great and well-intentioned men have not disdained to practise. From other instances it would seem that he really entertained some superstitious notions on this head; whilst in others, his demon may be resolved into an allegorical expression for reason or conscience. Whatever he thought of this matter, it is certain that he made no other use of the influence he acquired than to promote the advancement of his countrymen and disciples in virtue and true wisdom. This influence proved finally ineffectual to protect him from the fate of a reformer. He had given offence to several classes of people. Besides the Sophists, who were indignant at their loss of credit, several citizens of rank, who aspired to offices for which they were unqualified, resented the free-

dom with which he attempted to convince them of their ignorance and incapacity. The supporters of political corruption could not bear his boldness in exposing public abuses; and the zealots for popular superstition detested him for the rational ideas which he taught respecting religion. Thus a storm was raised against him from various quarters, the result of which was a criminal accusation before the supreme court of judicature. It was brought by Melitus, a young rhetorician, supported by Anytus, a man enriched by trade, but of a sordid disposition, who had incurred the censure of Socrates for refusing a liberal education to his son, and by one Lycon. The charge was drawn up in the following terms: "Socrates violates the laws in not acknowledging the gods which the state acknowledges, and by introducing new divinities. He also violates the laws by corrupting the youth." This accusation being delivered in upon oath, Crito, an intimate friend of Socrates, became surety for his appearance on the day of trial, though the alleged crime inferred a capital punishment. Such was the philosopher's tranquillity respecting the event, that he spent the interval in conversation with his friends on their usual topics, studiously declining all reference to his situation; and when one of them asked him why he did not prepare for his defence, "Because (said he) I have never in my life done any thing unjust." Lysias, the celebrated orator, one of his disciples, drew up an apology in his name, which Socrates acknowledged to be eloquently written, but said it would not suit his character.

On the day of trial, after the three accusers had made their harangues, and Plato, then a young man, had been prohibited from speaking in defence of his master, Socrates rose, and with the calm confidence of innocence pronounced an unpremeditated refutation of the charges brought against him. In reply to that of impiety towards the gods of his country, he pleaded his practice of frequent attendance on the religious solemnities enjoined by the laws; and he answered the accusation of introducing new divinities, which was an inference from his professing to receive admonitions from some secret power, by asserting that it was no novelty to consult the gods in private, and to be favoured with their instructions. With respect to the charge of corrupting the youth, he appealed to his well-known discourses inculcating pure morality, and to the personal example he gave of temperance, moderation, and obedience to the laws. He con-

cluded with appealing to that justice which his judges were bound by their oaths to administer, and with expressing his resignation to the will of providence. The judges were too much prepossessed to pay regard to his defence, and immediately pronounced him guilty of the alleged crimes. It was part of the judicial code of Athens, that at this stage the culprit had the privilege of proposing a pecuniary amercement, instead of capital punishment; and Socrates was strongly urged by his friends to make use of this right. At first he refused, on the ground that it might seem a confession of guilt, whereas he was conscious of having rather merited a public reward for his conduct than a penalty of any kind; at length, however, he was persuaded to offer a fine of thirty minæ, upon the credit of his friends. But the judges, still more exasperated by his lofty confidence, rejected the proposal, and condemned him to die by the poison of hemlock. He received the sentence with perfect composure, and was led away to prison amidst the lamentations of his friends.

As the last scene of this excellent person was the most interesting of his life, and is, indeed, singularly touching and instructive, a minuter narrative of it may be permitted than is usually given in these biographical draughts. The day on which he was condemned, was that of the sailing of the ship which carried the annual offering of Athens to the sacred isle of Delos, and the law suspended all capital punishment till its return. This circumstance afforded Socrates a respite of about thirty days, which were employed by him in philosophical converse, and even in literary amusements, his usual serenity and cheerfulness not suffering the least abatement. At the expiration of the interval, Crito, the most attached of his disciples, came to the prison early in the morning, and finding him in a profound sleep, waited till he awoke of himself. He then, with all the marks of deep affliction, announced that the vessel from Delos was in sight, and was expected to enter the port on that day, consequently the execution must take place on the morrow. Socrates received the news with expressions of entire resignation to the divine appointment; upon which, Crito proceeded to inform him, that unable to endure the thought of parting with him, he, in concert with some other friends, had taken measures to procure his escape from prison, and that every thing was prepared for his conveyance to Thessaly, where he might be assured of a safe and honourable retreat. "My dear Crito (replied the sage), your

zeal is not conformable to the precepts which I have always taught, and to which I am determined to adhere." He then demonstrated to his disciple, that it was the first duty of a citizen to obey the laws of his country, and that no pretext could free him from that obligation whilst he consented to live under those laws; and he concluded with an absolute rejection of the proposal.

On the day of execution, the magistrates came to the prison in order to take off his fetters, and announce to him that his hour was arrived. Several of his disciples followed, and found him with Xantippe, who had her youngest child in her arms. She burst into a passion of grief at their entrance, for notwithstanding her froward temper, she seems to have been a faithful and affectionate wife. To her lamentation that her husband should die, though innocent, he calmly replied, "Wouldst thou rather than that I should die guilty?" Having desired Crito to conduct her home, he held his last conference with his disciples, the chief topic of which was the immortality of the soul. He declared his belief of this doctrine, though not unmixed with doubts; and spoke of the comfort he derived from the expectation that death would introduce him to the presence of the gods, and the society of good men. He took occasion to express his disapprobation of the practice of suicide, employing the simile of a man being placed on earth as a sentinel at his post, which he was not to quit without orders. Crito asking him how he wished to be buried, he smiled, and replied, "As you please, if I do not escape from you." Then, turning to the rest, he said, "Is it not strange, after all my arguments to convince you that I am going to join the society of the happy, that Crito should think this body, which will soon be a lifeless corpse, to be Socrates?" He passed the remainder of the interval allowed, in taking leave of his children, and giving directions about his domestic affairs, till the keeper came to inform him that it was time to take the poison. This man, who had been quite overcome by the gentleness and equanimity of his prisoner, apologized for the office he was obliged to perform, and withdrew in tears. When the cup was presented, Socrates received it with a steady hand, and after prayer to the gods for a favourable passage to the invisible world, swallowed the fatal draught. His disciples, at that awful moment, could not refrain from marks of the most poignant sorrow. He gently reproved their want of courage, saying

that such a change ought to be hailed by better omens. He then, as he was directed, walked about, till he began to feel in his legs the benumbing effects of the hemlock. Upon this symptom of its mortal operation, he lay down, wrapping himself up in his mantle. After a short silence, he raised his mantle, and said to Crito, "We owe a cock to Esculapius, do not forget to pay it;" perhaps intending to signify by this appropriate sacrifice to the God of medicine, that he regarded death as the cure of all worldly sufferings. He then covered himself again and presently expired.

Such, in his 70th year, was the end of a man whom the concurrent voice of heathen antiquity has pronounced the wisest and most virtuous of mortals. His unjust condemnation excited the indignant emotions of the friends of virtue throughout Greece, though for a time party enmity in his own country pursued his memory, and subjected his followers to persecution. The Athenians, however, as in the case of others of their most meritorious citizens whom, in a moment of popular frenzy, they had treated with injustice, repented of the deed, turned their anger against his accusers, recalled his exiled disciples, and raised a statue to his honour. He was not less renowned for genius than for moral worth, and the following sentence of Cicero will inform us in what light he was regarded by the best judges of those ages: "Socrates, who, by the testimony of all the learned, and the judgment of all Greece, for wisdom, acuteness, elegance, and delicacy, for eloquence, variety, and copiousness, stood indisputably without a rival in all that he undertook." As, however, he left nothing in writing, his reputation must have been founded upon the reports of his discourses handed down by his disciples, of whom the principal were Xenophon and Plato. The former of these is judged to have given the most faithful idea of his master's manner and sentiments; for the latter, in his Socratic dialogues, always intermixes his own language and conceptions. This he did even in the lifetime of Socrates, who is related to have said, on hearing Plato recite his *Lysis*, "How much does this young man make me say which I never thought of!"

Of the leading doctrines of Socrates, some account has been given in the preceding narrative. It is certain that he was a pure theist, as far as that term is applicable to one who believes in a supreme deity possessed of all possible perfections, though he admitted subordinate beings, to whom he ascribed the ordi-

nary phenomena of nature, and a superintendence over human affairs. His system of morals was founded on the basis of religion; for he held that the principles of virtuous conduct common to all mankind are laws of God; which position he proved by the argument that no one departs from them with impunity, although they may escape the penalties of human laws. As he was a truly modest enquirer, sensible of the imperfection of our faculties in discovering truth, he was so far from being a dogmatist, that he rather leaned to the sceptical philosophy, whence it is not surprizing that after his death his followers broke into a variety of sects. These are enumerated by Cicero, from whom probably Milton has borrowed a beautiful summary in his "Paradise Regained," which shall conclude the article.

To sage Philosophy next lend thine ear,
From heaven descended to the low-rooft
house

Of Socrates: see there his tenement,
Whom well inspir'd the oracle pronounc'd,
Wisest of men; from whose mouth issued
forth

Mellifluous streams that water'd all the
schools

Of Academics old and new, with those
Surnam'd Peripatetics, and the sect
Epicurean, and the Stoic severe.

Diog. Laert. Cicero. Brucker's Hist. of Philos.
— A.

SOCRATES, surnamed **THE SCHOLASTIC**, an ecclesiastical historian of the 5th century, was born at Constantinople in the beginning of the reign of Theodosius. He studied grammar under Helladius and Ammonius of Alexandria, and had for some time been a professor of law, when he undertook to write an ecclesiastical history, commencing from the year 309, where that of Eusebius terminates, and coming down to 440. As a historian he deserves the praise of judgment and exactness. He displays the latter quality, by his industry in consulting original records, and the writings of his contemporaries, his diligent enquiry into the discipline of the church, and his accuracy in chronology. His observations are generally judicious and impartial; as when, in treating on the dispute concerning the day of celebrating Easter, he remarks that there was no occasion for so much violence on that point, since the apostles had laid down no rules for the keeping of festivals, and they were brought into the church by use only. Notwithstanding his general care, however, he has fallen into several mistakes, especially in his account of

theological dogmas. He is accused also of partiality to the sect of Novatians, chiefly on the ground of his speaking with candour of them, and their founder, and refusing to regard them as heretics. His style is plain and unadorned, but perspicuous; and he gives long quotations to authenticate the matters of fact which he relates. Nothing farther is known concerning his personal history. The work of Socrates was translated into Latin by those who made versions of the other Greek ecclesiastical historians, and is usually printed with them. The best editions are those of Valesius, fol., Paris, 1668; and of Reading, fol., Cant., 1720. *Vossii Hist. Græc. Dupin.*—A.

SOLANO, FRANCIS, a physician, remarkable for his observations on the pulse, was a native of Lucca. Pursuing the study of physic at Grenada under Professor Joseph Pablo, he was struck with several instances in the hospital of the *rebounding* pulse, by which he was led to pay particular attention to all the varieties of pulses, and their indications. He settled at Antequera, and carrying on his enquiries on this topic during 31 years, from 1707 to 1738, he is said to have arrived at great exactness in discovering diseases and predicting events by the pulse alone. He published an ample work on this subject, entitled "Lapis Lydius Apollinis," fol., 1731. This book falling into the hands of Dr. Nihell, an Irish physician established at Cadiz, he waited on the author to obtain information concerning its principles, which were laid down with considerable obscurity; and becoming a convert to his system, he published at London, in 1745, a compendium of it under the title of "New and extraordinary Observations concerning the Prediction of Crises by the Pulse," 8vo. This was translated both into Latin and French; and the system was afterwards elucidated and extended by M. de Bordeu; but it seems to have been little adopted in medical practice. Of Solano himself nothing further is recorded. *Halleri Bibl. Anat. Eloy Dict.*—A.

SOLEISEL, JAMES DE, a celebrated master of horsemanship, was born in 1617, at a family estate in the province of Forez. After an education in a Jesuit seminary, he followed his leading propensity for the menage, with which he joined the study of the diseases of horses; and having perfected himself in both by a visit to Germany, he commenced teacher of horsemanship to the young noblesse of his province. His reputation caused him to be invited to assist in an academy for the menage in Paris, where he published a work entitled "Le parfait Marechal," which became very popular, and

was translated into several languages. He also composed a short treatise entitled "Le Marechal methodique," and a Dictionary of the terms of horsemanship. Soleisel was a man of a very respectable private character, and possessed various accomplishments. He died in 1680. *Moreri.* — A.

SOLIMENE, FRANCESCO, an eminent painter, was born in 1657 at Nocera in the kingdom of Naples. His father, Angelo, who was a painter and a man of letters, destined him for the legal profession, but the view of some fine drawings which his son had executed secretly, caused him to give way to his inclination for painting; and after receiving some lessons at home, he was sent at the age of 17 to perfect himself at Naples. He there, from studying the works of various masters, formed a style uniting different excellencies; and possessing great facility of invention, as well as readiness of execution, he soon produced a number of works which widely extended his reputation. Few artists have excelled in so many branches: history, portrait, landscape, animals, fruit, architecture, all seemed to flow from his pencil as if it had been employed in nothing else. He was also a poet, and his sonnets have been printed in several collections of poems. Popes, emperors, kings, sovereign princes, and states, bespoke his hand for the decoration of their palaces and public buildings; and as he lived to a very advanced age, he filled Europe with his performances. His principal residence was Naples, where he had a school which produced a great number of artists. He lived with distinction, and amassed a large fortune; but always appeared in the modest garb of an abbé, and passed his days in celibacy, whence he was commonly called *l'Abate Ciccio*. He continued to work till within a few years of his death, which took place in 1747, his 90th year. His pictures are found in many of the churches of Naples, and of other towns of Italy, and in the collections of kings and princes. Many of them have been engraved. *D'Argenville. Pilkington.* — A.

SOLINUS, CAIUS-JULIUS, a Latin grammarian, of an uncertain age, but probably about the third century, appears to have resided chiefly at Rome, but is only known as the author of a work which he first entitled "Collectanea Rerum Memorabilium," but afterwards "Polyhistor." This is a collection without method or judgment, of the remarkable things in different countries, in great part transcribed, without acknowledgment, from Pliny's Natural History; whence the author

has been called the Ape of Pliny. As, however, his work contains some things not in that writer, and serves also to elucidate his text, it has been thought worthy of notice by the critics, and has particularly served as a repository for the multifarious erudition of Salmasius, who published an edition of it in 2 vols. folio, 1629, buried in his copious commentaries. Solinus was also the author of a poem entitled "Ponticon," of which only a few verses remain. There are many early editions of the "Polyhistor," which suited the taste of ages fond of wonders. The best modern ones are the octavo of Salmasius, *Traj.*, 2 vols., 1689; and Gesner's, *Lips.*, 8vo., 1777. *Vossii Hist. Lat. Bibliogr. Dict.* — A.

SOLIS, ANTONIO DE, a celebrated Spanish historian and poet, was born in 1610 at Alcala de Henares. He had scarcely finished his education, when he wrote a comedy, which was much applauded. It was followed by others, as well as by poems on different subjects, by which he raised a high reputation. Philip IV. gave him a place in the secretary of state's office, and also appointed him to be his own secretary; and in 1661 the Queen nominated him historiographer for the Indies. It was in this quality that he composed his "History of the Conquest of Mexico," a work which placed him among the most approved of the Spanish prose writers, and was greatly esteemed, both at home and abroad. In his 57th year, De Solis took priest's orders, after which he renounced composing for the theatre, and adopted a regularity of life conformable to his character. He died in 1686.

The comedies of De Solis, which were printed collectively in 4to., *Madrid*, 1681, are said to be perplexed in their story, and rather romantic than comic, but they have afforded incidents to some French writers. His poems display more imagination than correct taste. His history is written with spirit and elegance, but with occasional inflation of language, and, it is said, without strict adherence to truth. The object is to make a perfect hero of Cortes, for which reason it concludes with the conquest of Mexico, and does not touch upon the subsequent cruelties. It has been translated into French and English. *Nicol. Antonio. Moreri. Nouv. Dict. Hist.* — A.

SOLOMON, a celebrated King of the Jews, was the son of David, by Bathsheba, formerly the wife of Uriah, and for whose sake that monarch was led into the double crime of adultery and murder. Through the influence of his mother, Solomon was destined by David

to be his successor, though he had an elder son in Adonijah; and when the latter, in his father's declining health, began to assume the marks of regal dignity, David was induced by Nathan, Zadok, and others in Solomon's interest, to cause this young prince to be immediately proclaimed. David soon after died, B. C. 1015, and Solomon ascended the throne of the united twelve tribes without opposition. His first act was to perform the dying injunction of his father. He put to death the old general Joab, who was attached to Adonijah; and he also secured his crown by ordering the execution of that prince, his half-brother. Farther to strengthen his authority, he contracted a marriage with the daughter of one of the Pharaohs, King of Egypt, and received for her dowry the city of Gezer, which he had taken from the Canaanites. About this time, a vision is related as having occurred to Solomon, in which God offered to grant him whatever he should request; when his prayer was, that he might be endowed with wisdom and understanding, to enable him to perform the duties of a sovereign. This choice was so much approved by the Almighty, that a promise was made him, not only of what he asked, in the most transcendent degree, but of riches and honour beyond those of all the kings of his time. A proof of the first gift is recorded in his celebrated judgment between two mothers who claimed the same child; and of the second, in the magnificence of his court, the vast extent of his revenues, the number of his subjects, his civil and military establishments, and all the particulars of a splendid monarchy, far surpassing any idea that can be formed of a King of Judea, and upon the scale of a great Eastern monarchy. It is indeed affirmed that his dominions extended "from the river, to the land of the Philistines, and the border of Egypt," which is understood as comprehending all the tract from the Euphrates to the Nile; yet he does not rank among the conquerors, since his reign is peculiarly noted for the peace enjoyed in it.

Solomon, soon after his accession, received an embassy of congratulation from his father's friend Hiram King of Tyre, to which he returned a request to be supplied with able artificers for the construction of the temple at Jerusalem vowed by David. The erection of this famous structure was one of the great events of his reign, and a minute description of it has been transmitted in the Jewish Scriptures. It was finished in seven years, and was dedicated by Solomon with a sublime prayer,

and the sacrifice of a prodigious number of victims. He afterwards built two palaces, one for himself, and the other for Pharaoh's daughter, in a style of magnificence suitable to his greatness. His vast expences were in part supplied by the profits of a commerce carried on by a navy which he fitted out at Ezion-geber, upon the coast of the Red Sea, and which made voyages of three years continuance to a place called Ophir, whence were brought gold, precious stones, and other rich commodities. Where Ophir was situated has been variously conjectured by learned men; but the most probable opinion is, that it was some island or continental coast of the Indian Ocean. The great prosperity of Solomon produced its natural effect of immersing him in luxury and sensuality. He was especially enslaved to female charms, and is said to have possessed 700 wives and 300 concubines. Their influence increased upon him as he advanced in years; and he was induced by them to plunge into that idolatry from which it was the great purpose of the religion of the Jews to preserve that nation pure; so that he who had rendered himself ever memorable by his splendid temple to the true God, raised altars to Moloch and Chemosh, the impure deities of the neighbouring people. As a punishment for this crime, it is said that the Lord stirred up enemies to Solomon, in the sovereigns of Edom and Syria. He however retained his power and dominions till his death, which took place in the 40th year of his reign, and about the 58th of his age, according to the Scripture account, but Josephus extends his reign to 80 years, and his life to 94. He left a name which has ranked him as the most glorious of the Jewish kings, and has filled the East with traditions of his extraordinary magnificence and superhuman knowledge. Solomon is recorded as the author of a great many books, of which there remain, under his name, and admitted into the canon of Scripture, the book of Proverbs; Ecclesiastes, or the Preacher; and the Song of Solomon, or Canticles. *Kings I. 1—11. Chronicles II. 1—9. — A.*

SOLON, one of the sages of Greece, and the celebrated lawgiver of the Athenians, was born in the 7th century B. C. He was of a family descended from the ancient kings of Athens, but which had apparently fallen into indigence, for he passed his early years in travelling on a mercantile account. A talent for poetry seems to have been his first distinction, and he is related to have exercised it on the following occasion. The Athenians, in a war

with the Megarensians, had been expelled from the isle of Salamis, and their efforts to recover it were attended with so much loss, that a law passed making it capital for any one to propose a renewal of the attempt. Solon, deeply sensible of the disgrace resulting from this decree, composed an elegy adapted to rouse the spirits of the people; and feigning himself to be under the influence of a temporary insanity, ran into the market-place, mounted the cryer's stool, and pronounced his verses with great vehemence. The crowd which gathered around felt a rising ardour, which was further inflamed by an harangue of Pisistratus; and with the precipitation of a popular assembly, decreed war against the Megaresians. Salamis was recovered, and according to tradition, by a stratagem of Solon's. He afterwards increased his reputation by advising a war with the people of Cirrha, who had ravaged the sacred territory of Delphi, and by contributing to the reduction of their city. Athens was at this time in a turbulent state arising from the contentions of different political factions, and from the oppressions of the superior classes, who had reduced a great part of the common people to slavery in consequence of their debts. Solon in this emergency was looked up to by the citizens in general as the man, who, by his wisdom and virtue, was best qualified to restore the public tranquillity, and a large party was desirous of raising him to the sovereignty. This, however, he declined; but being chosen archon by acclamation, B. C. 594, he set himself to compose the dissensions by moderate measures. He relieved the poor in respect of their debts, and rescued them from bondage, but he refused to gratify them in their wish of dividing the lands of Attica among them. This middle course at first satisfied neither party, but upon reflection, they were convinced of the wisdom of his conduct, and unanimously invested him with the high trust of new modelling their laws and constitution. He began with abrogating the sanguinary laws of Draco, except such as related to homicide. Democracy being the form of government to which the Athenians were attached, he regarded it as the base of his new constitution, but studied to give it due checks and counterbalances. For this purpose, he divided the citizens into four classes, three of which were formed upon different scales of property; the fourth comprized the lowest order, who were without property; and these were excluded from all public offices, yet admitted to vote in the general assembly of the people;

and as this body was in possession of the supreme power, and judged causes in the last resort, the consequence of even the meanest members of the state was sufficiently secured. In order to prevent inconsiderate resolutions in the democratic assembly, he instituted a senate of 400, composed of 100 elected from each class, which was to have a prior deliberation upon every proposal to be submitted to the general assembly. As a supreme judicial court, the guardian of the laws and morals of the nation, Solon revived the ancient court of Areopagus, and ordained that it should be composed only of those who had passed through the office of archon, the highest magistracy of the state; which conferred on it a splendour that long rendered its decrees revered throughout Greece. The laws of Solon are ranged under various heads, and cannot here be particularized. Their general spirit is mild and equitable. One of them has been the subject of much political discussion, but was perhaps well calculated for a small state liable to sudden and dangerous commotions — that in any case of civil contest in which opposite parties take up arms against each other, the citizen who remains neutral shall be punished with exile and confiscation of goods. Another salutary regulation was that the court of Areopagus should have power to enquire how every citizen supported himself, and inflict penalties on the idle. For any imperfection in his laws, Solon pronounced an excellent apology by saying to an objector "I have given the Athenians not the best laws, but the best they were capable of receiving:" a sentence which ought to be in the recollection of every legislator! The code of Solon was to be in force for a century, and then to be revised and altered as occasion might require. After its promulgation, Solon was continually molested by persons who came to him for the explanation of obscure passages, or with proposals for improvement. To avoid their importunities he resolved to travel; and having obtained leave of absence for ten years, and exacted an oath from the citizens that nothing should be altered till his return, he sailed to Egypt. He there procured instructions in philosophy from the priests of Heliopolis and Sais, one of whom, in the pride of Egyptian antiquity, said to him, "Solon, Solon, you Greeks are children; you have not a grey-headed man among you." Thence he visited Cyprus, where he suggested to one of the petty princes the erection of a new city, which was called after his name. About this time, also, he is supposed to have held the conference with

Thales the Milesian recorded by Plutarch. This, likewise, must have been the period of his visit to the court of Croesus King of Lydia, as related in the life of that monarch, though the critics find chronological objections to the reality of that circumstance.

On his return to Athens, he found the state in great confusion from the contests of the different factions. Pisistratus had placed himself at the head of the popular party, and was aiming, through its favour, at the sovereignty. Solon saw, and, though his kinsman, opposed, his designs; and when Pisistratus, obtaining the grant of a body guard, employed it to seize the citadel, Solon appeared with his arms in the public assembly, and in a speech attempted, but in vain, to rouse his countrymen to resistance. He then withdrew from Athens, to which he never more returned. The place and time of his death are uncertain, but it is commonly said that he died at Cyprus, at the age of 80. The Athenians held his memory in the greatest reverence, and erected his brass statue in the forum; and posterity has justly ranked him among the greatest men of his time. Of his writings, Laertius enumerates his laws, orations, poems, and an Atlantic history, left unfinished, and afterwards continued by Plato; and also has preserved some of his supposed epistles. Some fragments of his verses are come down to our times. Of his *sayings*, as one of the wise men of Greece, the following are recorded: "Laws are like cobwebs, that hold the weak, but are broken through by the strong: He who has learned to obey, will know how to command: In every thing you do, consider the end." *Plutarch Vit. Solon. Diogen. Laert. Univ. Hist. — A.*

SOMERS, JOHN, Lord, a distinguished lawyer and statesman, born at Worcester in 1652, was son of a respectable attorney of that city. He received his early education at the college school of his native place, and at the proper age was entered a gentleman-commoner of Trinity-college, Oxford. He quitted the university without a degree, but with a confirmed taste for polite literature; and being destined by his father to the legal profession, passed some time as a clerk to Sir Francis Winnington, an eminent lawyer, and was then removed to the Middle Temple. When called to the bar, he soon displayed talents which gave promise of his arriving at professional distinction; at the same time, though diligent in his proper studies, he did not altogether desert his classical pursuits, but gave to the miscellaneous translation of Plutarch's *Lives*, that of Alci-

biades; and to the version of Ovid's *Epistles*, that of Ariadne to Theseus. As his principles of government led him to oppose the measures in the latter part of Charles the Second's reign, he wrote some political tracts about this period; but, being anonymous, it is not well ascertained which were the products of his pen. A piece entitled "The Security of Englishmen's Lives; or the Trust, Power, and Duty of the Grand Juries of England explained according to the Fundamentals of the English Government," is mentioned by Mr. Walpole as attributed to him, and is probably the same with one alluded to by Bishop Burnet, written in consequence of the grand jury's return of *ignoramus* to the bill against Lord Shaftesbury. He was also the reputed author of "A Brief History of the Succession of the Crown of England, collected out of Records," the purpose of which was to prove the right of parliament to regulate the descent of the crown, with a view of supporting the meditated exclusion of the Duke of York on account of his religion. On the dissolution of parliament in 1681, he had a share in publishing "A just and modest Vindication of the Proceedings of the two last Parliaments," originally written by Algernon Sidney, but new modelled by him. Somers was counsel, in 1683, for the Sheriffs of London, and some other persons, who were prosecuted for a riot in the city at the election of Sheriffs, and acquitted himself so that his practice at the bar from that time was much augmented. After the accession of James II. he continued an opposer of the arbitrary measures of the court, and acquired great credit as one of the counsel for the seven bishops. The Revolution was an event in which he could not fail heartily to concur, and he was one of the confidential advisers of the measure for bringing over the Prince of Orange. He sat as a representative of his native city in the convention-parliament summoned by that Prince; and was appointed one of the managers for the House of Commons in the conference held with the Lords concerning the word *abdicate*, and his critical acuteness in that case was much admired. He was knighted and made solicitor-general in 1689, and while in that post, delivered a spirited and seasonable speech in favour of the act of convention for recognizing William and Mary, the legality of which had been called in question by a member of the House of Commons. In 1692, the office of attorney-general was conferred upon him; and in the following year that of lord-

keeper of the great seal. His behaviour on the bench was that of an able and upright magistrate, whose love of justice was tempered with singular mildness and condescension. At the same time he was in the highest credit with the King as a minister, and he made use of his influence to serve persons of merit. He was one of the first patrons of Addison, and procured for him an allowance to enable him to make that tour in Italy which he has so agreeably described. In 1695 his office of lord-keeper was advanced to that of lord chancellor of England; and he was raised to the peerage by the title of Lord Somers, Baron of Evesham. At the same time he obtained from the King a grant of the manors of Reygate and Howlegh, which had fallen to the crown, and a pension from the fee-farm rents. If this part of his conduct be censured, it is to be considered that the advancement of a man of small fortune to the peerage would be a punishment instead of a reward, were it not accompanied with something to enable him to support this dignity in himself and successors; which circumstance is, indeed, an objection against making an hereditary honour the customary payment of public services.

Lord Somers was now regarded as the head of the Whigs; and it was his great aim to moderate the heat and jealousy of that party, and conciliate to it both the King and the nation. For this purpose he was perhaps too compliant in some points with the royal pleasure, which, however, did not prevent his being made a sacrifice when the Tories came into power. His acquiescence in the first partition-treaty in 1699, with other ministerial measures, produced great complaints against him in parliament, and an address was moved in the House of Commons, praying the King that Lord Somers might for ever be removed from His Majesty's presence and council. This motion was, however, defeated by a large majority; but the King, soon after, to quiet the malcontents, desired him voluntarily to resign the seals. This he declined as injurious to His Majesty's service, upon which they were demanded from him. In April 1701, the Commons sent up to the Lords an impeachment of Lord Somers of high crimes and misdemeanors, of which the principal related to his share in the partition-treaty. Some other Lords were impeached at the same time on similar charges, but it was agreed that Lord Somers should be the first tried. A dispute, however, having arisen between the two houses, the Commons did not appear in sup-

port of their impeachment, upon which it was dismissed by a majority in the Lords, and the prosecution was not afterwards resumed. King William died soon after, and the new reign was not favourable to the principles of Somers; he therefore spent his time in a literary retirement, and during this period was elected President of the Royal Society. He was not, however, inattentive to public transactions, and he vigorously opposed the bill to prevent occasional conformity, brought in by the high-church party. In 1706 he drew up a plan for effecting an union between England and Scotland, which was so much approved, that Queen Anne nominated him one of the managers for carrying that measure into execution. He is also said to have had a great share in the bill of regency, by which the Protestant succession to the crown was further extended and secured. He displayed his regard for the honour of his own profession by bringing in a bill for preventing delays and expences in law proceedings, and regulating private acts of parliament.

Upon a change of ministry in 1708, Lord Somers was nominated to the post of president of the council. He concurred in the rejection of the proposals for a general peace offered by France at Gertruydenberg, and also in the unadvised impeachment of Sacheverel; but with respect to the latter, he would have preferred a prosecution at common law, but was overruled. By another change, he was dismissed from his office in 1710; and though he continued for some time to take an active part in parliamentary debates, it was not long before a decline both in health and faculties unfitted him for public business. In the ensuing reign, therefore, he only retained a seat at the council-board, and in April 1716, he was carried off by an apoplectic attack, at the age of 64. He died unmarried, and left his property to his two sisters, one of whom was the wife of Sir Joseph Jekyll. The memory of Somers is highly revered by the friends of constitutional liberty, to the establishment of which, by means of the Revolution and Protestant succession, no individual contributed more than he. His abilities were very considerable, his manners highly ingratiating, and few statesmen have passed through life with a purer character. Lord Somers made a large collection of scarce and curious pamphlets, of which there has been published a selection in four parts, each consisting of 4 vols. 4to. His collection of original papers and letters was unfortunately destroyed by a fire in the chambers of the Honourable Charles Yorke, solicitor-general. *Biogr. Brit.*—A.

SOMERVILE, WILLIAM, a poet, was the son of Robert Somervile, Esq., at whose estate of Edston in Warwickshire he was born in 1692. William was educated at Winchester-school, from which he was elected to New-college, Oxford; but of the time of his continuance at that University, or his particular pursuits, nothing is known. That he made a good proficiency in classical literature is evident from his writings, and likewise that he early cultivated a talent for poetry; for his Ode to the Duke of Marlborough, on his dismissal from his posts in 1710, shews a formed taste and a habit of versification. His political attachments were to the Whig party, as he proved by his praises of Marlborough, Stanhope, and Addison. When the latter purchased an estate in Warwickshire, Somervile addressed a poem to him, which includes the happy couplet alluding to his papers in the *Spectator*:

When panting Virtue her last efforts made,
You brought your CLIO to the virgin's aid.

Somervile inherited a considerable paternal estate, on which he chiefly lived, acting as a magistrate, and pursuing with ardour the amusements of a sportsman, varied by the studies of a man of letters. He was courteous and hospitable, addicted to conviviality, and careless of economy. His mode of living threw him into pecuniary embarrassments, which preyed on his mind, and plunged him into habits that shortened his life. He died in 1742, and his friend Shenstone thus announces the event to a correspondent. "Our old friend Somervile is dead! I did not imagine I could have been so sorry as I find myself on this occasion. I can now excuse all his foibles, impute them to age and to distress of circumstances: the last of these considerations wrings my very soul to think on. For a man of high spirit, conscious of having (at least in one production) generally pleased the world, to be plagued and threatened by wretches that are low in every sense; to be forced to drink himself into pains of the body, in order to get rid of pains of the mind, is a misery." Somervile lived in celibacy, and made over the reversion of his estate to Lord Somervile, a branch of the same ancient family, charged with a jointure to his mother, who reached her 90th year. As a poet, Somervile is chiefly known by his "Chace," a piece in blank verse which maintains a high rank in the didactic and descriptive class. It has the advantage of being composed by one who was perfectly acquainted with the sports which are its subject, and entered into them with all the

enthusiasm they are calculated to inspire; hence his pictures, in animation and exactness, greatly excel the draughts of the same kind attempted by poets by profession. Its language is free and nervous, and its versification generally denotes a nice and practised ear. Another piece connected with this in subject is entitled "Field Sports," but only describes that of hawking. His "Hobbinol, or Rural Games," is a kind of mock-heroic, in which the burlesque is managed with tolerable success. Of his other pieces, serious and comic, there are few that add to his fame; but they make a part of the collection of British poets. *Johnson's and Anderson's Lives of Poets.*—A.

SOMNER, WILLIAM, an industrious and able antiquary, was born at Canterbury in 1606. After a common school education, he was taken as clerk by his father, who was registrar of the Court of Canterbury. He was afterwards promoted by Archbishop Laud to an office in the ecclesiastical court of that diocese, which naturally engaged him in the study of national antiquities. In order to pursue this to advantage, he applied with great diligence to the Saxon tongue, for the learning of which there were at that time few helps. Having made himself master of that language, he drew up copious notes and a glossary to Sir Roger Twisden's publication of the laws of Henry I. The antiquities of his own county engaged his particular attention, and he composed a "Treatise of the Roman Posts and Forts in Kent," left by himself in MS., but printed at Oxford in 1693; and a valuable "Treatise of Gavelkind," completed in 1647, and published in 1660, 4to. He also wrote "A Discourse of Portus Iccius," afterwards translated into Latin by Bishop Gibson, and published with some other tracts. Having studied all the kindred dialects to the Saxon, he wrote observations on some old German words collected by Lipsius, which were published by Meric Casaubon; and he drew up the glossary annexed to the Ten Writers of English History published by Twisden; and assisted Dugdale in compiling the *Monasticon*. In 1659 he published a "Saxon Dictionary," folio, a work of great labour and utility, printed by subscription. During its composition he was chiefly supported by the salary settled on the Saxon lecture founded by Sir Hen. Spelman. Being a zealous royalist, he underwent a short imprisonment on account of the Kentish petition for a free parliament in 1659, but was liberated at the Restoration, and promoted to the mastership of St. John's hospital in Canter-

bury. He died in that city in 1669, and his books and manuscripts were purchased by the dean and chapter, and deposited in the cathedral library. *Biogr. Brit. Nicolson's Hist. Libr.—A.*

SOPHOCLES, a famous tragic poet, was born at Athens about B. C. 497. He was of a condition that allowed of his being educated in the accomplishments most valued at that time; and it is related that being a youth when the monuments of the victory over Xerxes were fixed up at Salamis, he appeared at the head of a chorus of noble birth, whose song of triumph he led by the strains of his lyre. He first applied himself to lyric poetry; but the fame acquired by Æschylus, the celebrated reformer or author of Grecian tragedy, induced him to try his powers in that species of composition, and in his 28th year he ventured to contend with that veteran for the theatrical prize. The result was a victory on his part, which was followed by the retreat of his rival, and left him undisputed master of the tragic stage. The improvements he introduced into the drama were so considerable that he may be regarded almost as the father of regular tragedy. He brought a third interlocutor to the two who before alone appeared on the scene at once; he interested the chorus in the subject of the piece; he reduced the turgid and unnatural diction of Æschylus to the proper standard of heroic dignity; and invented that artful construction of fable and developement of incidents which contributes so much to the interest of a dramatic performance. In these points he was superior to his younger competitor Euripides; and upon the whole, he appears to have stood at the head of his class in the judgment both of the Greek and Roman critics. Cicero terms him "a divine poet;" and in a line of Virgil the "Sophoclean buskin" is made an appellation for tragedy in general. Dionysius of Halicarnassus commends him particularly for preserving the dignity of his characters, and dwelling rather on the more noble and generous affections, than on the mean and debasing passions. These praises show that his works were regarded as the most perfect example of tragedy in the highest sense of the word. As at Athens the theatre was an important public concern, we need not wonder to find a tragedian so eminent as Sophocles entrusted with civil and military employments, and joined with Pericles in a commission against the revolted Samians. He retained his faculties, and continued to write tragedies, to advanced age; and when his sons, on account of neglect of his domestic affairs,

applied to the magistrates to put him under their guardianship, as having outlived his understanding, he appeared in court, and reciting his *Œdipus at Colonus*, which he had just finished, asked, if that were the work of a dotard? The judges, convinced by such an appeal, pronounced in his favour, and the audience conducted him home in triumph. The benignity of his character acquired him a number of friends, his attachment to whom, and his moderate wishes, caused him to decline the invitations of the kings who were desirous of drawing him to their courts. It is related to his honour, that at the death of his great rival Euripides, instead of displaying satisfaction, he put on mourning, and would not suffer the actors in a new piece of his to wear crowns. Sophocles is said to have passed his 90th year, and to have died of joy on obtaining the prize for his last tragedy. Above a hundred pieces have been attributed to him by some ancient writers, of which only seven have reached our times. Of these, both separately and collectively, many editions have been made. Among the most esteemed are Johnson's, 3 vols. 8vo., *Oxon.* and *Lond.*; Capperonier's, *Par.*, 4to., 2 vols., 1781; Brunck's, *Argent.*, 1786, 2 vols. 4to., 1788, 3 vols. 8vo.; and Musgrave's, *Oxon.*, 2 vols. 8vo. *Vossius. Morevi. Jeune Anachars. Bibl. Dict.—A.*

SORANUS, the most eminent physician of the methodical sect, was a native of Ephesus, and appears to have practised in his profession at Rome. He is commonly thought to have lived about the time of the Emperor Trajan; but being quoted by Archigenes, who was himself prior to the age of Pliny, it seems that he must be referred to an earlier period. The medical sect of Methodists, founded by Themison and Thessalus, is known to have aimed at rendering the science of medicine compendious by classing all diseases under the two opposite states of constriction and relaxation. Soranus, attending more to actual observation than his predecessors, corrected and enlarged the system, and rose to high reputation in the practice of his art. He wrote several works, none of which have been preserved; but Cælius Aurelianus derived from him the greatest part of his matter, which he translated into Latin. Aetius has likewise various articles extracted from the writings of Soranus.

There was a later SORANUS of EPHESUS, who wrote a work on feminine disorders, a fragment of which has been published; and a third, a native of Malles in Cilicia, supposed to have

been the author of a barbarous work entitled "*Isagoge saluberrima in Artem medendi.*" *Halleri Bibl. Med. Eloy.* — A.

SORBIÈRE, SAMUEL, a man of letters, was born in 1615 at St. Ambroix in the diocese of Uzez. His parents, who were Protestants, died when he was a child, and he was brought up by Samuel Petit, his maternal uncle, an eminent calvinist minister at Nismes. He came to Paris in 1639, and being disgusted with the study of theology, in which he had hitherto been engaged, he took up that of medicine. In 1642 he went to Holland, where he pursued his medical studies, and assisted in the translation of Camden's *Britannia*, and also translated More's *Utopia*. He married in Holland the daughter of one of his townsmen, and went to Leyden with the intention of settling in his profession. In 1648 he published in that city under his own name a French version of a treatise of Gassendi, entitling it "*Discours sceptique sur le Passage du Chyle, et le Mouvement du Cœur.*" Returning to France in 1650, he was made principal of the college of Orange, and there printed a discourse on the true cause of the troubles in England, and a letter on the designs of Cromwell. He conformed to the Catholic religion in 1653; after which his life chiefly passed in writing books, and attempting to obtain pensions. In the latter purpose he was so far successful that he laid under contribution the French clergy, Cardinal Mazarin, Louis XIV., and the Popes Alexander VII. and Clement IX. With the latter, when Cardinal Rospigliosi, he had an epistolary correspondence, whence he was led to expect some solid proofs of his regard after he was placed in St. Peter's chair; but the fruits of a visit which he paid to His Holiness were so small, that he pleasantly said "It was like giving ruffles to a man who was without a shirt." He visited England in 1664, and on his return published an account of what he had observed, which was so free in its strictures, particularly on Lord Clarendon, then minister, that he was for a time exiled by a *lettre de cachet*. This publication, though of little merit, involved him in a controversy, and he was obliged to retract some of his assertions. His writings in general exhibit a caustic and satirical spirit; and the learning they display is mostly superficial or second-hand. He was intimately connected with the two philosophers, Hobbes and Gassendi; and it is asserted that in order to be able to sustain his part in correspondence with them, he was accustomed to send Hobbes's

letters to Gassendi, and receiving his remarks upon them, framed an answer accordingly, which made him pass with Hobbes for a profound thinker. Besides the works above-mentioned, and a number more, he published in 1659, "*Lettres et Discours sur divers Matieres curieuses,*" which contributed to his temporary reputation. He died in 1670. A "*Sorberiana*" was published after his death, containing sentences supposed to have dropt from him in conversation. *Moreri. Nouv. Dict. Hist.* — A.

SORBONNE, ROBERT DE, founder of the celebrated theological college which bears his name, was born in 1201 of an obscure family at Sorbon, a village of the Rhetelois, in the diocese of Rheims. After receiving the degree of doctor at Paris, he devoted himself to preaching and pious conferences, in which he became so celebrated, that the King, Saint Louis, made him his chaplain and confessor. Having become a canon of Cambray in 1251, the recollection of the difficulties he had experienced in the course of his studies suggested to him a plan for facilitating to poor scholars the means of proceeding to graduation. This was, to form a society of secular ecclesiastics, who, living in common, and provided with a maintenance, should read lectures gratuitously. With the assistance of his friends he therefore founded, in 1253, the college called the Sorbonne, assembling for this purpose a body of able professors and well-disposed scholars, whom he lodged in the street of Deux-Portes in Paris. It was particularly consecrated to the study of theology, and its constitution has served as a model for that of all the colleges since erected. Robert afterwards added to this foundation a college for the languages and philosophy, under the name of the College of Calvi, or Little Sorbonne. He was made a canon of Paris in 1258, and rose to such a height of reputation, that princes chose him for their arbitrator on important occasions. He died in 1274, at the age of 73, and left his property, which was very considerable, to his college. He was the author of several works in divinity, which are preserved in MS. in the library of the Sorbonne. *Moreri. Nouv. Dict. Hist.* — A.

SOSIGENES, a Peripatetic philosopher, and skilful astronomer, was brought from Egypt by Julius Cæsar to assist him in reforming the calendar. For that purpose he calculated the solar year, which he fixed at 365 days and six hours; and to make allowance for the hours, he determined the intercalation

of one day in every four years, which, being a duplication of the 6th before the calends of March, was called the Bissextile. This was the Julian year, the reckoning by which commenced in the 45th year B. C. and continued till the further reformation of the calendar under Pope Gregory XIII. Sosigenes was the author of a commentary upon Aristotle's book "De Cœlo." *Plinii Hist. Nat. Brucker.* — A.

SOSTRATUS, the most eminent architect of his time, was a native of Gnidos in Lesser Asia, and flourished in the third century B. C. The high patronage he met with caused him to be denominated by Strabo "the friend of kings;" and he was particularly in favour with Ptolemy Philadelphus, King of Egypt. Of his great works are mentioned the terrasses supported on arcades which adorned his native city, and the famous Pharos or light-house of Alexandria, said to have cost 800 talents, and reckoned one of the wonders of the world. He transmitted his name to posterity by the following inscription on the Pharos:

Σωστράτος Κνιδίος Δεξιφάνου Θεοῖς Σωτηρσιν
ὑπὲρ τῶν πλωζομένων.

Sostratus of Gnidos, the son of Dexiphanes, to the Preserving Gods, for navigators.

Pliny. Strabo. Felibien Archit. — A.

SOTER, Pope, a native of Fondi in the Campagna of Rome, was elected to the Roman see on the decease of Anicetus in 168. He is much commended for the contributions which he caused to be raised for the relief of the poor brethren in foreign countries, and particularly for those who were condemned to the mines on account of their faith. The heresy of the Montanists made its appearance in his time, and he is said to have composed a book against them, but this is uncertain. Four decretals have been ascribed to him, which are pronounced to be spurious. He died in 176, and has been enrolled among the martyrs by modern writers, but no ancient gives him that title. *Dupin. Bower.* — A.

SOTO, DOMINIC, a learned Spanish ecclesiastic, was born at Segovia in 1494. His father, a gardener, destined him to his own occupation; but having learned to read and write, he officiated for some time as sacristan in a village church, and at length rendered himself qualified to study philosophy at the University of Alcalá. He afterwards completed his studies at Paris; and on returning to Spain, entered into the Dominican order. He was employed as a professor in different

universities, and published commentaries on the Aristotelian philosophy. In 1545 he was deputed as a theologian to the council of Trent, where he acquired general esteem, and was one of the persons to whom was committed the office of recording the decisions of the assembly, and drawing up its decrees. He often spoke in the council, and maintained the proposition "that the residence of bishops is of divine right." The Emperor Charles V. in 1549 offered him the bishopric of Segovia, which he refused; he was however persuaded to take the office of judging between Las Casas and Sepulveda in their contest respecting the Indians, which he determined in favour of the former. He then retired to Salamanca, where he died in 1560. This divine, who is mentioned with approbation by Protestants as well as Catholics, was the author of some moral treatises, the titles of which give a favourable idea of his speculations. They are, "De Justitia et Jure;" "De Tegendis Secretis;" "De Pauperum Causa;" "De cavendo Juramentorum Abusu." *Nic. Antonio. Moreri. Nouv. Dict. Hist.* — A.

SOUFFLOT, JAMES-GERMAIN, an eminent architect, was born in 1714 at Irancy, near Auxerre. His father, an advocate in parliament, destined him for his own profession, and sent him young to Paris for education, but a natural inclination led him to architecture. After having employed himself for a time in that art at Lyons, he went to Italy, where he exhibited industry and talents that caused him to be admitted one of the King's pensioners. The city of Lyons having at that time planned the erection of several public buildings, Soufflot was recommended to its service by the director of the French Academy at Rome, and the construction of the exchange and the hospital was committed to him. The noble simplicity and convenience of the latter were generally admired, and raised him to reputation as an artist, and he was afterwards employed for the theatre and concert-room of the same city. He then was appointed to attend the Marquis de Mairigny, brother to Mad. Pompadour, and director-general of the royal buildings, to Italy; and on his return he settled at Paris, where he was successively made controller of the buildings at Marly and the Tuilleries, member of the Academies of Architecture and Painting, Knight of St. Michael, and intendant of the royal buildings. In 1757 he laid the foundations of the rebuilt church of St. Genevieve, of which he was able only to finish the portal, the nave, and the towers. In this work he in-

curred some severe criticism, especially with respect to the possibility of erecting the intended dome upon the bases designed to bear it, though some exact calculations justified his plan. Being naturally irritable, he was so much affected with the machinations and invidious remarks of his rivals, that his health suffered from it, and he died of a lingering disorder in 1780, at the age of 67. Though rough and hasty in his manners, he was kind and friendly, whence he obtained the name of *le bourru bienfaisant*. Besides the works above-mentioned, he executed several others which display the great artist. After his death M. Dumont, professor of architecture, published a book of his designs, under the title of "*Elevations et Coupes de quelques Edifices de France et d'Italie, dessinées par feu M. Soufflot, Architecte du Roi, et gravées par ses Ordres.*" *D'Argenville. Nouv. Dict. Hist.—A.*

SOUTH, ROBERT, D.D., a divine of the Church of England, eminent for learning and abilities, but peculiarly celebrated for wit, was the son of a London merchant, and was born at Hackney in 1633. He was educated under Dr. Busby at Westminster-school, from which he was elected to Christ-church, Oxford, in 1651. In that seminary he distinguished himself by his classical attainments, of which one of the products was an elegant Latin poem addressed to the Protector Cromwell, on the conclusion of the Dutch war. He also obtained great applause for another poem entitled "*Musica Incantans*," which was afterwards printed separately at Dr. Fell's request. In 1657 he commenced M. A. and was much admired for the exercises performed on that occasion. He received holy orders in 1658 from one of the deprived bishops; and being in the next year chosen to preach the assize sermon before the judges, he made a violent attack upon the Independents, which ingratiated him with the Presbyterians. These, however, had their full share in his satire upon the near prospect of the Restoration; soon after which event he was chosen public orator of the university. In this office he acquitted himself so much to the satisfaction of Lord Clarendon, when complimenting him at his investiture as chancellor of the University, that he was taken under the protection of that eminent man, and appointed his domestic chaplain. He was presented to a prebend of Westminster in 1663, and by virtue of a letter from the chancellor was in the same year admitted to the degree of D. D. though not without considerable opposi-

tion, on account of want of sufficient standing. Other preferments, among which was a canonry of Christ-church, were bestowed upon him; and in 1673 he attended, in quality of chaplain, Laurence Hyde, younger son of the Earl of Clarendon, in his embassy to Poland. After his return, he was presented to the rectory of Islip, Oxfordshire; and it deserves to be mentioned to his honour, that he allowed his curate the liberal stipend, at that time, of 100l. per annum, and expended the remainder of the profits in educating and apprenticing the poor children of the parish, and in repairs and improvements of the church and parsonage house. Dr. South was already distinguished by his turn for humorous sarcasm, in which he indulged as well in the pulpit as elsewhere. Of this he gave a specimen in a sermon preached before Charles II. in 1681, on the topic of the various unexpected turns of fortune in human life. Having exemplified the fact by the instances of Agathocles and Massaniello, he proceeded — "And who that beheld such a bankrupt beggarly fellow as Cromwell first entering the parliament-house, with a threadbare torn cloak, and greasy hat, perhaps neither of them paid for, could have suspected, that in the space of so few years he should, by the murder of one king, and the banishment of another, ascend the throne?" This sally threw the merry monarch into a fit of laughter; and turning to Lord Rochester, he said, with his usual exclamation, "Your chaplain must be a Bishop, therefore put me in mind of him at the next vacancy." Indeed, this pleasantry of South's was probably not without a serious purpose. During that reign he was a strenuous assertor of the royal prerogative; and whatever time-serving he might occasionally display in his conduct, there is no doubt that he was sincere in maintaining the highest principles in church and state.

To King James Dr. South was as loyal a subject as he had been to his predecessor; and although he appears sensibly to have felt the dangers to which the established religion was exposed, he refused to join in the invitation to the Prince of Orange to come for its rescue; and after the arrival of that prince, he declined subscription to the association for his support, which was signed by the vice-chancellor and several heads of colleges in Oxford. When William, however, was seated on the throne, he did not scruple taking the oath of allegiance to the new government; but he is said to have rejected the offer of some persons in power to place him in one of the sees vacated by the non-

juring bishops. His political conduct continued the same: he was a violent enemy to toleration, and to concessions of any kind for conciliating the separatists; and held as high as any man the authority of the church. In 1693 he engaged in that controversy respecting the doctrine of the Trinity with Dr. William Sherlock, which has been mentioned in the account of that divine; and in the conduct of it displayed at least as great a want of Christian charity, as abundance of learning and orthodox zeal. The infirmities of age, aggravated by some painful disorders, now began to fall upon him, and rendered him incapable of much bodily exertion, though his mind continued active. He passed the greater part of Queen Anne's reign in inaction; but on Sacheverel's trial he exerted himself vigorously to procure a lenient sentence from his judges. When his friends came into power towards the latter part of that reign, he was solicited to accept the bishopric of Rochester and deanery of Westminster, vacant by the death of Dr. Sprat; but he replied, "that such a chair would be too uneasy for an infirm old man to sit in." The Queen's decease was considered by him as a signal of his own approaching dissolution, "since (said he) all that was good and gracious, and the very breath of his nostrils, had made its departure to the regions of bliss and eternal happiness." One of his last acts was to show his devotion to the Ormond family by causing himself to be brought in a chair to the election of a high-steward of Westminster, for which office the Earl of Arran, brother to the attainted Duke of Ormond, was candidate in opposition to the Duke of Newcastle. When asked for whom he voted, South, with the remains of his former spirit, cried "Heart and hand for my Lord Arran!" This was the last time of his going abroad. He died in July 1716, at the age of 83, and was interred with much solemnity in Westminster-abbey.

From what has been said of Dr. South, he cannot be regarded as a pattern of a Christian minister, though there is no reason to doubt of his sincerity in religion. But his temper was harsh and unamiable, irascible and unforgiving, and his talent for wit and humour led him to indulge in ill-natured sarcasm. His abilities were certainly very considerable, and he may be reckoned among the good writers of the time, though he wanted either taste or self-command to preserve a due decorum on occasions where his subject ought to have excluded every thing ludicrous or satirical. His "Sermons," in 6 vols. 8vo., were several times

printed. After his death there appeared his "Opera Posthuma Latina," and his "English posthumous Works," consisting of three more Sermons, his Travels into Poland, and Memoirs of his Life, in 2 vols. 8vo. *Biogr. Britan.* — A.

SOUTHERN, THOMAS, a dramatic writer, is said to have been the son of a person at Stratford upon Avon, and to have been born about 1662. Another account relates that he was a native of Dublin, and educated at the university there till his 18th year, when he came to England. He was entered of Pembroke-college, Oxford, in 1680, and following his propensity to poetry, he composed a tragedy entitled "The Persian Prince, or Loyal Brother," which was acted in 1682. He took up his residence at the Middle Temple in 1683, and wrote another play, which appeared in 1684. The subject of his first piece being an allusion to the case of the Duke of York, whose exclusion was at that time warmly agitated, that prince, when he had succeeded to the crown under the title of James II., rewarded Southern for his attachment by giving him a captain's commission in the troops intended to oppose the landing of the Prince of Orange. His military services becoming useless, he returned to his dramatic profession, and wrote several more pieces, both in comedy and tragedy, from which he drew a handsome subsistence. He is said to have added to the poet's profits a second and third night; and to have told Dryden that he made 700l. by one of his plays, which, said Dryden, "was 600 more than ever I did." But this sum was not raised without some address and importunity in disposing of his tickets among people of quality. Though Southern does not rank with the highest of our dramatic geniuses, yet he was capable of deeply interesting the passions, and Dryden did not scruple to parallel him with Otway. His most approved pieces were "Isabella or the Innocent Adultery," and "Oroonoko," the latter formed upon one of Mrs. Behn's novels, and said to have been taken from a real story. He had the bad taste, then prevalent, of mixing scenes of low and indecent comedy with his tragic scenes, but in these plays they are easily detached, and leave pieces which are still occasionally viewed with applause. Southern lived to a great age, and bore a respectable character. In Pope's works there is a pleasingly familiar epistle addressed to him on his birth-day, which begins thus:

Resign'd to live, prepar'd to die,
With not one sin, but poetry,

This day Tom's fair account has run,
Without a blot, to eighty-one.

Gray, in a letter to Walpole, mentions having seen him, an agreeable old man of 77, though his memory was much impaired.

Southern died in 1746 at the age of 84. His plays were published collectively by T. Evans in 3 vols. 12mo. *Biogr. Brit.* — A.

SOUZA, LOUIS DE, a Portuguese writer, born at Santarem, was the son of a man of family, governor of the castle of St. George de la Mina. He was brought up to arms; and served first in the order of Malta, when he was taken prisoner by the Turks. After recovering his liberty, he served with the troops in America and the East Indies. He then married a widow of rank; but the loss of a child and other circumstances impressing them with a spirit of devotion, they both in 1614 took the religious habit in the Dominican order, De Souza changing his baptismal name of Manuel, for that of Louis. In addition to the polish of a man of the world, he had acquired a good share of literature, and had written an elegant preface to the Latin poems of Falcone. He was therefore chosen to write the history of his order in Portugal, in the vernacular tongue, of which he printed the 1st vol. fol. in 1623 at his convent of Bemfica, near Lisbon. From his papers two other volumes were printed after his death. He also wrote the "Life of Dom Bartholomew of the Martyrs," printed in 1619, and of which a French translation has been given; and a "History of John III. King of Portugal," which has remained in manuscript. This author is accounted one of the best writers of his country. *Moreri.* — A.

SOZOMENES, HERMIAS, an ecclesiastical historian of the 5th century, was a native, according to some, of Salamis in Cyprus, to others, of Gaza or Bethelia in Palestine. He went to Constantinople, where he long frequented the bar as a pleader. He had, however, an attachment to ecclesiastical history, probably derived from his original education among monks; and he undertook a work in nine books, containing the history of the church from the year 324, to 439, which was in the reign of the younger Theodosius, to whom he dedicated his performance. In this history he for the most part follows that of Socrates (who was his senior), but employs a more florid and elegant style, and intermixes many praises of a monastic life, with narrations of the actions and manners of the recluse. He is valued by some writers for these additions, and also for his testimony to the early practice of public

penance in the Roman church, the particulars of which he exactly describes. He has, however, given offence to the orthodox by his commendations of Theodore of Mopsuesta the author of the heresy of two persons in Christ. His history is not free from several gross errors in matters of fact. He is supposed to have died about 450. Sozomen's work is printed with that of Socrates and the other Greek ecclesiastical historians. *Vossii Hist. Græc.* *Dupin. Moreri.* — A.

SPAGNOLETTO. See RIBERA.

SPAGNUOLO. See MANTUANUS.

SPALLANZANI, LAZARO, a very eminent natural philosopher, was born at Scandiano, near Reggio in Lombardy, in 1729. He studied at Bologna under the celebrated female professor of physics, Laura Bassi, and afterwards withdrew to a solitary retreat in order to meditate upon and examine all he had learned. His first appearance in the literary world was on a critical subject, addressing to Count Algarotti some observations on Salvini's translation of Homer. Being nominated physical professor at Pavia, he devoted himself to researches into nature by experiment, which he pursued for a number of years with more assiduity and intelligence than almost any of his contemporaries. He began in 1765 to publish in Italian, works on subjects of physiology, chiefly animal, which made his name known throughout Europe. They were so much esteemed by the illustrious Haller, that he inscribed to him a volume of his great work, "Elementa Physiologiæ." Spallanzani employed some of the intervals of his academical labours in travelling for information. In 1779 he made a tour through the Swiss cantons: in 1785 he took a voyage to Constantinople, visiting in his way the isles of Corfu and Cythera, of which he described the geology and the fossil remains. On his return to Pavia, he was received by the students with a kind of triumphal entry. He took a journey in 1788 through the two Sicilies, and various parts of the Appennines, to collect volcanic products for the museum at Pavia. His constitution afterwards began to break, and repeated attacks of apoplexy brought his life to a close in 1799. The private character of this philosopher was worthy of his public reputation. To strict integrity he joined warm and active benevolence. He was temperate in living, indefatigable in application, and though addicted to solitude on account of his studies, yet was equally agreeable and instructive in conversation.

The numerous writings of Spallanzani may be divided into the following classes, according to their subjects. 1. Two Letters to the Son of the celebrated Vallisneri on the Origin of Fountains: in these he refutes Descartes' notion of their arising from the infiltration of the waters of the ocean, and ascribes them to the rains and mists absorbed by mountains. 2. A Dissertation on Ricochets, addressed to Laura Bassi, in which he considers the cause of successive bounds in projected bodies. 3. Experiments on Animal Reproductions. Pursuing the steps of Reaumur and Bonnet, he further elucidates the laws of this curious circumstance in the animal economy, which takes place most completely in those of the softest texture and simplest organization. 4. On infusory Animalcules. His minute researches into this class of beings enabled him to confute the notions of Buffon and Needham respecting organical molecules, and to establish their claim to the rank of complete animals. 5. Microscopical Experiments relative to reviviscent Animalcules, or such as, after being apparently dried up, are restored to life by moisture. 6. A Memoir on Mucor or Mould, in which he confirms the opinion of its being a vegetable. 7. On the Phenomena attending the Circulation of the Blood. His work on this subject is mentioned with high applause by Haller, most of whose opinions it confirms, though in some points it differs from them. 8. On Digestion, and the manner in which it is effected. His numerous experiments on this subject are among the most valuable of his labours, as they fully establish the action of the gastric fluid in man and other animals in promoting this process. 9. Enquiries concerning Generation. His very ingenious experiments and observations contribute to throw much light upon this mysterious part of the economy of nature. 10. Dissertation on the Influence of confined and unchanged Air on Animals and Vegetables. 11. Travels in the Two Sicilies, and several Parts of the Apennines: these are replete with valuable observations on Vesuvius and Etna, and on various topics of natural history. 12. A chemical Examination of the Experiments of Goettling on the Light of Kunckel's Phosphorus. 13. Observations on the Transpiration of Plants. 14. Spallanzani's correspondence with several of the most distinguished philosophers of the age presents a great number of curious details in natural history, especially relative to zoology. At the time of his death he was particularly occupied with enquiries concerning the func-

tion of respiration in different classes of animals, but these have remained in manuscript. The preceding sketch of the labours of this philosopher may serve to give an idea of the wide compass of his enquiries, and the diligence with which they must have been pursued. That he may occasionally have fallen into mistakes, and been too hasty in his conclusions, will readily be supposed; but he will ever deserve to be regarded as one of the greatest contributors in his time to the knowledge of nature. *Halleri Bibl. Anat. Eloge in Mem. de la Societ. Med de Paris.*—A.

SPANHEIM, FREDERIC, an eminent theological professor, was born in 1600 at Amberg in the Upper-Palatinate, where his father held an office in the electoral court. He studied at Heidelberg and Geneva; and in 1621 engaged himself as preceptor in the family of the governor of Ambrun in Dauphiné, where he remained three years. He afterwards passed some time at Paris, and paid a visit to England; and returning to Geneva, he obtained a chair of philosophy in the college in 1626, and married. Soon after, he was admitted a minister, and in 1631 he succeeded B. Turretin in the professorship of divinity at Geneva. The reputation he acquired in the exercise of this office procured him various invitations; and having accepted that from the university of Leyden, he removed thither in 1642. In this situation he not only sustained, but augmented, his former fame, as well by his lectures and sermons as by the learned works he composed. He passed a very laborious life, of the particulars of which the following account is given in one of Sorbier's letters. "He gave public lectures in theology four times a week, and private lectures of different kinds to his pupils; he examined candidates; preached in two languages, German and French; visited the sick; wrote an infinite number of letters; composed at the same time two or three books on entirely different subjects; he assisted every Wednesday at the Prince of Orange's council at the Hague; he was rector of the university; and amidst all these occupations, he found leisure to keep the accounts of his house, which was full of boarders." These extraordinary labours appear to have shortened his days, which terminated in 1649, when he was only in his 50th year.

Spanheim was a man of great learning and capacity. Saumaise, who did not love him, yet testified to his merits in these terms: "He had a strong head, well filled with erudition; he was fitted for business, firm and

dextrous, ardent and industrious." He was a rigid opponent of all that he regarded as innovation in doctrine; and readily entered into controversy, not only with the enemies, but with the friends, of his church, when he thought they deviated from orthodoxy." He never (says a panegyrist) suffered philosophy to intrude into the mysteries of theology, but exerted all his efforts to keep the latter uncontaminated. Of his works, some were political; as "*Le Soldat Suedois*," a popular piece, composed at the request of the Swedish ambassador; "*Mercure Suisse*;" "*Commentaire historique de la Vie et de la Mort de Christophle Vicomte de Dhona*;" "*Memoires sur la Princesse Louise Juliane Electrice Palatine*;" all these anonymously: several controversial works "on Universal Grace;" "*Dubia Evangelica*;" "*Three Sermons, on the Throne of Grace, of Judgment, and of Glory*;" "*Epistola ad Buchananum de Controversiis Ecclesiae Anglicanae*;" "*De Authore Epistolae ad Hebraeos*." *Freheri Theatr. Bayle, Dict.* — A.

SPANHEIM, FREDERIC, the younger, second son of Frederic, born at Geneva in 1632, was likewise a professor of theology, of high reputation. He studied at Leyden under his father, and began his career as a preacher in 1652, in which capacity, by his eloquence, he excited the jealousy of Alexander More, then famous in the United Provinces. Receiving an invitation from Charles-Louis, Elector Palatine, to occupy the chair of theology at Heidelberg, he took the degree of D. D. at Leyden in 1655, and then took possession of his post. He acquired the esteem and confidence of the Elector; and it is to the honour of both that he did not forfeit them when he was the only person who strongly opposed that prince's design of divorcing his wife and marrying another. He received invitations from several other universities, and accepted that from Leyden in 1670, where he was placed in the chair of theology and sacred history. He filled that post with high reputation, but his life was disquieted by some controversies in which he engaged, and which exposed him to the severe attacks of intolerance. For some years before his death he was excused from the delivery of public lectures, in order, it was said, that he might devote all his time to his learned writings. These were so numerous, that when collected, they filled 3 vols. folio, which were printed at Leyden in 1701-1703. Spanheim was attacked with a palsy in 1695, from the effects of which on his constitution he died in 1701. His works related

almost entirely to theology, controversial and historical. Among them is an esteemed summary of ecclesiastical history to the sixteenth century. *Bayle. Senebier Hist. Lit. de Geneve.* — A.

SPANHEIM, EZECHIEL, an eminent scholar and statesman, eldest son of Frederic Spanheim, was born at Geneva in 1629. He accompanied his father to Leyden in 1642, when he was already far advanced in the learned languages; and he soon acquired the esteem both of Saumaise and Heinsius, then residing in that university. In 1651 he was nominated professor of belles-lettres at Geneva, and in 1652 was admitted into the great council. His reputation caused him soon after to be invited by the Elector-Palatine, Charles-Lewis, to superintend the education of his only son, and in that situation he applied himself to gain a thorough knowledge of the public law of Germany. Having obtained leave to travel into Italy, he was charged by his master to watch over the political intrigues of the Catholic electors at Rome; and at the same time he made himself acquainted with the science of medals, and classical antiquity. In this tour he was introduced to the celebrated Christina, then residing at Rome, who favoured him with a very gracious reception; and also to the more meritorious female, Sophia Electress of Hanover, who brought him back with her to Heidelberg in 1665. The elector-palatine then employed him in various other negotiations, and at length permitted him to go into the service of the Elector of Brandenburg, for whom he resided nine years at Paris in the quality of envoy-extraordinary. On his return to Berlin he was made one of the ministers of state, and at the peace of Ryswick he was deputed again to France. The elector being now acknowledged King of Prussia, conferred upon Spanheim the title of Baron, and sent him as minister-extraordinary to Queen Anne. He was received in England with the honour due to his merit, and made a fellow of the Royal Society. He died in this country in 1710, at the age of 81. It was said of Spanheim that he filled his diplomatic character as if he was detached from letters, and his literary character as if he had no concern in politics. His erudition was equally solid and extensive, of which he gave proof by various writings. The earliest of these were theological and juridical; but he is best known as an antiquarian and critic. His work "*De Usu et Praestantia Numismatum Antiquorum*," 4to. 1664, and 2 vols. fol. 1717, is accounted one of the best

treatises that ever appeared on the medallic science. His translation into French of the "Cæsars" of the Emperor Julian, with illustrations; his edition of the same work with a preface and notes; and his observations on Callimachus and other authors, with some dissertations on subjects of antiquity in the collection of Grævius; are valuable contributions to critical literature.

The wife of this eminent person, who died the year before him, was worthy to be his partner from her extraordinary acquisitions, being mistress of various languages, and well acquainted with the philosophy of the ancients. *Bayle. Senebier.—A.*

SPARRE, ERIC, chancellor of Sweden, was born in 1550. In 1578 he was appointed supreme judge of Westmanland and Dalecarlia, and in 1582 became a senator, governor of these provinces, and vice-chancellor of the kingdom. In 1583 he was knighted by King James VI. of Scotland, and in 1587 went as envoy to Poland respecting the elevation of Sigismund to the Polish throne. In 1589 he was deprived of his employments, and next year, being thrown into prison, was accused, with five other senators, of high crimes and misdemeanours against his sovereign, John III. On this occasion his letter of knighthood was taken from him by the King and torn to pieces before his face. He was, however, pardoned on the intercession of King Sigismund; but was again arraigned, in 1592, before a court in which John himself presided, on a charge, besides others, of having promised the cession of Esthonia, in direct contradiction to the instructions he had received when envoy in Poland. He defended himself with great boldness against all his accusers; which so incensed the King, that he drew his sword, exclaiming, that it was given him by God to punish traitors and breakers of their oath. Duke Charles also made heavy complaints against him, but the court broke up after coming to this conclusion, that Sparre and the other senators were neither condemned nor acquitted. Sparre had the misfortune to fall once more under the Duke's displeasure on account of a celebrated book which he wrote, entitled "Pro Lege, Rege, et Grege," which seemed to be directed against the authority exercised by that Prince. Having, however, taken an oath of fidelity to the Duke, and made a solemn promise of obedience in writing, he was restored to his employments, and as chancellor of the kingdom subscribed, in 1593, the reconciliaton between him and Si-

gismund. Afterwards he was delivered up to the Duke, and suffered under the hands of the executioner during the bloody scenes which took place at Linköping in 1600; but he persisted in his innocence to the last, and read a protest against those who had doomed him to punishment. He was the author of various works, among which were the following: "Tractatus pro Lege, Rege, et Grege," 1593, 4to.; "Account of the Coronation of King Sigismund at Upsal, Feb. 19, 1594," *Stock.*, 1594, 4to.; "Sententia Ordinum Regni Sveciæ in quosdam de Collegio Senatorum 19mo. Feb. 1590 prolata, similiter Acta juridici Processus, una cum Sententia capitali in quatuor Patriæ Perduelles," *Holm.*, 1610, 4to., translated into Swedish by John Messenius, by order of Charles IX.; "Adversus Insimulationes et Protestationes à Regis Sigismundi legato Polono, Oratione prolata, Defensio," *ib.*, 1604, 4to. *Gezelii Biographiska Lexicon.—J.*

SPARTACUS, one of the scourges of Roman tyranny and cruelty, was a native of Thrace, of low condition, who entered the army, then deserted, and became a robber. Being taken, he was confined as a gladiator in a receptacle at Capua for those unfortunate men whose lives were devoted to the pleasure of the Roman people. In concert with some of his companions, he broke out, and placing himself at the head of a body of gladiators and fugitive slaves, B. C. 72, took a fortified post, whence he made predatory excursions throughout Campania. His force daily increased, and he defeated several commanders who were sent against him. It was a proof of the moderation of his views that he then marched into Cisalpine Gaul, in order to give the slaves in his army, who were mostly Thracians and Gauls, an opportunity of returning to their own houses. A part of them, however, greedy of pillage, separated themselves from their commander, and were cut to pieces. The consul Lentulus, upon this success, pursued Spartacus, who turned about and gave him a total defeat; and then marching against the other consul, Gellius, drove him from the field, and obliged him to take shelter in the walled towns. He retaliated the cruelty of the Romans towards the gladiators, by obliging a number of his captives to fight with each other round the funeral pyre of one of his commanders. He was now at the head of 120,000 men, with which he ravaged most of the provinces of Italy, and struck such a terrore at Rome, that Crassus, at that time the man of the greatest consequence in the city, was sent

against him. By his operations he confined Spartacus in Lucania, and cut off some of his detachments, so that this leader would gladly have crossed over to Sicily. Being disappointed in this purpose, he took post in a peninsula near Rhegium, where Crassus enclosed him by a rampart drawn from sea to sea. Spartacus however found means to break through this barrier, and gain the open country; but he was here deserted by a large body of his followers, who encamped apart. These were attacked by Crassus, and the greatest part of them killed after a desperate resistance. Spartacus then retreated towards the mountains, and repulsed with loss some of his pursuers. This success, however, was his ruin; for his men insisted upon his returning to give battle to Crassus in the open field. Before the final engagement, Spartacus stabbed his horse at the head of his troops, saying, "If I am victorious, I can easily get another; if vanquished, I shall not want any." After a long and dubious contest, the Roman discipline prevailed. Spartacus himself, after extraordinary exertions of valour, was surrounded, and fell, pierced with wounds on a heap of slaughtered foes. He appears to have been more than a brave barbarian. "He had (says Plutarch, not only strength of body and elevation of mind, but a discernment and civility superior to his fortune." His wife, who was of the same tribe of Nomades with himself, and accompanied him in the field, pretended to the gift of divination, and probably inspired him with a fanatical confidence. *Plutarch in Crasso. Florus. Livy Epit.* — A.

SPARTIANUS, *ÆLIUS*, a Latin historian, flourished in the time of Diocletian, to whom he dedicated the *Lives of Adrian, Ælius Verus, Didius Julianus, Severus, and Pescennius Niger*, which, as well as his *lives of Caracalla and Geta*, are come down to our times. He makes one of the "*Historiæ Augustæ Scriptores*," but his historical merits are very inconsiderable. *Vossii Hist. Lat.* — A.

SPEED, JOHN, an industrious elucidator of the geography and history of Great Britain, was born in 1552 at Farrington in Cheshire. He was a tailor by trade, and a freeman of the company of Merchant-Tailors in London, when that patron of learning, Sir Fulk Greville, discovering his attachment to the antiquities of his country, gave him an allowance to enable him to quit his mechanical employment, and devote himself to study. His first publication was entitled, "*The Theatre of the Empire of Great Britaine; presenting an exact*

Geography of the Kingdomes of England, Scotland, and Ireland, and the isles adjoyning," *Lond.*, 1606, fol. This was a set of maps of all the counties, with the ichnography of the principal towns, and short descriptions, mostly copied from Camden's *Britannia*. The maps are well executed for the time, but most of them, as he acknowledged, are copied from such as had been before published. His greatest work, the labour of 14 years of his life, entitled, "*The History of Great Britain,*" &c. &c. appeared in 1614, fol. It is chiefly a compilation from preceding authors and manuscript records, comprizing all the events in British history, from the invasion of Julius Cæsar to the reigning King James I., and though rude in style, as might be expected from a writer so educated, yet more valuable in its matter and arrangement than the preceding chronicles. "Speed (says Mr. Tyrrel) was the first English writer who, slighting Geoffrey's tales, immediately fell upon more solid matter;" and Bishop Nicolson speaks of him as having "had a head the best disposed towards history of any of our writers." Sir Robert Cotton gave him great assistance in this work, and revised and corrected the whole. Speed was also the author of "*A Cloud of Witnesses, or the Genealogies of Scripture,*" prefixed to the new translation of the Bible in 1611, and to several subsequent editions of it. This useful and industrious man passed 57 years in marriage with one wife, by whom he had 12 sons and six daughters. — He died at London in 1629, and was buried in the church of St. Giles, Cripplegate. *Biogr. Brit.* — A.

SPEGEL, HAQUIN, a Swedish Archbishop, distinguished by his learning, was born in 1645. After acquiring the rudiments of education he was sent to the academy of Greipswald; made a tour to Germany, Holland, England, and Denmark, and on his return took the degree of master of arts at Lund, in 1671. The same year he was appointed chaplain to Charles XI., whom he accompanied in his campaigns during the whole Danish war. In 1685 he was made Bishop of Skara; was translated thence to Linköping, in 1691, and in 1711 was raised to the archiepiscopal chair. After the fire which took place at Linköping in 1700, he contributed by his active exertions towards rebuilding the Gymnasium; a service the remembrance of which is still preserved by an inscription on the front of the edifice. He enriched the library also with a great number of excellent books; and on the death of his son presented to it a collection of medals and

coins. He died at Upsal, in 1714. Among his works, which were numerous, are the following: "A History of the Swedish Church, or a Chronicle of the Bishops, in two parts," *Linköping*, 1707, 1708, 4to.; "Sermons on Christ's Sufferings, *Stockholm*, 1723, 4to.; also "Glossarium Linguae Gothicae;" a great many hymns, and various sermons. *Gezelii Biographiska Lexicon*.—J.

SPELMAN, SIR HENRY, an eminent antiquary, was descended from an ancient family settled at Norfolk. He was born in 1562 at his father's seat at Congham near Lynn, and after a common school education, he was sent at an early age to Trinity-college, Cambridge. His father's death called him from the university before he had completed his 17th year, and he was afterwards entered of Lincoln's Inn for the purpose of being instructed in the common law. His inclination however rather led him to the study of polite literature and antiquities; but these pursuits were cut short by an early marriage, which induced him to settle upon his estate, and take the management of it into his own hands. He retained, however, his affection to antiquarian enquiries; and whilst yet a young man, drew up a treatise in Latin, entitled, "Aspilogia," relative to armorial bearings, and made transcripts of several charters of monasteries in Norfolk and Suffolk. He was also associated to the original Society of Antiquaries, and contracted an intimacy with Camden, Cotton, and other favourers of studies of that class. In 1604 he was high-sheriff of his county, and about that time communicated to Speed a description of Norfolk for his "Theatre of Great Britain." The reputation he had acquired caused him, in 1607, to be nominated by the King one of the commissioners for settling the titles to lands and manors in certain counties of Ireland, on which occasion he took three journeys to that kingdom. Farming having by this time become irksome and probably unprofitable to him, he sold off his stock, let his estates, and in 1612 settled with his family in London. He now, in the 50th year of his age, chose as the particular object of his studies, the antiquities of English law, as deducible from original records; but while he was reading with great diligence for this purpose, his attention was engaged by an incidental subject. During his residence on his estate he had purchased the lands of two suppressed monasteries; and being involved in a troublesome lawsuit in order to defend his title, he began to entertain some of the scruples then prevalent concerning

the secularization of property once belonging to the church. When, therefore, an uncle of his complained to him of difficulties which he had met with in building upon the glebe of an impropriate parsonage, he plainly gave his opinion that it was a token of the divine displeasure for keeping the parsonage in lay-hands; and throwing his thoughts on this matter upon paper, he drew up a work in 1613 with the title "De non temerandis Ecclesiis; Churches not to be violated; A Tract of the Rights and Respects due to Churches, &c." His own conduct was conformable to the opinion he professed in this case; for being possessed of an impropriation in Norfolk, he devoted all the profits of it to the augmentation of the vicarage.

On the revival of the Society of Antiquaries in 1614, Sir Henry Spelman (he had been knighted by King James) attended as one of the old members, on which occasion he wrote "A Discourse concerning the Original of the four Law Terms of the Year." His zeal for the honour of the church, and the authority of the canons, induced him to write a tract in answer to an apology for Archbishop Abbot, who had had the misfortune of accidentally killing his gamekeeper, in which he held that the prelate contracted an irregularity by that act, and could not be reinstated without a new consecration. Having in the meantime continued his enquiries into legal antiquities, he found nothing more necessary to his purpose than an accurate acquaintance with the Saxon tongue, which he therefore took great pains to obtain; and in 1621 he printed a specimen of his proposed work, which was so much approved that several eminent scholars urged him to its completion. In 1626 he published its first part, under the title of "Archeologus, in modum Glossarii ad Rem antiquam posteriorem," folio. The sale of this volume, however, was so small, that he had no encouragement in his life-time to print the second part, which he had prepared; but it appeared after his death, and the whole was entitled "Glossarium Archaologicum." Its object is the explanation of obsolete words occurring in our laws; and it is not a mere glossary, but contains various entire dissertations. He next employed himself in a collection of English laws and statutes from the Conquest, to the 9th of Henry III. which was printed in 1617. Having been appointed, on the recommendation of Archbishop Laud, one of the commissioners for enquiring into the exaction of fees in the courts and offices throughout England, he published, in 1628,

a tract "De Sepultura, or of Burial Fees."

Before Sir Henry had finished his glossary, he engaged in another considerable work, which was "A History of the English Councils." Of this he published in 1639 the first part, including the period from the first introduction of the Christian religion in England, to the Norman conquest. A second part, of which little more than a fourth was his composition, was printed several years after his death. He gave in the same year a proof of his regard for learning by instituting a Saxon lecture in the University of Cambridge, which he intended to have rendered perpetual, but his design was defeated. The commission of defective titles in Ireland having caused much argument relative to the nature of tenures, he published also, in 1639, a treatise on "The original Growth, Propagation, and Condition of Tenures by Knight's-service in England, in which he displayed an extent of learning that proved his faculties to be unimpaired, notwithstanding his advanced age. He lived to complete his 80th year, and died at London in 1641. By the King's order, he was honoured with interment in Westminster-abbey. His profound regard for the church was further shown by two posthumous works, "A Treatise concerning Tythes," printed in 1647; and "A History of Sacrilege," which was destroyed at the press by the fire of London, and a plan of it only preserved. Both of these exhibit some marks of a disposition to superstitious credulity. Bishop Gibson published in 1698 a folio volume, entitled "Reliquiæ Spelmanianæ," containing a number of his posthumous tracts relative to the English laws and antiquities. On the whole, this writer has merited the character of a very respectable promoter of antiquarian learning, and a man of private worth. *Biogr. Britan.* — A.

SPELMAN, EDWARD, great-great-grandson of the preceding, resided at High-House, near Rougham, Norfolk, where he died in 1767. He was a gentleman who devoted his leisure to literature, and made himself known by several esteemed publications. The first of these was a translation of "Xenophon's Expedition of Cryus," in 2 vols. 8vo., 1740; reprinted in 1776. A more elaborate performance was "The Roman Antiquities of Dionysius Halicarnassensis, translated into English, with Notes and Dissertations," 4 vols. 4to., 1758, a work which stands high among vernacular translations from the Greek. One of these dissertations was a version of a fragment of

Polybius on Government, particularly that of Rome, to which Mr. Spelman prefixed a preface, applying the system of Polybius to the English government: this he had printed anonymously in 1743. He also printed, for private distribution, "A Dissertation on the Presence of the Patricians in the Tributa Comitia." After his death, the Rev. Mr. Lemon published, in 1775, "Additional Observations on the Greek Accents," a posthumous work of this writer. *Nichols's Literary Anecdotes.* — A.

SPENCE, JOSEPH, the Rev., an ingenious writer in the walk of polite literature, was educated at New-College, Oxford, of which he became a fellow. He took the degree of M. A. in 1727, and in that year made himself known by an "Essay on Pope's Translation of the Odyssey." If this work did not display much profundity of criticism, it exhibited marks of a cultivated taste, and a sensibility to poetical beauties; and was so favourable to the celebrated translator, that he sought his acquaintance, and admitted him to a familiar intimacy. In 1728 he was elected poetry professor of the University of Oxford, which office he held for ten years. He afterwards travelled into Italy with the young Duke of Newcastle; and in 1742, having quitted his fellowship, he was presented by his college to a rectory in Buckinghamshire. His residence, however, was at Byfleet in Surrey, at a pleasant mansion lent him by the Duke, his pupil, and he performed his rectorial duty by an annual visit, attended with liberal charities. In the same year he succeeded to an office of equally light duty, that of King's professor of modern history at Oxford. He did not, however, devote himself to indolence, for he brought to the press in 1747 his principal work, entitled "Polymetis, or an Enquiry concerning the Agreement between the Works of the Roman Poets, and the Remains of the Ancient Artists, being an Attempt to illustrate them mutually from each other," folio, with plates. This performance was well received by the public; and though Gray in his Letters speaks of it with some contempt on the score of erudition, it has been praised by other writers of eminence both for its learning and elegance. In 1754 he was installed a prebendary of Durham; and he continued to amuse himself with a variety of miscellaneous compositions that appeared in different forms. His last publication was an edition of Mr. Holdsworth's Remarks on Virgil, with notes and additional observations of his own. Soon after, in August 1758, he was found drowned

in a canal of his garden at Byfleet, into which it was supposed he had fallen in a fit, the water being too shallow to cover him. Mr. Spence was of a social benevolent character, and appears to have been much loved by his friends. He was studious to draw obscure merit into notice, as he shewed by his printed accounts of Stephen Duck; Robert Hill, the learned tailor; and Mr. Blacklock, the blind poet. Several of his detached compositions were inserted in the "Museum," and in "Dodsley's Fugitive Pieces." He had collected some MS. volumes of anecdotes of eminent writers, communicated by Pope and others, which are in the possession of the Duke of Newcastle, and from which Dr. Johnson was allowed to make extracts for his *Lives of the Poets*. *Nichols's Anecd. of Bowyer.*—A.

SPENCER, JOHN, D.D., a learned divine of the English church, was born in 1630 at Bocton-under-Bleane, in Kent. His father dying whilst he was an infant, the care of educating him was undertaken by an uncle, who sent him to the free-school of Canterbury. His proficiency in learning procured for him a recommendation to a scholarship in Corpus Christi-college in Cambridge, where he was admitted in 1645. Passing through the usual gradations in that University, he was chosen fellow of his college in 1655, and took orders; of consequence he must have complied with the requisitions of the ruling powers at that time. He served different cures, and becoming distinguished for his pulpit compositions, was appointed university preacher; in which capacity, he hailed the event of the Restoration by a thanksgiving sermon, which was printed under the title of "The Righteous Ruler." Some fanatics having, in a periodical paper entitled "Annus Mirabilis," brought to notice a number of pretended prodigies, as portending future changes in the state, Spencer, conceiving it of dangerous consequence thus to unsettle men's minds, published, in 1663, "A Discourse concerning Prodigies; wherein the Vanity of Presages by them is reprehended, and their true and proper Use is asserted and vindicated." In the preface he says, "We have of late been persuaded by three or four several impressions of books that England is grown Africa, and presents us every year, since the return of His Majesty, with a new scene of monstrous and strange sights; and all held forth to the people, like black clouds before a storm, the harbingers of some strange and unusual plagues approaching to the state; and this by persons pretending an intimacy

with Scripture, Fathers Greek and Latin, ancient and modern writers." The work displayed a freedom from credulity and superstition very laudable at that time. To a second edition, in 1665, was added "A Discourse concerning Vulgar Prophecies; wherein the Vanity of receiving them as the certain Indications of any future Event is discovered, and some Characters of Distinction between true and pretended Prophets, are laid down." This further attempt to bring down the public to reason and sobriety was not less timely than the former; and indeed might have been usefully renewed at much later periods. The author, in the same year, proceeded doctor in divinity. He was presented to a living by his college in 1667; and soon after was elected to the mastership of that society, which office he held with great reputation during 26 years. Several preferments were successively bestowed upon him, of which the last and most considerable was the deanery of Ely in 1677. He had previously, in 1633, been chosen vice-chancellor of the University of Cambridge, and in that quality made a speech to the Duke of Monmouth at his installation as chancellor, which was printed by Hearne in his "Vindiciæ Thom. Caii."

It was particularly as a master of Hebrew literature and antiquities that Dr. Spencer became known to the learned world; and his first appearance in this character was in a Latin dissertation "De Urim et Thummim," published in 1678. This was a forerunner of his great work "De Legibus Hebræorum Ritualibus, et earum Rationibus, Libri Tres," 2 vols. folio, 1685; a performance considered as so valuable and important, that it was reprinted at the Hague in 1686, 4to., and at Leipsic in 1705. The chief purpose of the author was to prove, in detail, that the rites and ceremonies of the Jewish religion were instituted in direct opposition to the practices of the surrounding idolatrous nations, and in order to establish the strongest distinction between the Jews and them. The same hypothesis has been maintained by several learned men, and has been opposed by others, without affecting on either side the authority of that religion. Spencer's work has continued to be regarded as the most complete and judicious treatise in that view of the question. His intense study and sedentary habits appear to have injured his constitution; and the asthmatic complaints to which he had been long subject gained so much ground upon him, that his life came to a period in 1693, the 63d year of his age. He was interred with great solemnity in the

chapel of his college, to which society he was a liberal benefactor. Having continued as long as he lived to make additions and improvements in MS. to his great work, he left a number of writings on the subject to his executor Bishop Tenison, by whom they were bequeathed to the University of Cambridge; and they were published in four books, under the care of the learned Professor Chapellow, in 2 tom. folio, 1717. Dr. Spencer had been married, and had two children, neither of whom survived him. *Biogr. Britan.—A.*

SPENSER, EDMUND, one of the most distinguished of the English poets, was born in London, probably about 1553. His parentage appears to have been humble, though in one of his poems he claims kindred with the noble family of the Spencers of Northamptonshire. Of his early education nothing is known; but it appears that he was entered of Pembroke college, Cambridge, in the low rank of a sizer in 1569. He took the degrees of bachelor and master of arts; and in 1576 is said to have been an unsuccessful candidate for a fellowship. It is certain that he met with some disappointment, which was probably the cause of his quitting the university; for we find him soon after, taking up his residence with some relations in the North of England. Here occurred an incident of some importance in a poet's life, that of his falling in love. The rural fair who was the object of his first passion, and whom he has commemorated under the name of Rosalinde, after leading him through the usual vicissitudes of a love adventure, finally deserted him. This circumstance probably gave him a turn to pastoral poetry; for the "*Shepherd's Calendar*," which is partly devoted to amorous complaint, was his first publication. It appeared in 1579, dedicated, under the humble signature of *Immerito*, to Mr., afterwards Sir Philip, Sidney. To the acquaintance of this celebrated person he was introduced by a friend named Gabriel Harvey, who had advised him to return southward and try his fortune in London; and as this was previously to his publishing, or even finishing, the *Shepherd's Calendar*, it sufficiently refutes a romantic tale concerning his being first made known to Sir Philip Sidney by a passage in the *Faery Queen*, and the munificent reward he received on the occasion. Sidney, however, patronized him, and introduced him to his uncle the favourite Leicester, who engaged him as an agent for his service in foreign countries. Whether or no he actually travelled abroad in this capacity, is doubted;

but he could not have been long in this employ, since we find him, in 1580, attending Lord Grey, of Wilton, appointed lord-deputy of Ireland, as his secretary. In this situation, Spenser displayed those talents for business which are usually, though unjustly, represented as incompatible with a poetic genius. He returned with Lord Grey in 1582, and was probably for some years a suitor at court, where he would have ample experience of those chagrins and disappointments which he has with so much energy described in the well-known lines of his "*Mother Hubbard's Tale*," beginning

Full little knowest thou, that hast not try'd
What hell it is in suing long to byde, &c.

He was at length, however, rewarded for his patience by a grant from the crown, in 1586, of upwards of 3000 acres of land in the county of Cork, out of the vast forfeited property of the Earl of Desmond. Spenser went over in 1587 to take possession of this estate, which wanted nothing but security to render it a noble remuneration for any services he could have performed. His residence was the castle of Kilcolman near Doneraile, where, in the style of pastoral poetry, he describes himself as keeping his sheep "under the foot of Mole, that mountain hore," and frequenting the "cooly shade of the green alders by the Mulla's shore." Here he received a visit in 1589 from that splendid character, Sir Walter Raleigh, who had been a commander in Ireland under Lord Grey, and had obtained a large grant of land from the crown. Spenser celebrates him in a poem under the title of the "*Shepherd of the Ocean*," and highly extols his courtesy and elegant accomplishments. The poet was then engaged in the composition of his "*Faery Queen*," of which he had written the three first books; and accompanying Raleigh the next year to England, they were published with a dedication to Queen Elizabeth, and an introductory letter addressed to Raleigh, explaining the plan of the whole projected work. Raleigh, says Spenser, "first enhanced to him the grace of the Queen," but it is said that he had before been introduced to her by Sir Philip Sidney. This expression, however, renders improbable the story that the Queen had formerly ordered him a gratuity of 100l., which was objected to by the frugal Cecil, and that this great statesman was always regarded by him as his enemy. It is true that among the complimentary sonnets to persons of rank and authority by which he thought it necessary to bespeak favour to the "*Faery*

Queen," he addressed one to Cecil, which apologizes for his "idle rimes, the labour of lost time, and wit unstayed," and only presumes to hope that their "deeper sense" may obtain his approbation. Elizabeth rewarded his poetry and dedication by a pension of 50*l.* per annum, granted in 1591; and he has been termed her laureat, though the title was not formally conferred upon him.

Spenser returned to Ireland in 1591; and about his fortieth year he contracted a marriage with "a country lass of low degree," but possessed of charms sufficient to inspire him with a rapturous and very poetical epithalamium. He had not long enjoyed his connubial happiness before it was disquieted by the disturbances in Ireland excited by the Earlof Tyrone, which were probably the cause of his revisiting England in 1595. Here he printed some poems; and also drew up a plan for the entire reduction of that island in the space of two winters, which he completed in the next year, giving it the title of "A View of the State of Ireland." This piece lay in M. S. till it was printed in 1633 by Sir James Ware, who bestows much applause on the information and judgment displayed in it, though he intimates that there was a want of moderation in some of the suggestions. In what he says concerning the history and antiquities of the country there are many errors, and the fanciful turn of a poet is more conspicuous than the sobriety of a judicious enquirer. In 1596 he published a new edition of the "Faery Queen" with three additional books, which only half completed his original design. There is a traditionary story that the remaining six books were lost by a servant who was entrusted to carry them to England, which would be one of the greatest disasters a poet could suffer, and might greatly contribute, with his other misfortunes, to break his spirits; but the fact is very questionable; and it is most probable that they were never finished, but that some parts which he had composed were destroyed with his house. He returned to Kilcolman in 1597; but Tyrone having in the next year broken out into open rebellion, and overrun the whole county of Cork, Spenser was obliged to take refuge with his wife in England, leaving all his property to the spoil and ravage of the insurgents. His house was burnt, and with it, it is said, an infant who had not been removed. He was reduced to absolute penury; and he sunk under his calamities either in that year or the beginning of 1599. Due honour was however done to his memory, for he was interred in Westminster-abbey at

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the expence of the noble-minded Earl of Essex, several of his brother-poets attending, and throwing into his grave copies of panegyrical verses. A monument was afterwards erected over his remains by the celebrated Anne Countess of Dorset. Of his family and posterity nothing is known excepting that one of his descendants was restored in the reign of Charles II. to so much of the estate in Ireland as he could prove to have belonged to his ancestor; and that either another, or the same, came to England in the reign of William with a similar claim, which was allowed. Concerning the manners, conversation, and private character of Spenser we have no information from contemporaries; but from the respectable friendships he formed, we may conclude that he sustained a part in society not unworthy of his literary reputation. His works are animated with a fervent spirit of piety, and a pure and exalted morality; and although he paid assiduous court to the great, he was not guilty of the mean adulation which was too much practised even by some eminent persons in that age. He is indeed not sparing of incense to Queen Elizabeth; but homage to her, both as a woman and a sovereign, was considered as a due which could not be paid in excess. He occasionally indulges a querulous strain with respect to the little encouragement afforded to poets; and indeed the indigence in which he was suffered to die too well justifies his complaint.

The poetical reputation of Spenser is at this time almost entirely supported by his great work, the *Faery Queen*; for his sententious and allegorical pastorals will scarcely please a correct taste; and though there is much occasional beauty of sentiment and harmony of versification in his sonnets, hymns, and other miscellaneous pieces, yet on the whole they are scarcely distinguished from the effusions of tedious pedantry common in that age. But the "*Faery Queen*" is justly regarded as one of the great compositions in English poetry, and has lost none of its value by antiquity. If its plan is singularly involved, its allegories often defective and obscure, and its adventures extravagant, it is however absolutely unrivalled for the fertility of its conceptions, and the vividness of its painting. Its great length, and want of interest as a fable, deter readers in general from a complete perusal, but it will always be resorted to by the lovers of poetry as a rich storehouse of invention, especially of that kind which consists in the personification of moral ideas. *Biogr. Brit. Todd's Life of Spenser.*—A.

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SPERLING, OTTO, a German botanist, was born at Hamburg, in 1602. In 1617 he went to the university of Grypswald, and after prosecuting his studies at other seminaries, returned in 1621 to Denmark, whence, in 1622, he made a tour to Norway in the suite of the King. Next year he was invited to Denmark by Dr. George Furen to accompany him on a botanical tour through the whole of the Danish states and the adjacent countries. In 1624 he went to Italy and took his degree as doctor of medicine at Padua. On his return, he began to practise as a physician at Bergen, in Norway; and in 1732 removed to Christiania. In 1638 he became botanist to the court. In 1640 he accompanied, by the king's order, Hannibal Sehested to Spain, and in 1641 he was chosen city-physician of Copenhagen. In 1642 he attended Corfits Ulfeld on his embassy to England, and in 1649 and 1650 to Holland and France; but his intimacy with that minister involved him in an affair which obliged him, in 1652, to leave Denmark and retire, first to Amsterdam, and afterwards to Stockholm and Hamburg, at the last of which he practised 10 years. In 1656, having made a tour to Holland, he was arrested on his way home at Gluckstadt, by General Ebersteen, the commandant, on a charge of having offered his services to the Swedes, the enemies of Denmark; but six months after he was released by command of the King. In 1664, however, he was enticed from Hamburg by lieutenant-colonel Hagedorn, under a pretence that his lady lay ill at Altona and wished for his advice, and carried prisoner to Copenhagen, where, on account of his suspicious intimacy with Ulfeld, he was imprisoned in the castle. In this state he remained till the time of his death, which took place in 1681. His works are: "Hortus Christianeus, seu Catalogus Plantarum quibus Christianus IV. regis Danorum Viridarium Havniense, anno 1642, adornatum est." *Havn.* 1642, 12mo. Reprinted in Simonis Pauli "Viridaria varia," *ibid.* 1653, 12mo.; "Catalogus Plantarum indigenarum in S.R.M. Viridarium Havniense, anno 1645, se Horti præfecto translatarum. In T. Bartholini Cista Medica Loc. 45." *Forsog til et Lexicon over Danske, Norske og Islandske lærde Mænd af Jens Worm.* — J.

SPERLING, OTTO, son of the preceding, was born at Christiania, in Norway, in 1634. He received the preparatory part of his education at Copenhagen; studied afterwards at the gymnasium of Bordesholm, and then at the academy of Helmstadt. In 1665 he

became private tutor to a son of C. G. Wrangel governor of Swedish Pomerania, and in 1658 made a tour to Holland, France and England. In 1662 he went to Hamburg as tutor to the youngest son of Corfits Ulfeld; and in 1674 took the degree of doctor of laws at Kiel. In 1681 he travelled with the sons of J. A. Von Buchwald and spent some time at Paris, where he was employed in arranging the library of the French minister Colbert, for which service he received a pension of 200 rix-dollars as long as Colbert lived. On his return, he proceeded again to Hamburg, where he practised the law; he was afterwards assessor in the court at Gluckstadt, and in 1690 was invited to Copenhagen, where he was employed in various important affairs. In 1692 he was made professor of jurisprudence and history, and afterwards of oratory and history in the new knight's academy at Copenhagen. In 1698 he obtained leave to resign, on account of his age; but in 1701 resumed his former station as professor of oratory and history, in which he continued till the suppression of the academy in 1710. He was a member of the Royal Society of London, having been elected in 1700; and died in March 1715. He was the author of a great many works, among which were the following: "Monumentum Hamburgense Benedictinum," *Kilon*, 1675, 4to.; "De Danicæ Linguæ ac Nominis antiqua Gloria et Prærogativa inter Septentrionales," *Havn.*, 1694, 4to.; "Testamentum Absalonis Archiepiscopi Lundensis, notis illustratum," *ibid.* 1696, 8vo.; "De summo Regio Nomine ac Titulo Septentrionalibus, et Germanis omnibus aliis usitato *Konning*, ejusque apud Danos Origine, Potestate et Majestate," *Havn.*, 1707, 4to. *Forsog til et Lexicon over Danske, Norske og Islandske lærde Mænd af Jens Worm.* — J.

SPERONI, SPERONE, a distinguished Italian writer of the 16th century, was the son of Bernardino Speroni, a noble of Padua, in which city he was born in 1500. He studied under the celebrated Pomponazzo in Bologna. He graduated in Padua in philosophy and medicine, and was appointed at an early age reader in logic, and professor of philosophy, in that university; but being greatly attached to his former preceptor, Pomponazzo, he returned to Bologna, which he did not quit till the death of that eminent man. He then resumed his chair at Padua, which he held till the death of his father in 1528, and his own marriage. After that period he was much employed by his fellow-citizens in public business, and was

entrusted with various honourable commissions. He found time, however, to cultivate letters with so much ardour and success, that he became one of the most learned men of the age, and acquired a high reputation. It is said that when residing as an envoy at Venice, his speeches before the senate were so much admired, that the advocates and judges in the other tribunals were accustomed to leave their courts in order to hear him. He was not a lawyer by profession, but occasionally pleaded causes for his family or friends, when he was always heard with great applause. As a writer, his style is spoken of with singular approbation. It is free from the affected elegance and the languid prolixity which characterise many authors of that century. It rather seems purposely to shun the most ornamented expressions, and yet is inferior to none in true polish, and unites gravity and precision to harmony and eloquence. In 1560 Speroni went to Rome as agent for the Duke of Urbino at the papal court. He obtained the friendship of the principal men of letters at that capital, and contracted a particular intimacy with Charles Borromeo, by which he was induced to add theology to his other studies. Pope Pius IV. conferred upon him the honour of knighthood; and the Dukes of Urbino and Ferrara at different times sent gentlemen to conduct him to their courts, where he was treated with the greatest respect. Almost all the princes of Italy gave him invitations to reside with them; but he preferred the tranquillity of a private life. After completing his 88th year, he died, without any preceding illness, in June 1588, and was interred with every kind of funeral honour. One of the most celebrated compositions of Speroni was his "Tragedy of Canace and Macareus," which was read during the process of writing, in the Paduan academy degli Inflammati, and highly applauded. Several copies of it having got abroad, an incorrect edition was first printed in 1546 at Venice, with the date of Florence. Before its publication, however, there appeared in manuscript a criticism upon it in which it was treated with much severity. This being afterwards printed, Speroni thought it necessary to defend his composition, and a long controversy upon the subject, in the Italian mode, succeeded. The author himself considerably altered and corrected the work, and upon the whole it was regarded as one of the best productions of that class which the age exhibited. But its close adherence to the Greek models both in language and manners, must deprive it

of the admiration of modern readers. Of the other writings of this author, many are moral treatises, in the form of dialogue, which he was one of the first to compose in Italian, and in which he is said to have had few equals. The rest related to polite literature, eloquence, poetry, history, &c., all displaying an extensive knowledge of books, and a correct judgment. His collected works have been published at Venice in 5 vols. 4to. 1740-43. *Moreri. Tiraboschi.* — A.

SPEUSIPPUS, an Athenian philosopher, son of Eurymedon by a sister of Plato, succeeded his uncle in his school, over which he presided during eight years, commencing from the death of that celebrated teacher, B. C. 348. He placed the statues of the Graces in the school built by Plato in the academy, and closely adhered to the doctrines of his master. His manners, however, were not conformable to his philosophy, for he was passionate, and a lover of pleasure, of which last propensity he gave proof by paying a visit to the court of Cassander in Macedonia at the splendid nuptials of that prince. He was also avaricious; and, contrary to the practice of Plato, exacted a gratuity from his disciples. Through the introduction of Plato he was admitted to an intimate friendship with Dion while he resided at Athens, and it was by his instigation that Dion, invited by the malcontents of Syracuse, undertook his expedition against Dionysius. Becoming paralytic in his limbs, he was conveyed to and from the academy on a vehicle. On one of these occasions he met Diogenes, and saluted him; but the cynic, instead of returning his civility, upbraided him for bearing to live under such an infirmity. Speusippus well replied, "that he lived not in his limbs, but in his mind." At length, however, according to Laertius, being overcome by age and malady, he put an end to his existence, having first constituted Xenocrates his successor in the academy. He was the author of several philosophical treatises, which have perished, though Aristotle thought them worth purchasing at the price of three talents. *Diogen. Laert. Brucker. Hist. Philos.* — A.

SPIEGHEL, VANDEN, (SPIGELIUS), ADRIAN, an eminent medical professor, was born at Brussels in 1578. He studied medicine first at Louvain, and then at Padua, where he graduated. After some time spent in travels, he settled in Moravia, where he was appointed physician to the states of the province. His reputation caused him, in 1616, to be invited by the republic of Venice to

occupy the principal chair of anatomy and surgery at Padua, which he accepted; and his services were so much approved that, in 1623, he was created a knight of St. Mark, with the present of a collar of gold. He died at Padua, in 1625, his premature death being said to have been the consequence of a puncture in his finger by a piece of glass. Spigelius appears to have been acquainted with every branch of medical science. He published, in 1606, a botanical work entitled "*In Rem Herbariam Isa-goge*," which, though not very systematic, contains some interesting matter. It treats copiously on the virtues of plants, much of which he learned from the Italian peasantry, with whom he conversed in a tour he made under the garb of a rustic. The most valuable of his writings are some on anatomical subjects, published after his death by his son-in-law Crema. Of these are "*De Formato Foetu, liber singularis*;" and "*De Humani Corporis Fabrica, Lib. X.*;" both with plates. The latter is one of the best anatomical works of the time, written with purity, and containing useful practical observations. All the works of Spigelius were published collectively by Vander Linden, in 3 vols. folio, 1645. *Halleri Bibl. Bot. & Anatom. Eloy.*—A.

SPINOLA, AMBROSE, Marquis, one of the most celebrated generals of his time, born in 1569, was of the noble house of Spinola, originally from Genoa. His brother Frederic, who was general of the galleys stationed in the Low-Countries, in the service of Spain, engaged him to bring a body of 9000 Italian and Spanish veterans into Flanders, where he soon distinguished himself by his valour and conduct. He joined the commander-in-chief Mendoza with his troops, and marched with him against the famous Prince Maurice. It was his compact with King Philip that he himself should pay his own men, to be afterwards reimbursed; by which regulation, while the other Spanish troops were mutinous and disorderly for want of their arrears, those under his command were patterns of order and strict discipline. He was commissioned to raise some additional regiments, with which he intended to undertake some important expedition in concert with his brother, but his design was defeated by the death of Frederic in a sea-fight against the Dutch. The town of Ostend was now in the third year of its siege, and small progress had been made towards its reduction: for which reason the Archduke Albert, governor of the Netherlands, resolved to commit the whole management of it to Spinola. Before the Marquis would take upon himself this arduous

task, he sent some officers to examine the works; and though they differed in opinion as to the probability of success, the love of glory induced him to accept the charge. The new measures which he put in practice were so efficacious, that the place surrendered after the end of the third year, having, it is said, cost the lives of 100,000 men; and Spinola was rewarded with honours of every kind. At the conclusion of the campaign he went to Madrid, and laid before the king and court a detail of the disorders prevailing in the Spanish army for want of regular pay; and he brought back full power to remedy them, with the commission of camp-marshal-general and commander-in-chief of the Spanish and Italian troops. He passed through Paris on this occasion, where he was interrogated by Henry IV. as to the plan of the ensuing campaign, of which he gave a true account. The King, taking for granted that his intention was to deceive, wrote to Prince Maurice the direct contrary of what Spinola had told him; and afterwards finding his mistake, he said, "Others deceive by telling falsehoods, but this man by telling the truth." In the next year Spinola put into execution his vigorous design of carrying the war into the enemy's country, and crossing the Rhine, he penetrated into Overijssel, where he took several places, in which he established garrisons. His progress was at length stopt by Prince Maurice; and these two great commanders exhausted the whole art of war during that and the next campaign in keeping each other in check. Spinola had not only to contend with his adversary's skill, but with mutinies in his own army, which the necessities of Spain prevented the Archduke from paying with the stipulated regularity. He was so much confided in by the soldiers, that they more than once returned to their duty upon his engaging that they should receive their arrears; and even after he failed in making his promise good, they continued attached to him, and laid the blame rather on the court than on their general.

Both parties becoming wearied with the war, a congress was appointed in 1608 to treat of peace at the Hague, and Spinola was at the head of the deputies on the part of the Archduke. In all the towns through which they passed, the people flocked to gain a sight of so celebrated a commander, and they were met at Dordrecht by Prince Maurice, who treated his antagonist with the greatest respect. The difficulties in the negotiation were so great, that a truce only could be concluded upon. The

war was renewed in 1621 on account of a disputed succession to the countries of Cleves and Juliers, and Spinola being placed at the head of an army, penetrated into the latter country, and reduced its capital. Maurice was again his opponent, who could not prevent the fall of Cleves, or the investment of the strong town of Breda, one of the most considerable places in the Netherlands. Whilst this siege was going on, Maurice died, and Spinola himself was brought into a dangerous state of health from the effects of that unwholesome climate. The siege was, however, pressed with great vigour, and the town was defended with equal resolution. At length, it becoming evident that the garrison could not hold out much longer, the Spanish officers proposed to wait till they should be compelled to surrender at discretion; but Spinola, in generous admiration of their valour and perseverance, resolved to offer them the most honourable terms of capitulation. These were accepted, and the garrison, diminished to one third by a ten month's siege, marched out. Spinola drew up his army to salute them, and as they passed, paid particular compliments to the governor and principal officers. He distributed money among the soldiers, provided with the greatest attention for the cure of the sick and wounded, and conveyed the rest in the most commodious manner to the next fortress. Having thus fulfilled all the duties of a true hero, he resigned his command, as having no longer an equal foe in the field to contend with. In 1627, passing from Antwerp to Madrid, he took Rochelle in his way in order to witness the memorable siege of that place. Richelieu consulted him on the best means to bring it to a conclusion. "Shut the port," (said he) and open the hand;" meaning by the latter, that the besiegers should be liberally rewarded. The court of Spain recalled Spinola from the Low-Countries in 1629, and sent him into Italy, where, in 1630, he took Casal. The citadel, however, remained in the hands of the French, in consequence of the impediments to his operations caused by orders from Madrid. The chagrin from this circumstance, co-operating with disease, put an end to his life in the same year, at a time when he stood at the very summit of military reputation. Prince Maurice had given a high testimony to his character, when being asked Who was the first captain of the age? he replied, "Spinola is the second." *Mod. Univ. Hist. Moreri. Nouv. Dict. Hist. — A.*

SPINOZA, BENEDICT DE, noted as the author of a modern system of atheistic philo-

sophy, was born in 1692 at Amsterdam, where his father, a Portuguese Jew, was occupied in commerce. Being of an enquiring turn of mind, he early engaged in the study of theology and philosophy, by which he was led into doubts concerning the authority of the Jewish religion. These, the rabbins to whom he applied, were unable to solve to his satisfaction; and as he was incapable of disguise, he made no secret of his state of mind. It is asserted that his brethren offered to tolerate him, provided he would comply externally with their ritual; and that, through regard for his character and abilities, they even promised him a pension, for he was in low circumstances; but that he could not resolve to act the part of a hypocrite. He did not, however, altogether desert the synagogue, till after he had received a stab from a Jew (probably actuated by bigoted zeal) as he was coming from a play. His open defection caused a sentence of excommunication to be pronounced against him; upon which he attached himself to some Christians of his acquaintance, and frequented the churches of the Arminians and Mennonites. He was assisted by them in the prosecution of his studies, among which was that of the Cartesian philosophy; and either for the purpose of living more free from interruption, or, as some say, in consequence of an accusation of impiety before the magistrates, which occasioned his banishment, he withdrew from Amsterdam, and took up his residence at Rhensburg. He was there resorted to by several of the followers of Descartes, who consulted him upon the difficulties in their master's works; and at their request he published in 1664 a treatise entitled "The Principles of the Cartesian philosophy demonstrated geometrically," adding an Appendix, in which he advanced metaphysical opinions wholly at variance with those of Descartes. He also in his retreat employed himself, probably for an independent subsistence, in grinding glasses for microscopes and telescopes. In 1670 he published his most famous work, entitled "Tractatus Theologo-Politicus," which made him extensively known, and brought upon him a number of attacks from the divines, and visits from the freethinkers. It appears to have been previously to this publication, and whilst he was only known as a deserter from Judaism, and a Cartesian philosopher, that he received an invitation from the Elector Palatine to occupy a chair at the University of Heidelberg. It was, indeed, accompanied with an offer of full liberty of philosophising, but with the expectation that he would not abuse it to the dis-

turbance of the prevailing religion. Spinoza, whose only wish was a literary retirement, declined the proposal, though, he said, if he had been ambitious of a professorship, that of Heidelberg would have been the most agreeable to him, especially on account of the liberty offered; "but (he adds) I am ignorant what are the limits within which it is to be restrained so as not to disturb the established religion." His final residence was in the neighbourhood of the Hague, where he died of a decline in 1677, at the age of 45. It is agreed that his private character was unexceptionable; sober, decent, friendly, and disinterested, giving no offence by his discourse, and paying a proper regard to the decorums of society, he would have been generally beloved, had he not propagated obnoxious opinions. He died in full persuasion of the truth of his system; and lest reports might be spread of retraction in his last moments, he is said to have charged his hostess not to suffer any minister to approach his death-bed.

The system of Spinoza, which was more fully developed in his Posthumous Works, had some resemblance to that maintained by several of the ancient Greek philosophers, and Orientalists, who held the notion of the soul of the world, and an universal whole, though it was more essentially atheistical. The sum of his doctrine is thus stated by Brucker. The essence of substance is, to exist. There is in nature only one substance, with two modifications, thought and extension. This substance is infinitely diversified, having within its own essence the necessary causes of the changes through which it passes. No substance can be supposed to produce, or create, another: therefore, besides the substance of the universe, there can be no other; but all things are comprehended in it, and are modes of this substance, either thinking or extended. To this one universal substance, Spinoza, as a cover to his atheism, gives the appellation of God, and assigns to it divine attributes. He asserts that God is the *immanent*, not the *transitive*, cause of all things. His doctrine therefore differs from that of the philosophers who held God to be *the universal whole*, since, according to them, the visible and intellectual worlds are produced by *emanation* from the eternal fount of divinity; that is, by an expanding or unfolding of the divine nature; the effect of intelligence and design; whereas in Spinoza's system, all things are *immanent*, and necessary modifications of one universal substance; which manifestly excludes all idea

of creative design. It seems that Spinoza, though a man of natural acuteness, got bewildered in the mazes of unintelligible metaphysics, relative to the abstract notions of substance, essence, and existence, and was thereby led to neglect the arguments for the existence and perfections of a Deity derived from the productions of nature. Many reasoners have perhaps so perplexed themselves, though they have not ventured to frame systems subversive of all religion, and of the support to morals founded on that basis.

Spinoza's opinions for a time met with many patrons in the United Provinces, though they did not properly form a sect. They were also encountered by refutations from a variety of sources, as they were equally hostile to all faiths. Even the sceptical philosophy of Bayle has not prevented him from speaking with peculiar acrimony and contempt of Spinozism, and employing several of his pages in its refutation. Of all the ancients, Strato of Lampascus (see his article) seems to have held opinions the most nearly resembling those of Spinoza, though it is not probable that the latter took the hint from the notices remaining of that philosopher, since he was but slightly versed in Greek literature. *Bayle Dict. Brucker. Moreri.*

SPON, JAMES, a physician and man of letters, son of the learned *Charles Spon*, a friend and correspondent of Guy Patin, was born at Lyons in 1647. He studied physic at Montpellier, and was aggregated to the faculty of Lyons in 1669, after which he travelled into Italy with Vaillant, the celebrated antiquary. In 1675 and 76 he accompanied Mr. (afterwards Sir George) Wheler in a tour through Italy to Dalmatia, Greece, and Lesser Asia, the observations made in which were published by him in a work intitled "*Voyages d'Italie, de Dalmatie, de Grece, & du Levant*," in 3 vols. 12mo. 1677. These principally relate to objects of antiquity, in the study of which both travellers were well versed. There are likewise interspersed some remarks relative to medicine and natural history. Dr. Spon returned to France, where he continued till 1685, when the impending revocation of the edict of Nantes caused him, as being a protestant, to determine upon a removal to Zurich, of which place his father had been a burgher; but on the road thither he fell sick at Vevay, where he died in the same year. Besides the travels above-mentioned, Dr. Spon wrote a work on the antiquities and curiosities of Lyons, and some other pieces on antiquarian subjects. In

his proper profession he published, anonymously, "*Traité de la Guérison de la Fievre par le Quinquina*," 1679; and "*Observations sur les Fievres et les Febrifuges*," 1681; in both of which he was a strenuous advocate for the use of the Peruvian bark: also a treatise on the use of tea, coffee, and chocolate. *Halleri Bibl. Med. & Botan. Eloy.*—A.

SPONDE, HENRY DE, (Latin, SPONDANUS,) a French prelate, and ecclesiastical historian, was born in 1568 at Mauleon-de-Soule, a town between Navarre and Bearn. His father was secretary to Joan, Queen of Navarre, and being a Calvinist, educated his son in the same persuasion. At an early age he displayed a great facility in learning languages, one of which is said to have been the Scotch, which he acquired in a journey to that kingdom in the suite of the French ambassador. On his return, he studied the civil and canon law, and was made master of requests to the King of Navarre. The perusal of the controversial works of Du Perron and Bellarmine, and the example of his brother John de Sponde, induced him in 1595 to abjure protestantism, and in the following year he declared his new opinions in a work "*De Cœmeteriis Sacris*." In 1600 he accompanied Cardinal de Sourdis to Rome, and some years after, he was ordained priest. He then began to labour on his great work, an "*Abridgment of the Annals of Cardinal Baronius*," to which he added a "*Continuation*," brought down, first to the year 1600, and afterwards to 1640. In 1626 he was nominated by Louis XIII. to the bishopric of Pamiers, which he accepted only through the command of Pope Urban VIII. He displayed much zeal in the conversion of his former fellow-sectaries, for which purpose he printed his "*Ordonnances Synodales*," made in the synods of 1629 and 1630. He also founded an ecclesiastical congregation, seminaries, and religious houses; and distinguished himself by all the episcopal virtues. He died at Toulouse in 1643, at the age of 75.

Sponde's Abridgment of Baronius in 2 vols. fol., and Continuation in 3 vols. fol., has been in esteem with those of his communion, though it contains many errors, and bears strong marks of a party-spirit. Bayle observes that, though a Frenchman, he is altogether *ultramontane*, in holding up the superiority of the ecclesiastical to the civil authority. Besides the works mentioned, he published also, "*Sacred Annals of the Old Testament to the Time of Jesus*

Christ," fol. which are properly an Abridgment of Tormiel's Annals.

JOHN DE SPONDE, elder brother of the preceding, was the author of "*Commentaries on Homer*;" "*An Account of the Motives which induced him to unite himself with the Catholic Church*;" and "*An Answer to Beza's Treatise on the Marks of the Church*." He died in 1595. *Moreri. Nouv. Dict. Hist. Bayle.*—A.

SPOTTISWOODE, JOHN, a prelate and ecclesiastical historian of Scotland, descended from an ancient family in that country, was born in 1565. His father, who was minister of Calder, sent him to the University of Glasgow to be educated for the church; and his proficiency in his studies was such, that at the age of eighteen he was thought qualified to be his father's successor. When Lodowick Duke of Lenox was sent in 1601 on an embassy to France, for the purpose of confirming the ancient amity between the two nations, Spottiswoode accompanied him as his chaplain, and returned with him through England. His reputation was at this time so high, that on the accession of King James to the crown of England in 1603, he was one of the eminent persons appointed to attend His Majesty to his new kingdom; and in the same year he was promoted to the archbishopric of Glasgow, and nominated a privy counsellor for Scotland. He presided in the assembly of the church held at Glasgow in 1610; and in the same year, at the king's command, repaired to court in order to be consulted with on ecclesiastical affairs. It was the favourite object of James to assimilate as much as possible the church of Scotland to the model of that of England, and Archbishop Spottiswoode was so useful and active in promoting this intention, that he is said to have made fifty journeys to London on that account. After having held the see of Glasgow eleven years, he was translated in 1615 to that of St. Andrews, the metropolitan of Scotland; and he presided at various assemblies for the restoration of the episcopal form of government. He continued in high esteem with King James during his whole reign; and Charles I. after his accession was crowned by him in the abbey-church of Holyrood-house. In 1635 he was appointed chancellor of Scotland. When the civil commotions broke out in that country in 1639, the Archbishop withdrew into England; and broken as he was with age and affliction, he had but just strength enough to be conveyed to London, where he died in that year, and was interred in West-

minster-abbey. He married a daughter of David Lindsay, Bishop of Ross, by whom he left several children.

Archbishop Spottiswoode was the author of a "History of the Church of Scotland, beginning with the Year 203, and continued to the End of the Reign of James VI.," published at London in 1655, fol. This work was undertaken at the command of King James, who, when Spottiswoode told him that some passages in it might bear hard on the memory of his mother, said, "Write the truth, and spare not." The King knew that what he regarded as a nearer interest, was in safe hands. Of the history, the first book relates to the introduction of Christianity in Scotland, in which it was shewn that episcopacy was its primitive form in this kingdom; the second gives an account of the bishops in the several sees; the five following relate the rise and progress of the Reformation, confuting the opinion of those who maintain that it began with presbytery. The author has the general character of fidelity and impartiality; Dr. John Jameson, however, wrote critical notes to point out his errors, especially in the two first books. Spottiswoode also wrote a tract in defence of the ecclesiastical establishment in Scotland, entitled "*Refutatio Libelli de Regimine Ecclesiæ Scoticanæ.*" *Life of Archb. Spottiswoode prefixed to his History.* *Nicolson's Histor. Library.* — A.

SPRANGHER, BARTHOLOMEW, a painter of eminence, was born at Antwerp in 1546. His father, who was a merchant, perceiving that whilst a boy he discovered a turn for drawing, by scrawling over his books of accounts, placed him with an artist at Haerlem, whence he was removed to other schools. He soon displayed a lively imagination, and great facility of hand; and after quitting his last master, a painter at Milan, who had been a pupil of Corregio's, he retired to Rome, where a piece of his, representing a dance of sorcerers in the ruins of the Coliseum, attracted the notice of Cardinal Farnese. This prelate employed and patronised Sprangher, and introduced him to Pope Pius V., who nominated him his painter, and lodged him in the Belvedere. He there, after the labour, it is said, of two years and ten months, finished a Last Judgment upon a large plate of copper, which was so much admired, that it was placed over the tomb of that pontiff. He executed other great works for the churches in Rome, and rose to a degree of reputation which caused him, in 1575, to be invited to Vienna as first painter to the Emperor Maxi-

milian II. That prince, and his successor Rodolph, had a great esteem for his person and performances: the latter ennobled him, and would not permit him to work for any one except himself. He married and acquired wealth; and during a long residence in Prague and Vienna, finished a number of grand altar-pieces, besides many easel pictures for the imperial palaces. His style of painting is distinguished by extraordinary lightness of hand, and sweetness of pencil, with great facility of invention; but as he never studied nature, and drew chiefly from his imagination, he ran into affectation and extravagance, and never attained the purity of the Roman school. "Sprangher (says Mr. Fuseli) may be considered as the head of that series of artists who, disgusted with the exility and minuteness of method then reigning in Germany, imported from the schools of Florence, Venice, and Lombardy, that mixed style which marks all the performances executed for the courts of Prague, Vienna, and Munich, by himself and other painters. Colour and breadth excepted, it was a style more conspicuous for Italian blemishes than beauties, and in design, expression, and composition, soon deviated to the most outrageous manner." Sprangher died in 1623, at the age of 77. His chief works are at Rome, Vienna, and Prague. A considerable number of them have been engraved. *D'Argenville. Pilkington.*

SPRAT, THOMAS, Bishop of Rochester, a writer of some eminence in the 17th century, was born in 1636, at Tallaton, in Devonshire, where his father was a clergyman. He received his academical education at Wadham-college, Oxford, of which Dr. Wilkins was then warden, under whom he acquired a proficiency in mathematical studies. In 1657 he was elected a fellow of his college; and upon the death of Oliver Cromwell, in the following year, he gave a specimen of his poetical talents in an "Ode to the happy Memory of the late Lord Protector," addressed to Dr. Wilkins. The piece was of the irregular class, then termed Pindaric, in which he made Cowley his model; and with the most studied and high-flown adulation, it joined the artificial strain of thought common to that poet and those of his school. This ode was followed (or, as some state, preceeded) by one on "The Plague of Athens," still more strongly marked with the character of the same school; and if there is little in either to admire as displays of true poetical genius, they at least afford some proof of warmth and readiness of conception. At

the Restoration, like many others, he atoned for former delinquency by zealous loyalty; and taking orders, was recommended by Cowley to Villiers, Duke of Buckingham, as his chaplain. He is said to have assisted that nobleman in his "Rehearsal," and was introduced by him to the King, who nominated him one of his chaplains, and took much pleasure in his conversation. His intimacy with Dr. Wilkins caused him to be chosen one of the Fellows of the New Royal Society, which originated from the meetings of scientific men held at the lodgings of that eminent person in Wadham-college. Sprat published, in 1667, the history of this society and its foundation, and obtained great reputation for the elegance of style and sentiment exhibited in the work. It is, however, far from being a model of a narrative of this kind, for which good taste would require more simplicity of manner and extent of knowledge than this author possessed. Some "Observations on Sorbier's Voyage to England," which he published in 1665, addressed to Dr. Wren, were well received, as a seasonable castigation inflicted on a superficial foreigner who had vilified the country. In 1668 he was the editor of Cowley's Latin poems, to which he prefixed the author's life in the same language. This he afterwards amplified in English, and annexed to the English works of that poet. It is rather a florid panegyric, in the manner of a funeral oration, than a piece of sober biography. He had now attained a degree of reputation which, joined to his talents for conversation and society, rapidly advanced him in the career of preferment. He was successively made a prebendary of Westminster, rector of St. Margaret's, near the Abbey, canon of Windsor, dean of Westminster, and finally, in 1684, was raised to the episcopal bench, as Bishop of Rochester. This last elevation was probably his reward for the service of drawing up at the request, or rather, as he says, at the command of the King, an account of the Rye-house conspiracy, or, as it was called, the Protestant-plot. This was first printed in 1685, and was reprinted in the following year, after James II. had succeeded to the throne. The manner in which he performed this task rendered it expedient for him, after the Revolution, to print an apology. Its spirit may be judged of from what he has said of Lord Russell, "that he was carried away into this traiterous enterprize by a vain air of popularity, and a wild suspicion of losing a great estate by an imaginary return of popery," alluding in the last

clause to the abbey-lands possessed by the family. His favour under the new reign was manifested by his appointment to the place of clerk of the closet to the King, and his nomination as one of the commissioners for ecclesiastical affairs. His compliances in the latter office are said to have been prompted by hopes given him of the Archbishopric of York. They brought upon him general censure, which was only partially alleviated by his withdrawing from the commissioners in 1688. At the Revolution he submitted to the new government, and was suffered to remain unmolested in his see. His principles, however, being well known, he was involved in 1692 with Sancroft, Marlborough, and some other persons of distinction, in an information laid before the privy council of a pretended conspiracy for restoring King James. By the exertion of great prudence and diligence he was able to detect the infamous practices of the informers, and clear himself from the charge; but he was so much affected with the danger he had undergone, that he ever after commemorated his deliverance by an annual thanksgiving. He passed the rest of his time in the practice of professional and private virtues, by which he engaged the esteem and affection of those with whom he was connected; and died at Bromley in 1713, in the 79th year of his age. Besides the works already mentioned, he published a relation of his examination before the privy-council, two letters to Lord Dorset, and a volume of sermons. His writings were all highly applauded in their time, but have declined in reputation as the public taste has become more correct. His few poems make part of the *mass* of English poetry, but can only be regarded as inferior specimens of a bad manner. *Biogr. Britan.*—A.

SQUIRE, SAMUEL, D. D., a learned English prelate, the son of an apothecary at Westminster, was born in 1714. He was educated at St. John's College, Cambridge, of which he became a Fellow. After various preferments, which he obtained through the interest of the Duke of Newcastle, to whom he was chaplain, he obtained the vicarage of Greenwich; and on the establishment of the household of the Prince of Wales, (His present Majesty,) was appointed his clerk of the closet. In 1760 he was promoted to the deanery of Bristol; and in the following year was advanced to the see of St. David's. He died in 1766, leaving an exemplary character, both in his professional and private capacity. Dr. Squire was the author of various works in different classes. As

a divine, besides a number of single sermons, he published "The ancient History of the Hebrews vindicated;" "Indifference for Religion inexcusable;" and "The Principles of Religion made easy to young Persons." In classical literature he published "Two Essays: I. A Defence of the ancient Greek Chronology. II. An Enquiry into the Origin of the Greek Language;" and an edition of "Plutarch de Iside & Osiride," Gr. and Engl. with commentaries and various readings. His political works were "An Enquiry into the Nature of the English Constitution, or, an Historical Essay on the Anglo-Saxon Government, both in Germany and England;" "An Essay on the Balance of Civil Power in England;" and "Remarks upon Mr. Carte's Specimen of the General History of England:" he also gave great assistance to his chaplain, Dr. Dodd, in his Letter to the Earl of Halifax on the Peace, 1763. He left in MS. a Saxon Grammar compiled by himself. Dr. Squire was a Fellow of the Royal and Antiquarian Societies. *Anecd. of Bowyer by Nichols.* — A.

STAAL, MADAME DE, an ingenious French writer, first known by the name of MADEMOISELLE DE LAUNAY, was the daughter of a painter at Paris. Her father being obliged to quit the kingdom, she was left in a state of great indigence. She however obtained a good education at a priory in Rouen; but her patroness dying, poverty compelled her to engage herself as a bed-chamber woman to the Duchess of Maine. Her awkwardness in this service rendered it so irksome to her, that she was upon the point of quitting her post, when an accident made known that she was qualified for something higher. There was a beautiful young woman at Paris, named Tetard, whom her mother induced to counterfeit a demoniac. All the capital flocked to the spectacle, and among the rest, the philosophical Fontenelle. Mademoiselle de Launay wrote him a witty letter upon the countenance he had given to this pretended possession, which was shewn about, and much admired. The Duchess, discovering her talents, employed her in all the theatrical entertainments which she was in the habit of giving at her seat of Sceaux. For some of these De Launay wrote verses, of others she formed the plans; and thus she obtained the confidence of her mistress, and the friendship of all the men of wit and letters who frequented that court. She was involved in the disgrace incurred by the Duchess of Orleans, and was two years a prisoner in the

Bastille. After her liberation, the Duchess, in reward of her fidelity, married her to M. de Staal, lieutenant, and afterwards captain, in the Swiss guards. The learned Dacier would before have married her, but she found no inclination for an aged pedant. From her own description she appears to have possessed little personal attraction, yet her gallantries were a great source of the vexations with which her life was disquieted. She sometimes loved without a return, and was sometimes beloved without repaying it. In her Memoirs it is probable that she has not told the whole truth on this head; and it is said that having been asked by a lady of her acquaintance, how she would notice her amorous adventures, she replied, "I will paint myself *en buste*." She died in 1750, and after her death were printed the "Memoirs of her Life," composed by herself, in 3 vols. 12mo. These are agreeably written, in a pure and elegant style, and a pleasant mode of recital, which, says Marmontel, she sometimes labours to render still more pleasant. There has been added a 4th volume, containing two comedies acted at Sceaux, intitled "l'Enjouement," and "La Mode," the chief merit of which is said to consist in the sprightliness of the dialogue. Her Memoirs have been translated, though indifferently, into English. *Nouv. Dict. Hist.* — A.

STADIUS, JOHN, a German astronomer, was born at Leonhut, a village of Brabant, in 1527, and studied at the University of Louvain, where he applied with so much diligence to the mathematics that he was soon qualified to become a professor. He resided some time at Liege, and was allowed a salary by the Bishop, for whom he calculated Ephemerides adapted to the meridian of Antwerp, beginning at the year 1554, which were afterwards extended and several times reprinted. Kastner, in his History of the Mathematics, says, that these Ephemerides were much used by the celebrated Dutch mathematician Stevin, in some of his works; but according to Gassendi, Tycho Brahe, when a very young man, found them to be carelessly calculated and incorrect. From Louvain Stadius went to Savoy, with the title of mathematician to the King of Spain, and removed thence to Bruges in Flanders, where he composed his "Fasti Romanorum," which were published by Hubert Goltzius, whose daughter was married to his son. After this he was invited to France to be professor royal of mathematics, and lived there in great respect till he became infatuated with judicial astrology, and on the faith of that pretended

art began to predict future events. He died in 1579, in the fifty-second year of his age. Stadius composed also some astrological treatises; and translated a work of Hermes Trismegistus, intitled "*Jatromathematica, ad Amorem Ægyptium conscripta.*" *Ischer's Allgem. Gelehrte. Lexicon Weidleri Historia, Astro-nomia. Kästner's Geschichte der Mathematick.* — J.

STAHL, GEORGE-ERNEST, a celebrated medical theorist, and a chemist of the first class, was born in 1660 at Anspach in Franconia. He studied medicine at the University of Jena, where he graduated in 1684, and laid the foundation of his fame by the private instructions which he gave to the students. His reputation procured him in 1687 the place of physician in ordinary to the Duke of Saxe-Weimar. On the foundation of an university at Halle in Saxony, Frederic Hoffman recommended Stahl to a medical chair in 1694, which he accepted, and became the rival of that distinguished physician, whose liberality towards his colleagues he did not imitate. Stahl was a man of an acute and penetrating genius, who thought for himself, and paid little respect to the opinions of others. Meditating upon the phenomena of diseases as a metaphysician, he adopted the system, which indeed had in part been proposed by Helmont and others, that the vital actions do not arise from the mechanical structure of the body, but from the operations of an immaterial intelligent principle. He held that the immortal soul was the former of its own body, and therefore had an intimate acquaintance with it, not indeed accompanied by ratiocination or consciousness, but by an unconscious and spontaneous action: that the soul abhors the dissolution of its body, and therefore directs all its motions to the prevention of that dissolution, by obviating putrefaction, and expelling the corrupted particles through appropriate organs: that the humours are moved, not by the heart alone, but principally by a tonic power, or the contractile force of the parenchymas, which, by means of the constriction of a part, excludes from it the fluids about to enter, and propels them to other relaxed parts: that the soul for the most part directs the vital motions with prudence, and to salutary purposes, but that sometimes through error, and through despair arising from the perception of too powerful impediments, it is apt to excite adverse motions and convulsions: and that the great object of medicine is to

assist the useful efforts of the soul, as they generally are; and to moderate the noxious ones. This theory naturally led him to be sparing in the use of remedies, especially of the more efficacious class; and also to set little value upon the collateral studies of medical science, and even upon anatomical researches, which he thought had little or no reference to the art of healing. These opinions Stahl maintained in a great number of publications, some written in Latin and some in German, the list of which would fill pages. His principal medical work is intitled "*Theoria Medica vera Physiologiam & Pathologiam sistens,*" 4to., 1708, which contains his system in its most matured form. His genius and ability raised him to the rank of the founder of a sect in medicine, which long subsisted under some variations of language; but its principles being essentially hypothetical, and tending to inertness of practice, they have probably ceased to exert any influence upon the art. As an original thinker and reasoner in chemistry, the merits of Stahl are much greater, and the school which he founded, after a long and very general sway, has but lately been superseded by newer doctrines. To this science he was addicted from an early age; and, uniting experiment to a profound meditation, he arrived at general principles which threw a bright light upon the theory and practice of this branch of physics. He was the inventor of the celebrated theory of phlogiston, of the formation of which the following account is given in Dr. Black's lectures.

"Observing that the mixture of vitriolic acid with every inflammable substance produced the same sulphur, and that the substance *was no longer inflammable*, he inferred, with great propriety, that all inflammables imparted one and the same substance to the acid. Moreover, as those bodies resembled each other only in inflammability, and as none but inflammables produced sulphur with the acid, he as properly concluded that the thing thus imparted was the cause or principle of their inflammability. He called it the *Phlogiston*. 'Materiam & principium ignis (says he) ego phlogiston appellare incepi; nempe, primum, igniscibile, inflammabile, directe, atque eminenter ad calorem suscipiendum habile, principium.' Adding this to any body that attracts it, renders it inflammable, and taking it away, renders it uninflammable. — Such is the famous doctrine of Stahl; and its immediate and interesting consequences explain all the

operations of metallurgy. It was received with high applause, and Germany became the great school of chemistry."

Although some of the ground-work of this theory has been subverted by the experiments of Lavoisier, yet it cannot be denied to have greatly tended to simplify the ideas and perfect the operations of chemists, and to entitle its author to a high rank among the improvers of science. His principal work in chemistry is intitled "*Fundamenta Chymixæ dogmaticæ & experimentalis*," 1729, 4to., several times reprinted, and in 3 vols. 4to., 1747. The style of this writer in all his works is harsh, concise, and embarrassed, and his Latin is replete with barbarisms.

Stahl was called to Frederic-William, King of Prussia, at Berlin, in 1716. He afterwards several times visited that capital, where he was attacked with a fatal illness in 1734, in the 74th year of his age. *Halleri Biblioth. Anat. & Medic. Eloy. Black's Lectures.*—A.

STANHOPE, GEORGE, D.D., an eminent and popular English divine, was born of a clerical family at Hartshorn in Derbyshire, in 1660. He was educated at Eton, and King's-college, Cambridge, and after taking his degrees and bearing some offices in the University, he was presented by Lord Dartmouth, in whose family he had been chaplain and tutor, to the living of Lewisham. He was appointed one of the chaplains to King William and Queen Mary, and retained the same office in the following reign. In 1697 he became a doctor of divinity. Being distinguished for his pulpit eloquence, he was chosen in 1701 to preach Boyle's lecture; and in 1703 he was promoted to the deanery of Canterbury. He was for some time preacher of the lecture at St. Laurence, Jewry, in which he had some eminent predecessors. In 1705 he preached the Latin sermon before the convocation, of which body he was afterwards thrice chosen prolocutor. In general reputation for his piety and useful and learned writings, he died in 1728, at the age of 68.

Of the publications of Dean Stanhope, several were translations of very different authors: these were, "*Thomas a Kempis de Imitatione Christi*;" "*Charron de la Sagesse*;" "*The Meditations of Marcus Antoninus*;" "*Epicætetus, with the Commentary of Simplicius*;" "*Roche foucault's Maxims*;" "*St. Augustine's Meditations*." Of his original works, the most noted was a "*Paraphrase on the Epistles and Gospels*," 4 vols. 8vo., several times reprinted. He published three sets of "*Sermons on se-*

veral Occasions," besides "*Sixteen Sermons preached at Boyle's Lectures*." All these were much esteemed for their purity and eloquence of style, and their devotional spirit. *Account of the Rev. Dr. George Stanhope.*—A.

STANHOPE, PHILIP DORMER, EARL OF CHESTERFIELD, a nobleman celebrated as a wit, statesman, and man of letters, was the eldest son of Philip third Earl of Chesterfield, by Lady Eliz. Saville, daughter of George Marquis of Halifax. He was born at London in September 1694. Losing his mother early, and being neglected by his father, he was educated under the care of his grandmother, Lady Halifax, a lady adequate to such a task. His elementary instruction was received at home from able masters, who had the advantage of finding in their pupil those admirable qualities, an ardent desire of excelling in whatever he undertook, and a resolution to persevere in the track he approved notwithstanding all difficulties. As an example of the latter disposition, it is related, that Lord Galway, discerning in him, when very young, a strong inclination for political distinction, and at the same time a great love of pleasure with a propensity to laziness, gave him a friendly lesson on the absolute necessity of rising early in order to become a man of business; and that the admonition produced such an effect, that he immediately adopted the practice recommended, and adhered to it during his whole life. He was afterwards by an incident permanently cured of an impatience of temper, which he was sensible would disqualify him for the character of a statesman. In his 18th year he was entered of Trinity-hall, Cambridge, where he appears to have applied with great assiduity to the studies pursued in that University. By his own account he left it, after a residence of two years, a thorough classical pedant: he had, however, kept in mind the destination to which he had devoted himself; and being convinced that eloquence was the accomplishment which most commanded notice in parliament, he marked down all the shining passages of this kind which occurred in his reading, and formed his style by translating them; a practice which cannot be too highly commended.

On quitting the University, Lord Stanhope, as he was then called, was sent abroad to make the usual tour in Europe. He was already furnished with that necessary acquirement, a ready use of the French language, in which he had been exercised from early youth. It was at the Hague that he first began the cultivation of that enlarged acquaintance with man-

kind which is termed seeing the world; and there he rubbed off some of his college rust, but at the same time acquired propensities which were but a bad exchange for pedantry, especially an attachment to the ruinous vice of gaming, which never entirely left him. A visit to Paris further contributed to fashion his manners, and to render him at length that model of true politeness which he exhibited to his admiring countrymen. This was about the time of Queen Anne's death; and he did himself honour by the assertion of those principles of freedom which effected the succession of the House of Hanover, and which, during the whole course of his political life, he steadfastly maintained. On his return to England in 1715 he was presented to the new sovereign, and appointed one of the gentlemen of the bed-chamber to the Prince of Wales. He was elected a representative for St. Germain's in the first parliament of George I., and commenced a speaker in a debate respecting the impeachment of the persons concerned in the peace of Utrecht. On this occasion he manifested a juvenile violence of party which produced an intimation from the opposite side that advantage would probably be taken of his being under the lawful age for sitting in parliament. This hint caused him immediately to quit the house, and set off for Paris.

It is of little importance to relate the particulars of Lord Stanhope's political conduct whilst subsequently a member of the House of Commons, either as a courtier, or as an oppositionist in the Prince of Wales's party. Though he occasionally spoke, it was rather in exercise of his oratorical talents, and as acting a part dictated by present connections, than as expressing his sincere convictions on interesting topics; and it does not appear that he was regarded in a different light from other young men of promising talents who were pursuing the career of personal ambition. In reward of his support of a motion for an augmentation of the army, which was probably necessary for the security on the throne of the reigning family at a time of great disaffection, he was, in 1723, made captain of the yeomen of the guards; and it was a proof of his pecuniary disinterestedness, that when advised by his predecessor, Lord Townshend, to make the post more profitable than *he* had done, by the sale of the subordinate places, he replied, "I rather wish, for this time, to follow Your Lordship's example, than your advice." From this office he was dismissed in 1725; and in the following year, on the death of his father,

(with whom he had never been on terms of cordiality,) he entered the House of Lords in the ranks of opposition. This theatre seems to have been better suited to his style of speaking than that on which he had before appeared. His eloquence, the fruit of much study, was less characterised by force and compass, than by elegance and perspicuity, and especially by good taste, urbanity, and a vein of delicate irony, which, while it sometimes inflicted severe strokes, never passed the limits of decency and propriety. It was that of a man who in the union of wit and good sense with politeness had not a competitor. These qualities were matured by the advantage which he assiduously sought, and obtained, of a familiar acquaintance with almost all the eminent wits and writers of his time, many of whom had been the ornaments of a preceding age of literature, while others were destined to become those of a later period. It was to the honour of Lord Chesterfield that he knew how to appreciate genius and talents, in the comparison with rank and wealth; and though undoubtedly not indifferent to the favour of a court, he thought it worth his while to solicit the notice of a poet. His attentions and prepossessing manners overcame the shyness of Pope, who was happy to receive him in his select parties at Twickenham, where he met the first of the nobility in association with the most distinguished votaries of the Muses.

Soon after the accession of George II. Lord Chesterfield was nominated ambassador at the Hague. No man in England, probably, was so well adapted as His Lordship to the diplomatic function, both on account of his natural acuteness, and of his conciliating manners, and familiarity with the modes and usages of general society. He was, however, at that time little acquainted with public business; but possessing the laudable ambition of rendering himself fully master of whatever he undertook, he spared no pains to acquire all the knowledge requisite for the post in which he was placed, and which at that time was a very important one, the Hague being the centre of the principal political negotiations carrying on throughout Europe. His conduct was so satisfactory to the King, that in 1730 he was appointed high steward of the household, and was decorated with the order of the garter. After receiving these honours, he returned to Holland, and was instrumental in forming an important treaty between the courts of London and Vienna, and the States-general. His health and fortune being injured by his resi-

dence, he obtained his recall in 1732, having sustained the honour and interests of his country in a laborious station with exemplary success.

Sir Robert Walpole was now prime minister, and for a time Lord Chesterfield gave him his support; but no real cordiality subsisted between them; and when the minister introduced his famous excise scheme, the Earl spoke against it with all his force, and thereby gave so much offence at court, that the white staff was taken from him, and he again joined the party in opposition. In 1733 he married Melusina de Schulenburg, Countess of Walsingham, niece (or daughter) to the Duchess of Kendal, who had been mistress to George I.: she was a lady of merit and accomplishments, and by her prudence and attention contributed to retrieve the deranged affairs of her husband. No children were the fruit of this union. Lord Chesterfield did not neglect to pay his court to the Prince of Wales, who, as usual to the heirs of the crown, favoured the opposers of his father's government. In the mean time he performed a distinguished part in the drama of opposition, warmly censuring the measures of ministry on various occasions, and supporting all motions hostile to them. Of his oratorical exertions none was more generally admired, than his speech against the bill for granting to the Lord-chamberlain the power of licensing dramatic performances. It was replete with liberal sentiments on the right and utility of addressing the public by means of the stage; and though it failed of effect in parliament, it obtained great applause from its readers throughout the nation. In 1741, his health being much impaired, he was advised to make a tour on the continent. In his way to the Spa, he saw, at Brussels, Voltaire, with whom he had contracted a friendship in England, and who read to him several passages of his new tragedy of "Mahomet." At Spa, his reputation, and the facility with which he accommodated himself to the manners of different nations, drew upon him much flattering notice from persons of distinction; and the manner in which he spoke of the rising Frederic of Prussia, to the envoy of that monarch, procured for him a pressing invitation to the court of Berlin, with which he would gladly have complied, had he not been prevented by new engagements. A short stay at Paris introduced him to the most distinguished of both sexes for rank and talents in that capital, where he was equally gratified and admired.

His stay in the south of France was shortened by the state of political affairs at home.

The attempts of France to ruin the House of Austria were threatening destruction to the balance of Europe; and the miscarriages of the English ministers in their political measures spread discontent through the nation. This at length produced the fall of that statesman who had so long ruled the public councils, and a new administration was formed, in which Lord Chesterfield had no place. This omission was probably owing in great part to the personal dislike of the King, who could not forget the severe things he had said with respect to the royal partiality to Hanover, and the sacrifices made of the interests of Great Britain to those of the Electorate. The Earl was therefore still in opposition, and various occasions occurred in which his wit and his sarcasm had full scope for exertion. He was particularly happy in his speech against the gin-licence bill, and against that for continuing attainders upon the posterity of persons convicted of treason. This last bill was introduced in consequence of the prospect of a new rebellion promoted by France, which soon after took place. This event produced a change in the ministry, and Lord Chesterfield was taken into the new arrangement, and destined to resume that post of ambassador to the United Provinces which he had before occupied with so much reputation. He had here to contend with an able French Abbé, de la Ville, whom he successfully attacked by arts similar to those of his own nation. He complimented him, politely requested his personal friendship, though they were to be political enemies, and by an easy and civil commerce with him "found means to fish out from him whereabouts he was." *Letters to his Son.* He effected the purpose for which he was sent, that of engaging the Dutch to concur in earnest in the war against France; and returned in 1745, just after the battle of Fontenoy, and at the time of the breaking out of the rebellion in Scotland. He was now nominated to the high station of Lord-lieutenant of Ireland; an office peculiarly important at this period, when there was cause of apprehension from the prevalence of the Roman Catholic interest in that island. His Lordship set off for his government in the end of August, taking with him a young and unpractised secretary, to whom his first speech was, "Sir, you will receive the emoluments of your place, but I will do the business myself, being determined to have no first minister." In a similar spirit

of decision he openly declared, that if any one, during his stay in Ireland, should make a successful application for a place in the King's gift, through any channel but his own, he would immediately throw up the lieutenancy. Thus armed with resolution and due consequence, he commenced his administration; and without entering into particulars, it suffices to say, that by vigour on one hand, and conciliation on the other, by strict integrity, and a frank undisguised system of policy, he kept every thing quiet in that kingdom, while the sister island was overrun with terror and commotion. Instead of abridging the Catholics of their religious liberty, he rather favoured it, wisely judging that the more openly they shewed themselves in attendance at their places of worship, the less their secret machinations were to be apprehended. He kept a vigilant eye upon their proceedings, but discouraged idle suspicions and officious informations. A characteristic instance of his behaviour on these occasions is recorded. A zealous Protestant once came to inform him that one of his coachmen went privately to mass. "Does he, indeed (said the Earl)? well, I will take care that he shall never drive me thither." Such, upon the whole, was Lord Chesterfield's conduct in his viceroyalty, that he quitted it with the regret and esteem of all parties, and that to this day the spirit of his administration is regarded as a model for all who are entrusted with that important charge. He returned to England in April 1746, when the rebellion was terminated by the victory at Culloden.

He had now so far recovered the King's favour, that he was pressed, in a manner that permitted no refusal, to accept the seals of Secretary of State on the resignation of Lord Harrington, and with the Duke of Newcastle for his colleague. Never approving in his own mind the war in which the nation was engaged, and constantly wishing for peace upon reasonable terms, he was nevertheless carried away by a superior influence in the cabinet to concur in the measures of the court; till their ill success having induced him to draw up a strong memorial, which was disregarded, he resigned his place in Feb. 1748, and never afterwards took a part in the administration. He thenceforth lived as a private nobleman, attached to the arts and to letters, and sustaining the character of one who was known throughout Europe as inferior to none of his rank for brilliancy of wit and the polish of cultivated society. Lord Chesterfield had no legitimate issue; but he found full exercise for

his paternal affections in the education of a son, the offspring of a connexion formed abroad, whom he brought up under his own name, and destined for political life. His cares for this youth have been rendered interesting to the public by a series of letters, published since the death of both, and which contain a kind of professional institute from boyhood to youth. Of these letters it is proper to say that they were never meant for publication, and that the instructions were intended for an individual of a particular disposition. When these due allowances are made, it may be affirmed that there exists not in the English language a work from which more valuable lessons may be drawn for the early cultivation of the understanding, and the formation of the temper and manners, especially with respect to young persons designed for public stations of the higher class. They do not in general touch upon the more weighty points of morality, as these were left to the inculcation of a selected tutor; but some occasional advice coming under this head, contained in the later letters, when his son was already launched upon the world, have subjected the writer to severe animadversion. Of these, such as relate to truth in the commerce of society, under the distinctions of simulation and dissimulation, may perhaps be defended as absolutely necessary for one who was to be trained to diplomatic habits. The same excuse, however, cannot be made for a father's attempts to fashion his son to politeness by recommending connexions with married women, which, however lightly regarded in the licentious courts and capitals at which he was a visitor, must ever be considered as a most serious violation both of private friendship, and of the most sacred bond of social life. These obnoxious parts would doubtless have been suppressed had the writer been the publisher; and His Lordship would have escaped a censure to which he must now submit, with no other protection than the licence usually given to a *man of the world*. On the other hand, many examples might be produced, both from these letters, and his other writings, of his useful and efficacious endeavours to serve the cause of morality.

The senatorial exertions of Lord Chesterfield, after his retreat from office, were few, and of little political importance. The introduction of the new style into the English calendar, in 1751, is represented as chiefly originating from him. It is at least certain that he zealously promoted it, and made a speech on the occa-

sion, which was much admired both for its oratory, and the grace with which it was delivered. To this last advantage he attributes the applause with which it was received, in a letter to his son on his prevailing topic of *the graces*, fairly acknowledging that his acquaintance with the subject was superficial, and that the Earl of Macclesfield was entitled to the principal merit in framing and explaining the bill. Besides a growing aversion to interfere in public matters, the infirmity of deafness, which continually increased upon him, disqualified him from taking a part in debates; and the last time we find him speaking in the house was in favour of a subsidiary treaty with Russia in prospect of a rupture with France, in 1754, when he displayed his former animation, but almost sunk under the effort. He continued, however, to employ his pen for the benefit of his countrymen, and he was one of the most considerable and valuable contributors to the periodical work entitled "The World," published from 1753 to 1756. His papers in this miscellany are in general admirable specimens of wit, good sense, and knowledge of mankind, and have the important purpose of correcting not only follies, but serious deviations from morality. In particular, his exposure of the habit of hard drinking, which was then too frequently contracted at the English universities, in company with a bigotted and exclusive attachment to classical literature, which is also a subject of his ridicule, aimed at effecting a very salutary reformation, and perhaps has not entirely failed of its intention.

Lord Chesterfield's son, Mr. Stanhope, who, from his childhood, had never ceased to be a principal object of his interest, and who, though turning out a very different person from that which his father wished to render him, yet possessed valuable and solid qualities, after having been brought into parliament, and filled different diplomatic stations, was at length appointed envoy-extraordinary to the court of Dresden. Falling into a bad state of health, he was obliged to repair to the south of France, where, in November 1768, he was carried off by a dropsy. This heavy stroke on the feelings of the Earl was aggravated by the intelligence accompanying it, that his son had been secretly married several years, and had two children living. Although this want of confidence might justly excite his resentment towards the memory of the deceased, yet he took upon himself the care of providing for the children, and informed the mother that she should be exonerated from the charge of their

maintenance. At the same time he proved the remaining vigour and buoyancy of his mind by actively superintending the education of the son of a kinsman, whom he had adopted as being the heir of his title. His infirmities, however, from this time increased fast upon him: he had outlived most of his friends and contemporaries, and was now reduced to a state in which he rather patiently endured life than enjoyed it. The scene was tranquilly closed on March 24th, 1773, when he had reached his 79th year. It is unnecessary to add any thing to the view of his moral character presented by the preceding narrative. If far from faultless, it certainly exhibited many excellencies which enabled him to perform important services to his friends and country. In his literary capacity he possessed wit, good sense, and good taste in an uncommon degree. His style is of the purest and most unaffected English. Of his works, which, besides those alluded to, contains papers in some of the political journals of the day, speeches, state-papers, and letters, French and English, a Collection in 2 vols. 4to., with Memoirs of his Life by Dr. Maty, from which this article is chiefly composed, was published in 1777.—A.

STANIHURST, RICHARD, a divine and historian, was born about 1545 at Dublin, of which city his father was recorder. He was educated at University College, Oxford, and afterwards studied the law in Furnival's and Lincoln's inns, London. Returning to Ireland, he married, and for some time practised at the bar; but having been converted to the Roman Catholic religion, he removed to the continent for the purpose of a freer profession of his faith. After the death of his wife, he entered into orders, and became chaplain at Brussels to Albert, Archduke of Austria. He obtained a high reputation for learning, and died in 1618. The writings of Stanihurst were, "Harmonia, seu Catena dialectica in Porphyrium;" "Descriptio Hiberniæ," inserted in English in Holingshed's Chronicle; "De Rebus in Hibernia gestis, Lib. IV." *Antw.* In this work he took Giraldus Cambrensis for his guide, and seems freely to have adopted the errors of that writer, though in some places he has corrected him from other writers. Keating speaks with great severity of it, and says that the author promised to retract his numerous misrepresentations, but never executed his purpose. A "Life of St. Patrick," and several Catholic works. One of these was entitled "Brevis Præmonitio pro futura Concertatione cum Jacobo Usserio." This was occasioned by a work of Dr. Usher,

afterwards the celebrated primate of Ireland, to whom Stanihurst was maternal uncle; he did not, however, live to finish the reply to his nephew here announced. Stanihurst likewise tried his talent in poetry by a version of the four first books of Virgil's *Æneid* in English hexameters. This attempt was one of the most curious of its kind, from the singular uncouthness of its diction and versification; and it may serve for a burlesque upon all the experiments to reduce modern languages to the forms of ancient prosody. "But," (says Mr. Warton,) "with all this foolish pedantry, Stanihurst was certainly a scholar."

He had a son, who became a Jesuit, and wrote various moral and religious works. *Moreri. Usher's Life. Nicolson's Hist. Libr. Warton's Hist. of Poetry.* — A.

STANISLAUS I., LECZINSKI, King of Poland, born at Leopold in 1677, was the son of a distinguished Polish noble, who, after occupying several important posts, was raised to that of grand treasurer of the crown. Young Stanislaus early displayed talents and dispositions which announced a character equally amiable and estimable. His countenance expressed courage joined with sweetness, together with that air of openness and sincerity which is more persuasive than eloquence itself. He was brave, and enured to hardship and fatigue. He slept on a straw matress, required scarcely any personal services from his domestics, was temperate, economical, adored by his vassals, and beloved by his friends. When Charles XII. of Sweden entered Poland for the purpose of dethroning Augustus, Stanislaus, then Palatine of Posnania, was deputed to that Prince from the confederation of Warsaw. In the conference with Charles he appeared to him in so favourable a light, that the Swede immediately took a resolution to raise him to the crown of Poland; which was effected at an election held in presence of the Swedish general on July 12th, 1704, when Stanislaus was in his 27th year. The unexpected entrance of Augustus into Warsaw, when the King of Sweden was at a distance with his army, obliged Stanislaus to make a precipitate retreat. Another change, however, brought him back to be crowned at Warsaw, with his wife Catharine Opalinska, in October 1705; and by a treaty in the following year, Augustus was compelled solemnly to abdicate the crown of Poland in favour of his rival. Stanislaus remained possessor of the kingdom, though not without opposition, till the fatal defeat of his patron Charles at Pultowa in July

1709. Unable then to maintain himself in Poland, he withdrew with the Swedes into Pomerania, and thence crossed into Sweden, where he passed some time in retirement, while negotiations were carrying on to restore the peace of the north. As his abdication of the Polish crown seemed a necessary preliminary, he readily signified his own concurrence, and wrote to Charles at Bender to obtain his assent. Not being able to persuade him, he resolved upon an interview in order to try if he could overcome his obstinacy; and accordingly, assuming a feigned name, and accompanied by two officers, he proceeded for the frontiers of Turkey. On his arrival in Moldavia he was arrested and brought before the Hospodar, who discovered him, and sent him to Bender, where he was detained as a prisoner, but well treated. He was suffered to depart in 1714, when he went to Deux-Ponts, where he was joined by his family. An attempt was here made upon his person by a Saxon officer, but it was frustrated, and he magnanimously pardoned and dismissed the conspirators. In 1719 he received intelligence of the death of Charles XII., and being thus deprived of his protector, he applied to the court of France, which gave him a retreat at Weissemburg in Alsace. In that place he lived obscurely, until his daughter, the Princess Mary, was unexpectedly chosen for a spouse to Lewis XV. in 1725, when he removed to the castle of Chambord. On the death of King Augustus in 1733, an attempt was made by the French court to replace Stanislaus on the Polish throne; and he repaired to Dantzic in order to support the party which actually proclaimed him: but his competitor, the Elector of Saxony, son to Augustus, favoured by Russia and Austria, having gained the superiority, he was obliged to quit Dantzic in disguise, and through many dangers escaped to Königsberg. He supported this reverse of fortune with philosophical resignation; and at the peace of 1736 formally abdicated his claim to the kingdom, on condition of retaining the title, and being put in possession for life of the duchies of Lorraine and Bar. Thenceforth he lived as the sovereign of a small country, which he rendered happy by the exercise of virtues which fixed upon him, by the general voice, the appellation of *Stanislaus the Beneficent*. He relieved his people from oppressive imposts, yet by a prudent economy was able to found many useful and charitable establishments, and to patronise the arts and sciences. He was himself attached to literature, and wrote various treatises in philosophy, morals, and politics,

which were published under the title of "*Œuvres du Philosophe Bienfaisant*," 4 vols. 8vo., 1765. He died universally lamented in February 1766, in consequence of the injury sustained from his night-gown being accidentally set on fire. *Voltaire Hist. de Charles XII. Mod. Univ. Hist. Nouv. Dict. Hist. — A.*

STANISLAUS-AUGUSTUS, PONIATOWSKI, King of Poland, was the son of Count Poniatowski, a Lithuanian, who, after being in the service of Charles XII. of Sweden, and of Augustus King of Poland, married the Princess Czartorinska, a descendant of the great family of the Jagellons. Stanislaus possessed a fine person and a graceful demeanour, and was well received in various parts of Europe which he visited in his youth. He accompanied from England the ambassador from that country to Russia, and being presented at the court of Russia, he acquired the particular favour of Catharine, then Grand Duchess. When she came to the empire, she displayed her attachment by resolving to raise him to the throne of Poland on the death of Augustus III.; and by means of a body of Russian troops his election was carried in the plain of Vola on September 7th, 1764, when Stanislaus was in his 32d year. His cultivated understanding and amiable disposition gave promise of a reign happy to himself and prosperous to his country, had not the overbearing influence by which he had been elected, and the radical vices of the Polish constitution, acted as perpetual causes of tumult and dissension. The first disorders arose from religious differences. The non-catholics, comprized under the general head of dissidents, had been constantly opposed in their claim of equal civil rights by the Romanists, and had been obliged to apply for protection to the Protestant powers, and the court of Russia, who were guarantees of the treaty of Oliva, by which their privileges had been ratified. At a diet held in 1766, the ministers of these powers had presented memoirs in favour of the dissidents, and the King seemed inclined to support their cause, while the Catholic prelates and nobles violently opposed them. The Empress of Russia interfered effectually by sending troops into Poland, which advanced to the gates of Warsaw. Confederacies on the other hand started up to resist them, and the country was plunged into civil war. The King possessed little influence to pacify these disorders, being considered as imposed on the nation by Russian force; and in 1771 an extraordinary attempt was made on his person, attended with romantic circum-

stances. It was planned by a Polish nobleman named Pulaski, a commander of the confederates, who engaged three more chiefs, by a solemn oath, either to place the King alive in his hands, or to kill him in case of resistance. These persons, at the head of about 40 dragoons, entered Warsaw in disguise, and attacking the King, who was in his coach, accompanied by his attendants, on the night of November 3d, put them all to flight, seized his person, and after wounding him in the head with a sabre, dragged him through the streets, and carried him out of the city. He was there mounted on horseback, and obliged to proceed with the conspirators, in continual danger of being massacred, till by degrees they dropped off in the darkness of the night, and he was left at day-break with one of the chiefs, named Kosiuski, alone, both of them on foot. Taking advantage of the perplexity in which he saw this man involved, the King represented to him in such colours the atrocity of the attempt, adding promises of pardon and reward, that he entirely gained him over, and they proceeded together to a mill. From thence he wrote word of his safety to the colonel of the guards at Warsaw, who brought him back under escort, amidst the joyful acclamations of the people.

Stanislaus, though retaining his crown, was powerless in the distractions of the country, and was unable to make any opposition to that partition of a large portion of Poland between Russia, Prussia, and Austria, which took place in 1773, and may be regarded as the first act of those open violations of every principle of national justice which have so peculiarly stigmatized the times in which we live. The same powers also enforced alterations in the Polish constitution, chiefly calculated to perpetuate its weakness, and which were in vain opposed by the King and the best patriots. In 1789 he had an interview with the Empress Catharine, who was on her way to Taurida. After an absence of 23 years they displayed marks of recollected affection, and Catharine decorated her former favourite with the order of St. Andrew, and gave him hopes of some advantages for the Poles. Ambition, however, stifled these sentiments of kindness; and in 1792 the armies of Russia and Prussia entered Poland, obliterated in blood the new and improved constitution which the nation had framed, and completed that division of its territories which expunged its name from the map of Europe. In 1795 the Russian general, Prince Repnin, put into the hands of Stanislaus

a letter from Catharine intimating the necessity of his formally abdicating the crown which she had given him to wear. He obeyed, as indeed he could do no otherwise; and retiring to Grodno, consented to live as a pensioner on her bounty. Paul, on his accession, called him to his presence, lodged him in the imperial palace, and treated him with generous respect. Stanislaus died at Petersburg in 1794; beloved and esteemed for his qualities in private society, but proved by experiment unequal to the task of governing, especially under circumstances against which the greatest firmness and most splendid abilities would probably have contended in vain. *Coxe's Travels in Poland. Nouv. Dict. Hist.* — A.

STANLEY, THOMAS, Esq., a gentleman of distinguished erudition, born at Comberlow-green in Hertfordshire, was the son of Sir Thomas Stanley, Knt. He received his early education at home under Edward Fairfax, the translator of Tasso's Jerusalem, and was admitted a gentleman-commoner of Pembroke-hall, Cambridge, in 1639. After taking the degree of M. A. at that University, in which he was incorporated at Oxford, he travelled abroad for some time; and returning during the civil war, took up his residence in the Middle Temple. He there pursued his studies with great assiduity; and in 1651 published a volume of original poems, chiefly of the amatory kind, and a number of translations in verse from the ancient and modern languages. Turning his attention to graver topics, in 1655 he published the first volume in folio of the work by which he is principally known, "The History of Philosophy, containing the Lives, Opinions, Actions, and Discourses of the Philosophers of every Sect." Three more volumes were published successively in 1656, 1660, and 1662, and they were reprinted collectively in 1687 and in 1700, 1 vol. fol., and in 1743, 4to. From this success the approbation bestowed on the performance at home may be inferred; and its reputation abroad was shewn by a Latin translation printed at Leipsic in 1711, and from another translation of the account of Oriental Philosophy by Le Clerc in 1690. It is however rather a work of compilation than of criticism, and its style is censured as obscure and uncouth. Mr. Stanley farther gave proof of his scholarship by an edition of *Æschylus*, published at London in 1663, fol., the text of which was copied in De Pauw's edition of 1745. Of his private history nothing is known but that he married a lady of Northamptonshire, co-heiress to a good estate,

by whom he had one son; and that he died in London, April 12th, 1678. He left behind him farther monuments of his industry and erudition, in manuscripts consisting of Commentaries on *Æschylus*, in 8 vols. fol.; *Adversaria*, or Remarks on Passages in various ancient Authors; Prelections on Theophrastus's Characters; and a Latin Treatise on the First Fruits and Tenths of the Spoil mentioned in the Epistle to the Hebrews. His son published at an early age a translation of *Ælian's Various Histories. Biogr. Britan.* — A.

STAPLETON, THOMAS, an eminent English controversialist in defence of the Roman Catholic faith, was born of a good family at Henfield in Sussex, in 1535. He received his school education at Canterbury and Winchester, and was then entered of New-college, Oxford, of which he became a perpetual Fellow. In the reign of Queen Mary he obtained a prebend of Chichester; but on the accession of Elizabeth, his attachment to the Catholic religion caused him, with his family, to remove to Louvain. He studied theology in that University, and afterwards visited Paris and Rome. Returning to Louvain, he employed himself in writing several works, till in 1572 he was invited to Douay, where Philip II. had founded an university. After taking the degree of doctor in theology, he was presented to a canonry in that town, and was made royal professor of the Holy Scriptures. A distaste with the world induced him to enter among the Jesuits, who sent him to Louvain. This new situation displeased him, and he returned to his canonry at Douay, whence, in 1590, he was called to occupy a royal professorship at Louvain. He was afterwards nominated to the deanery of Hilverbeck near Boisleduc; a valuable preferment, which, with the profit derived from boarders of rank, placed him in good circumstances. The reputation acquired by his writings now procured him an invitation to Rome from Pope Clement VIII.; but increasing infirmities led him to decline it. He died in 1598, aged 63.

Stapleton was a voluminous writer, his collected works occupying 4 vols. folio, which were printed at Paris in 1620. Of these, all relate to the principles and controversies of the Romish religion, and the eulogies of its assertors. One of the most noted was entitled "*Propugnaculum Fidei primitivæ Anglorum*," which was translated into English under the title of "*Stapleton's Fortress of the Faith*." He also gave an English version of Bede's Church History. *Moreri.* — A.

STATIUS, PUBLIUS PAPINIUS, an eminent Roman poet, was descended from a family at Sellæ, a town of Epirus, but was born at Naples, in which city his father was settled. This parent kept a public school of oratory at Naples, and was in great fame, both for his lectures, and his poetry, by his compositions, in which he gained several prizes. Statius, according to the computation of the learned Dodwell, was born B.C. 61. He early displayed a lively genius, and as was natural from the education he would receive, became a votary of the muses with so much success, that during his father's life he obtained the crown in the poetical contests of his native place. Repairing to the capital, he soon extended his reputation, and was thrice a victor in the poetical games celebrated at Alba. This circumstance we learn from a piece of his addressed to his wife Claudia, who is said to have been the widow of a musician, and with whom he appears to have lived in mutual affection. The poems which he addressed to several of the principal persons in Rome are proofs of the friendship he contracted with men of rank in that city; and a piece which he recited in the quinquennial games instituted by Nero, and renewed by Domitian, procured for him a golden crown from that Emperor, and the honour of admission to his table. He had, however, the mortification of being vanquished at a contest in the Roman games, on which occasion he recited a part of his principal work, the *Thebaid*. Yet we learn from Juvenal that he was heard with great delight by a crowd of auditors in other public recitations of this poem: the satirist at the same time intimating that notwithstanding this applause, the author might have starved, had he not sold his *Agave*, apparently a new dramatic composition, to Paris, a celebrated actor, and a favourite of Domitian. He possessed a small estate and country-house near the site of the ancient Alba, and probably lived in a decent state of mediocrity. Having no children of his own, he adopted a son, whose death he tenderly laments in one of his miscellaneous poems. The time of his own death is not certainly known, but Dodwell conjectures it to have been in the year 96, when he was no more than 35 years of age. It is remarkable, that he is mentioned by no other contemporary than Juvenal, and that Martial, who celebrates many other poets of his own time, takes no notice of him.

The works of Statius which have survived, consist of "*Sylvæ*," or miscellaneous pieces in five books; the "*Thebaid*," an epic poem,

in twelve books; and two books of an unfinished poem entitled "*Achilles*." They all display a considerable share of genius and talent, but vitiated by the false taste which then began to infect Latin poetry, and gave a turn to turgid and unnatural thoughts and expressions. Several pieces in the *Sylvæ*, however, are pleasing and elegant. His principal work, the *Thebaid*, holds no mean rank among epic poems, and there was a period, in what are called the dark ages, in which it appears to have been the great favourite among the remains of antiquity. For this preference it was indebted to its swelling sentiments, verging to the bombast, and to the savage and sanguinary character of its incidents, which suited the times of chivalrous turbulence. But with these faults, as correct taste must denominate them, it exhibits strokes of the real sublime, and considerable force and novelty in natural description, especially in the similies. Of the whole works of Statius the best editions are those of Caspar Barthius, 4to., 1664, of Veenhuysen. *L. Bat.*, 8vo., 1671, and the Delphin, 2 vols. 4to., 1685. A valuable edition of the *Sylvæ* was published by Jer. Markland, *Lond.*, 4to., 1728. *Vossii Poet. Lat. Tiraboschi. Bibliogr. Dict.*—A.

STEELE, SIR RICHARD, a political and miscellaneous writer of considerable eminence, was born at Dublin, according to one account, in 1671, but another, by conjecture, places his birth about 1676. His father, who was of English extraction, had been for some time private secretary to the first Duke of Ormond, through whose influence Richard, who was sent at an early age to England, was placed in the Charter-house school. In 1691 he was entered of Morton-college, Oxford. Of his academical life nothing is known, except that he composed a comedy during his residence, which, by the advice of a fellow-collegian, he had the good sense to suppress. He left the University without taking a degree; and feeling a strong inclination for the military profession, he went into the army, at first in no higher a rank than that of a private in the horse-guards. His frank and generous temper gained him friends, and procured for him an ensign's commission in the guards. Not being able to resist the temptations incident to his age and situation, he drew up a little treatise for his own admonition, which he entitled "*The Christian Hero*;" and as a greater check upon his conduct, he printed it in 1701, at which time he was private secretary to Lord Cutts, and had obtained by his means a com-

pany in a regiment of fusiliers. The seriousness of this work exposed him to some ridicule among his companions, especially as it seems to have failed in producing a correspondent regularity of morals; he therefore thought fit, as he says, to enliven his character by appearing as the author of a comedy, and in that year he brought on the stage his "Funeral, or Grief à la Mode." This piece proved successful, and is not yet entirely withdrawn from the list of acting plays: it had the merit of uniting entertainment with a more direct purpose of moral improvement than was usual among the dramatists of that time. Either on this or other accounts he attracted the notice of King William, who meant to have bestowed some mark of favour on him, but did not live to bring his intention to effect. The recommendation of Addison to Lords Halifax and Sunderland, however, caused him in the beginning of Queen Anne's reign to be appointed to the post of gazette-writer, an humble appendage to the ministry, requiring chiefly the qualities of obedience and discretion. His comedy of "The Tender Husband" was acted with great success in 1704; and was followed by the "Lying Lover," which met with a different fate. Its condemnation was imputed by himself to its piety: it had probably too much of the sentimental or sermonizing strain to please the audiences of that age.

In 1709 Steele made a commencement of that series of periodical papers which, more than any of his other exertions, has contributed to place his name among the principal literary benefactors of his country. The "Tatler," with which it began, was formed upon a plan which bore marks of crudity, for it included the political information of a common newspaper. Its leading purpose, however, was to improve the public morals and manners by holding up to ridicule fashionable follies and vices of every kind, and inculcating just and liberal sentiments on common topics, with a general regard to the proper decorums of social life. Steele himself was qualified for this task by a knowledge of the world acquired in free converse with it, by natural humour and vivacity, and by a generous and benevolent way of thinking. He had also the felicity of being able to engage coadjutors, some of them much superior in genius to himself, of whom it is sufficient to mention Swift, and especially Addison, the name which first occurs to every reader of these periodical writings. The Tatler was extensively circulated; and as in the political department it sided with the existing

ministry, Steele obtained the reward of a place among the commissioners of the stamp duties, which he retained after the dismissal of the ministers who had granted it. In 1711 this paper was succeeded by the more celebrated "Spectator," in which the plan was matured, the politics of the day were rejected, and the assistance of Addison and other eminent writers was more constant, though Steele continued to supply the staple. When this was brought to a close, the publication of the "Guardian" commenced, in 1713, and for a time was carried on in the same spirit; but Steele was now too earnestly engaged in opposition to the ministry to restrain his pen, and it was terminated in the same year. He afterwards engaged in other periodical works, but they all appear to have been subservient to party, and have long been forgotten.

On taking upon himself a decided political character, he resigned his post in the stamp-office, and likewise a pension which he had hitherto received as having belonged to the household of the late Prince George of Denmark. His object was now to obtain a seat in parliament; and when it met after the dissolution, he was returned a representative for the borough of Stockbridge. Not long, however, after taking his seat, he was expelled as the author of certain publications to which his name was prefixed, and which were voted to be seditious and scandalous libels. The most noted of these, entitled "The Crisis," has since appeared to have been written by Mr. William Moore, a lawyer, and a political coadjutor of Steele's. His offence in these pieces is stated to have been "that they contained many expressions highly reflecting upon Her Majesty, upon the nobility, gentry, clergy, and universities of this kingdom, maliciously insinuating that the Protestant succession in the house of Hanover is in danger under Her Majesty's administration." He was defended by Addison, the Walpoles, Lords Finch, Lumley, and Hinchinbroke; but the party in power was determined upon the sacrifice, and by a majority of 245 to 152, the charge against him was affirmed. After his expulsion he engaged in some new literary undertakings; but on the accession of George I. he was placed in a better situation by the appointment to the surveyorship of the royal stables at Hampton-court, and a nomination to the commission of the peace for Middlesex. Having also procured a licence to be chief manager of the royal company of comedians, he had interest to get it exchanged for a patent for life, as governor

of that company. In the first parliament of the new reign he re-entered the house as member for Boroughbridge; and in April 1715 he received the honour of knighthood on presenting an address. The more substantial reward of 500*l.* was also given him by Sir Robert Walpole for special services. Thus encouraged, his fertile pen produced a variety of political tracts, of which it may be said that there is no doubt of his being sincere in the support of the cause which he adopted, and of which he was the advocate, as well in its dubious as in its triumphant state. Having been appointed, in 1717, one of the commissioners for enquiring into the estates forfeited by the late rebellion in Scotland, he went to that country, and was treated in it with great respect, notwithstanding the unwelcomeness of his errand. He there conceived the project of forming an union between the Scotch and English churches, and had conferences with several of the presbyterian ministers on the restoration of episcopacy; but his zeal in this case, however benevolent, seems to have been little directed by judgment. The character of a projector, indeed, was one part of Steele's composition; and it was both the effect and cause of that perpetual embarrassment of circumstances under which he laboured, and which was principally owing to a radical want of economy, and an inclination to expence. He had married for his first wife a lady of Barbadoes, who brought him a valuable plantation on the death of her brother; and for his second, the daughter of Jonathan Scurlock, Esq. of Llangunnor, in Caermarthenshire, with whom he had a good fortune; yet he seems to have been always necessitous. A project for conveying fish to market alive, for which he obtained a patent in 1718, instead of retrieving his affairs, only involved him deeper. It were to be wished that his distresses had occasioned no other sacrifices than that of money; but there is reason to suppose that they sometimes interfered with the dictates of conscience. Whiston in his *Memoirs* has related, that having once met with Steele after he had given a vote in parliament contrary to former declarations, to his reproaches for inconsistency, the knight replied, "Mr. Whiston, you can walk on foot, but I cannot." Steele's spirit was, however, by no means formed for implicit submission; and for his opposition in 1719 to the peerage bill, supported by the ministry, he was deprived of his theatrical patent. He appealed to the public in a paper called "The Theatre;" and in 1720 he pleaded the cause of the nation by

a pamphlet against the pernicious South-sea scheme. He was restored in the next year to his authority at Drury-lane theatre, and soon after made an addition both to his fame and fortune by his comedy of "The Conscious Lovers," first acted in 1722. This piece was received with extraordinary applause, and long stood at the head of comedies of the moral and sentimental class. The King munificently presented him with 500*l.* for the dedication; but his habitual pecuniary embarrassments still pressed upon him, and obliged him to sell his share in the playhouse. He had the additional misfortune of maintaining a lawsuit with the managers, which was decided against him. Broken now equally in fortune and constitution, he retired to his estate in Wales, where a paralytic stroke first impaired his understanding, and finally terminated his life in September 1729.

Sir Richard Steele appears to have been much beloved in society, for the benevolent warmth and openness of his disposition, and his entire freedom from jealousy or malevolence. In point of understanding he is perhaps rather to be called a man of parts, than a man of genius, none of his productions rising higher than the efforts of a lively fancy, exercised on a variety of topics, but with little force or accuracy. His style and his train of thinking are equally lax and incorrect. He was a lover of virtue, and often painted it in pleasing and attractive colours, but neither his example nor precept were unexceptionable. His reputation as a writer seems to have been much indebted to the partnerships he formed; and his name is scarcely entitled to a place among those which throw peculiar lustre upon that period of English literature. *Biogr. Brit. Brit. Essayists.*—A.

STEEN, JAN, a distinguished painter of the Dutch school, was born at Leyden in 1636. He studied under Brower and Van Goyen, and by the pleasantries of his conversation and vivacity of his genius he so much ingratiated himself with the latter master, that he gave him his daughter in marriage. Steen, however, was too much addicted to a dissipated intemperate course of life to profit by this advantage, and he was soon reduced to work for the mere subsistence of his family. Native talents, rather than study, conducted him to a high degree of excellence in his art, especially in the delineations of scenes of humour, which he animated with great force of expression and variety of character. His design was generally correct, his figures well disposed, his touch light and

free, and his colouring lively and natural. Among his capital pictures are mentioned a mountebank surrounded with a crowd of spectators, a marriage-contract, and a Quaker's funeral, all admirably composed and executed. As he painted only from necessity, and sold his works as soon as finished, they were not numerous, and bore a moderate price during his life: but after his death they rose in value, so as to become some of the highest priced of that school. His death is generally dated in 1689, but by Houbraken, eleven years earlier. *Pilkington's Dict.* — A.

STEENWYCK, HENRY, a painter of singular excellence in a particular walk, was born in 1550 at Steenwyck in Flanders. He was the disciple of John de Vries, who was eminent for painting architecture, and perspective. Following the steps of his master, he surpassed him and all his contemporaries in the truth, neatness, and transparency which he gave to his works. His subjects were the insides of convents and churches of Gothic architecture, generally viewed by the light of torches or lustres; to which, his perfect knowledge of the principles of chiaro-scuro, and the lightness and delicacy of his pencil, gave astonishing effects. The figures in his pieces were put in by other hands, as he was conscious of wanting skill in designing them. He attained the celebrity justly due to superiority, though in a single branch of art, and his pictures, which are rare, have borne a high price in all parts of Europe. He died in 1603.

HENRY STEENWYCK, THE YOUNG, son and pupil of the preceding, copied his father's manner, and by competent judges was thought frequently to have equalled, if not to have excelled him. He was introduced by Vandyke to the court of Charles I., and painted many pieces in England, in which country he died. *D'Argenville. Pilkington.* — A.

STEEVENS, GEORGE, a man of letters, eminent as an editor and illustrator of Shakespear, born at Poplar in 1736, was the son of an East India captain, afterwards a director of the company. He received his school education at Eton, and entered of King's-college, Cambridge, in 1752; and having acquired a large share of classical literature, with a general taste for learned pursuits, he devoted his time and fortune (which was independent) to the study and collection of books. He was particularly qualified for the elucidation of our great dramatic bard, by multifarious reading of the works of the period in which he lived, and diligent enquiry into its manners and language,

accompanied with great natural sagacity. His name as an editor of Shakespear first appeared in conjunction with that of Dr. Johnson, in the edition of 1773, 10 vols. 8vo. Two other editions succeeded, and at length Mr. Steevens gave an edition alone, the most complete that had yet been published, in 15 vols. 8vo., 1793. He was a man of great wit, as well as an acute critic; and indulged his propensity freely, not only in conversation, but in various jeux d'esprit in which he threw ridicule upon some of his antiquarian fraternity, whom he was fond of leading into laughable mistakes. His satire was severe, and not without malignity; and his character seems to have been far from amiable, though he is said to have been bountiful, on many occasions, to distress. He passed his latter years in a recluse and unsociable retirement at Hampstead, where he died in 1800. Mr. Steevens possessed great versatility of talents, and was equally ready with his pen and pencil. He was indefatigable in every thing that he undertook, but subject to caprice in his habits and attachments. He collected a library which was peculiarly rich in dramatic and other poetry, and in the early miscellaneous productions of English literature. He was also master of the completest set of Hogarth's prints known to exist. *Nichols's Liter. Anecd.* — A.

STELLA, JAMES, an eminent painter, was born at Lyons in 1596. His father, a Flemish artist, settled in that city, and died at the time when James was beginning to give promise of attaining great excellence in design. At the age of twenty he travelled to Italy for improvement; and at Florence attracted the notice of Cosmo II., who engaged him in his service for several years. He then went to Rome, where he applied to the study of the antique, and executed a number of works which acquired him considerable reputation during a residence of eleven years. It is related, that having on some groundless accusation been committed to prison, he drew with coal upon the wall a Virgin and Child so excellently that Cardinal Barberini went to view it; and from that time the prisoners have kept a lamp before it, and made it a place for devotion. Stella at length quitted Italy in consequence of repeated invitations from the court of Spain; but taking Paris in his way, he was engaged by Cardinal Richelieu, who caused him to be appointed painter to the King, with a pension and apartments in the Louvre. After executing several great works for the King and the Cardinal, he was decorated with

the order of St. Michael, and had a brevet of first painter to the crown. His manner of painting was pleasing and finished, tending towards that of Poussin, with whom he had been intimate at Rome. He particularly excelled in pastoral scenes, the sports of children, perspective, and architecture: his drawing was correct; his colouring artificial, and too much upon the red; his composition good; but he was defective in spirit and force. He was much attached to his profession, and used to amuse himself in the winter evenings by sketching series of histories, and ornamental designs. He died at Paris in 1647, or 1657, for both dates are given. The principal works of this painter are in the churches at Rome, Paris, Lyons, and Abbeville. Many of them have been engraved by different artists; particularly a number of his small designs, by his niece Claudina Stella. *D'Argenville. Pilkington.* — A.

STELLER, OR STÖLLER, GEORGE WILLIAM, a German physician, was born at Windsheim in Franconia, in 1709. He studied divinity at Wittemberg; was some time a preacher, and afterwards completed his education at Jena, Leipsic, and Halle, at the last of which he turned his attention to medicine, and began to read lectures on botany. Having been disappointed in an application which he made for a professorship at Halle, he proceeded to Dantzic, where he embarked on board a vessel filled with wounded Russian soldiers, whom he took charge of in his medical capacity, and conducted to Petersburg. When he arrived in that capital, Theophanes, Archbishop of Novogorod, received him into his house, and on account of his lively disposition and agreeable manners admitted him to his table, allowing him an annual salary as his domestic physician. After this, he was made adjunct of the Imperial Academy of Sciences; and in 1738 was sent to Professors Miller and Gmelin to accompany them on their travels through Siberia, and to assist the latter in the department of natural history. Being young, and possessing a strong constitution, he was dispatched by these travellers to Kamtchatka, and in 1741 accompanied Captain Bering on his unfortunate expedition to discover the American coast, (see *BERING*,) of which he has given a very interesting account. After undergoing many hardships on the desert island where the vessel was wrecked, he set out from Kamtchatka in 1744 to return to Petersburg, but died in the month of November 1745, at Tuimen, a town distant about thirty-six Ger-

man miles from Tobolsk. He wrote a Siberian Ichthyology and Ornithology, together with an account of various unknown marine animals, and a Journal of his Travels from St. Petersburg to Siberia. The journal of his voyage from Kamtchatka towards the coast of America in the St. Peter, commanded by Captain Bering, he was prevented from publishing by his death. It was, however, inserted by Professor Pallas in the fifth and sixth volumes of his "*Neue Nordische Beyträge*." A life of Steller was printed, in an octavo volume, at Franckfort, in 1748. *Jöcher's Allgem. Gelehrte Lexicon. Neue Nordische Beyträge.* — J.

STENBOCK, MAGNUS, a distinguished Swedish general, son of Gustavus Otto Stenbock, a general under Charles X. and XI., was born at Stockholm, in 1664. After prosecuting his studies some time at Upsal, he set out on his travels in 1683, and having entered into the Dutch army, served several campaigns with the allied forces in the Netherlands, and on the Rhine, under the princes of Waldec and Baden. He distinguished himself so much by his bravery and good conduct, that, in 1697, he was appointed to be colonel of a German regiment then in garrison at Wismar, where he employed his leisure time in composing a work on the art of war, to be entitled *Svenska Knechte-skola*, the Swedish Military School, but other engagements prevented him from completing it for publication. He accompanied Charles XII. in most of his expeditions; contributed by his skill and exertions to the victory obtained at Narva, and in consequence of the bravery which he displayed on that occasion gained the particular friendship of Count Rhenskiöld. In the Polish campaign, till 1706, he sometimes accompanied the King and the main army, and sometimes was entrusted with the command of detached bodies, employed chiefly in levying contributions; a service for which he was exceedingly well qualified; and in constructing bridges over such rivers as the Swedish army had to pass on its incursion into Poland, and on its return from that country, so ill provided with roads. In the year 1706 he attended the King to Saxony, where he was appointed governor of Scania; a district which, in consequence of Count Rhenskiöld's occupation in the field, had been left, for several years, without a regular head. When he arrived there he found every thing in the utmost confusion; the most shameful abuses had been committed, and in order to put an end to them, and deter others from similar practices, he began by arresting three of the King's bailiffs,

and received no less than six hundred petitions from peasants who had found themselves aggrieved. His vigilance was directed to every department; but the war which soon after broke out prevented him from carrying into execution all the plans of reform which he proposed. No sooner had intelligence of the Swedes being defeated at Pultava reached Frederick IV. of Denmark, than he made preparations for an incursion into Scania. To oppose, with effect, so dangerous an enemy, was to Sweden, on account of the situation in which it was then placed, a task of no small difficulty. Stenbock, however, lost no time in pursuing the necessary measures; and in a surprising manner overcame the numerous difficulties which he had to encounter. By order of the regency, he put himself at the head of eight thousand old troops and twelve thousand of the new levies, to go in pursuit of the Danes, who were ravaging the whole country in the neighbourhood of Helsingborg, and had already raised contributions to a considerable distance around. There was neither time nor opportunity to clothe the militia in uniforms. Most of these labourers were dressed in frocks, and had pistols tied to their girdles with cords. Stenbock, at the head of this singular army, came up with the Danes three leagues from Helsingborg, on the 10th of March 1710. He wished to intrench himself for a few days in order to rest his troops, and that they might be accustomed to the enemy, but all the peasants insisted upon engaging the very day they arrived. Stenbock took advantage of this disposition, which in the day of battle makes up sometimes for the want of military discipline. The Danes were attacked, and, what is rarely to be paralleled in history, raw troops were seen equalling in the first onset the steadiness and intrepidity of veterans. Two regiments of the undisciplined peasants cut to pieces the King of Denmark's regiment of guards, and left but ten men remaining. The Danes, being completely routed, retired under the cannon of Helsingborg; and the King of Denmark having received the same day at Copenhagen the news of his army's defeat, sent a fleet to bring off the remains of his troops. The Danes quitted Sweden with precipitation, five days after the battle; but being unable to carry away their horses, and not wishing to leave them to the enemy, they killed them in the environs of Helsingborg. They set fire also to their baggage and magazines, and abandoned four thousand wounded, part of whom

died by the infection from so many dead horses, and the want of food, which they had been deprived of by their own countrymen. After Scania was freed from the enemy, Stenbock's first care was to strengthen the fortifications of Christianstad, as being a place of great importance for the defence of that part of Sweden. In 1711 he attended the council held at Arboga for discussing the question whether it would be advisable to send to Pomerania the transports required by the King, and this being determined in the affirmative, he received orders from the senate to attend Count Wachmeister upon that expedition. The activity which he displayed on this occasion induced Charles, the year following, to entrust him with the direction of another enterprize, to the speedy and successful execution of which great importance was attached. This was to repair, as soon as possible, with several regiments to join the troops in that province, and to proceed afterwards under the command of Stanislaus to meet his Swedish majesty on his proposed return from Turkey. As this measure was not generally approved in the senate, the count experienced many difficulties; one of which, and not the least, was the want of money. He, however, went to Stockholm, and exerted himself so successfully, that he collected, in the course of a month, more than three hundred thousand rix-dollars, and fitted out some vessels for his intended expedition. In the course of his voyage he fell in with the Danish fleet, by which he was attacked, and more than thirty of the Swedish ships were lost. In consequence of this unfortunate event, Stenbock drew up a paper, in vindication of his own conduct, dated Stralsund, Sept. 18th, 1712, which he addressed to the Swedish people. After this he took Rostock, and having received a considerable reinforcement of troops, gained a memorable victory, in the month of December, 1712, at Gadebush, over the Danish and Saxon forces, taking four thousand prisoners and various trophies, which were sent to Wismar. He then proceeded to the army in Holstein, and having burnt Altona, was, in the month of May 1713, hemmed in at Tonningen, by the combined Danish, Saxon, and Russian army, in such a manner that he was obliged to sign a capitulation. Being now a prisoner, he was conveyed, by order of His Danish Majesty, to Copenhagen, and so closely confined, that he was separated from all his attendants, except two domestics who obtained leave to wait upon him. No other persons were

were suffered to have any intercourse with him; and a report having been spread that he intended to escape, he was subjected to still greater severity and restraint. He was lodged in an apartment over a cellar filled with putrid water, the evaporation from which occasioned a most offensive smell. The windows were secured with iron bars, the doors were strongly bolted, and eight soldiers were appointed to guard him. After some difficulty, he was permitted to attend divine service, but debarred from speaking to the clergyman. His food was wretched in the extreme; and, according to his own account, such as a dog could not eat. He wrote several petitions and remonstrances on this treatment; but his complaints were disregarded. At length, exhausted by misery, chagrin, and disease, he drew up, in the beginning of the year 1716, an account of his sufferings, to serve, according to his own words, as a consolation to his distressed relations; and, at the same time, to preserve his name and reputation to posterity. It was written on loose pieces of paper, and when finished, he concealed it in a trunk with a double bottom. When his body and effects were carried from Copenhagen, these documents fell into the hands of his son, and they were afterwards printed in 1773, in Lönbom's *Anecdotes of celebrated and distinguished Swedes*. In this work, Stenbock poured out his heart before the Almighty with the deepest reverence, and took leave of his wife and children in so tender a manner, that no one can read it without being sensibly affected. But at this time his sufferings were drawing near to an end; for he died, next year, on the 23d of February, and was interred with military honours in the garrison church of Copenhagen. After the conclusion of peace, his body was conveyed to Sweden, and deposited in the burying-place of the family of Oxenstierna, in the cathedral of Upsal. Stenbock was a man of talents, and always held in high estimation by Charles XII., of which the letters written to him by that prince are still an evident proof. In his political sentiments he adopted the system of his father-in-law, the celebrated Benedict Oxenstierna. He spoke his sentiments, therefore, with freedom; gave such advice as he thought most conducive to the good of his country; and would have been much better pleased had the King employed a part of his forces to strengthen the allies in Germany, rather than make an attack upon Poland, the unfortunate consequences of which he foresaw and lamented. His opinion of the Polish war

may be collected from one of his letters, dated June 20th, 1702, wherein he says, "According to every appearance, unless Providence interfere, war will be declared against the republic. How we shall get out of it God only knows. For my part, I would run no risk, but in a war really undertaken on just principles." He had no share, therefore, in the deposition of Augustus, by whom he was personally esteemed. He incurred considerable blame for the severity exercised against Altona; and the ministers and generals of Poland and Denmark wrote to him, complaining of his cruelty on that occasion; but Stenbock, who considered this measure, however harsh, as a just retaliation for the conduct of the Saxons and Danes at Stade, which they had bombarded and burnt to ashes, replied, — that he proceeded to such an extremity in order to teach the enemies of his sovereign not in future to wage war like barbarians, and to cause the law of nations to be respected. *Gezelii Biographiska Lexicon. Histoire de Charles XII. par Voltaire. — J.*

STENONIUS, NICHOLAS, an eminent anatomist, was born in 1638, at Copenhagen, where his father had the office of goldsmith to the king, Christiørn IV. He studied medicine and anatomy first under the celebrated Bartholine, and afterwards passed three years at Leyden, where he graduated in 1661. He then travelled into France, Germany, and Italy; and having raised a great reputation by various anatomical writings, he was nominated physician to the Grand Duke of Tuscany, Ferdinand II. in 1667. During his abode in Paris he had been impressed with the polemical skill and eloquence of Bossuet, which had led him to examine the controversy between the Romanists and Protestants, and the result was a conversion to the tenets of the former. He publicly abjured Lutheranism in 1669, and thenceforth became a zealous Catholic. On the invitation of Christiørn V. he returned to Copenhagen, and was nominated to the professorship of anatomy, with liberty to exercise his religion (which the preceding king would not grant him), and in 1673 he re-opened the anatomical theatre of that capital, which had been long shut. Becoming, however, dissatisfied with his situation, he went back to Florence, and resumed the education of the young prince, son of Cosmo III., which had been entrusted to him. In 1677 he entered into the ecclesiastical order, and was soon after decorated by the Pope with the titular bishopric of Titiopolis. He now underwent the singular

metamorphosis of becoming a missionary and converter; and he was thought of consequence enough to be appointed apostolical vicar of the see of Rome for all the North. He resided at the court of John-Frederic, Duke of Hanover, who was a convert to the catholic religion; but that prince dying in 1679, and being succeeded by a Lutheran, he withdrew to Munster, where he zealously exercised his new employment. Having freely expressed his disapprobation of the succession of the Elector of Cologne to the see of Munster, he left that city, and pursued his mission in other parts of Germany till his death at Schwerin in Mecklenburg, in 1686.

Stenonius, though his dissections were chiefly of brute animals, and his whole course of anatomical research was but of moderate extent, deserves a distinguished place among the improvers of the science. In his inaugural dissertation he described a duct from the parotid gland, which still bears his name as its discoverer. He pursued his inquiries into the aqueous and mucous secretions, and the lymphatic vessels of different parts, many of which he traced, with their annexed conglobate glands, in his "*Observationes Anatomicae, & quibus varia Oris, Oculorum & Narium Vasa describuntur, novique Salivæ, Lacrumarum, & Muci fontes deteguntur*," *Leid.* 1662 — 1680. In this work he pointed out the true source of the tears from ducts proceeding from the lacrymal gland to the upper eye-lid. His work "*De Musculis & Glandulis Observationum Specimen*," 1664, contains the seeds of many discoveries, and is denominated by Haller, *aureus libellus*. His other publications were "*Myologia Specimen, s. Musculi Descriptio geometrica*," 1667; "*Discours sur l'Anatomie du Cerveau*," 1679; this is addressed to an assembly meeting at the house of Thevenot in Paris, and is reprinted in the Anatomy of the author's grand-nephew, Winslow; "*De Solido intra Solidum*," 1669: also, several papers in the "*Acta Hafniensia*." *Halleri Bibl. Anat. Eloy.* — A.

STEPHANUS BYZANTINUS, a grammarian, flourished, as is conjectured, about the close of the 5th century, under the Emperor Anastasius. He was a professor in the imperial college at Constantinople, and composed a dictionary containing the nouns-adjective derived from the nouns-substantive or names of places, and designating the inhabitants of those places. But whether this was his whole purpose may be doubted, since we have remaining only an indifferent abridgment of his work,

made by the grammarian Hermolaus, and dedicated to the Emperor Justinian. This epitome generally bears the title *Περὶ Πολέων*, *De Urbibus*, but that of the original was *Εθνικά*, whence it has been supposed that the author's intention was to write a geographical work; and, in fact, even the abridgment relates a number of circumstances relative to the names recited, and quotes many authorities. Although much of the value of this work is lost from want of judgment in the epitomizer, and the ignorance of transcribers, learned men have derived considerable light from it, and it has been an object of critical illustration to such men as Sigonius, Casaubon, Scaliger, and Salmasius. It was first edited in Greek by Aldus Manutius at Venice in 1502, folio. Pineda, a Portuguese Jew, published an edition at Amsterdam in 1678, with a Latin version by himself, and a commentary. In 1688 an edition was published at Leyden, with a translation by Abraham Berkelius, who added a large and learned commentary. Dying while the work was printing, it was completed by James Gronovius, and is accounted the best edition. A fragment of the original Stephanus relative to Dodona is extant, and an edition of it was given by Gronovius. *Bayle.* — A.

STEPHEN, SAINT, the first Christian martyr, was one of the seven deacons appointed by the apostles after Christ's ascension. He was a man "full of faith and power, who did great wonders and miracles among the people;" and having in his disputations with the Jews reduced them to silence, they suborned witnesses to testify that he spoke blasphemy against God and Moses. Being brought before the high priest and council, he made an harangue, recapitulating the heads of the Jewish history, and ending with a severe reproach for their murder of Jesus. In conclusion he said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." The assembly immediately stopped their ears, and with a great clamour ran upon him, and hurrying him out of the city, stoned him to death. He died, with the exclamation, "Lord Jesus receive my spirit! — Lord, lay not this sin to their charge!" His body was buried by the faithful, with the lamentations which his courage and piety merited. *Acts*, vi. vii. viii. — A.

STEPHEN I., Pope, succeeded Lucius about the year 254. His pontificate was rendered memorable by his dispute with Cyprian, bishop of Carthage, concerning the baptism of here-

tics. Stephen had already displayed a degree of temerity by pronouncing the restoration of Basilides and Martialis, two Spanish bishops, who had been deposed by the other bishops of that country, but who went to Rome, and, as Cyprian says, imposed upon Stephen, who was ignorant of the cause. In 256 the dispute above-mentioned arose, on the following occasion. Cyprian having been consulted by the African churches whether it was necessary to re-baptize those who, having been baptized by heretics, desired to be received into the church, replied, that no baptism could be valid out of the church, and that therefore it was absolutely necessary to re-baptize in this case. This opinion was confirmed by a council of 71 bishops held at Carthage, which acquainted Stephen with their determination by a synodal letter. He sent a reply written in a haughty and arrogant style, in which, after reminding them of the dignity of his see, he positively rejected their decrees, attempting to confute the arguments by which they were supported; and having enjoined them under the penalty of excommunication to renounce their decision, he concluded by launching severe invectives against Cyprian. The latter, indignant at this treatment, sent Stephen's letter, with his remarks upon it, to several bishops, and summoned another and more numerous council at Carthage, which unanimously confirmed the determination of the former assembly. For the purpose, however, of restoring peace and union to the church, they sent a deputation to Rome; but Stephen not only refused to see and hear the deputies, but even forbade all the members of his church to afford them common hospitality. He also proceeded to anathematize all the bishops who had assisted at the council, and all who adopted the same opinion, which comprised those of Africa, Egypt, and Lesser Asia. No schism, however, was the consequence of this violent conduct, since no regard was paid to his anathemas even by those of his own party. Dionysius, bishop of Alexandria, afterwards pope, and Firmilian, bishop of Cæsarea, both publicly declared their disapprobation of Stephen's proceedings: the breach, however, would probably have remained open, had not the death of Stephen in 257 put an end to the dispute. The church of Rome, which has pronounced in favour of his opinion, and has doubtless approved his bold attempts to extend the power and authority of his see, has enrolled him in the list of its saints, as it has also done its antagonist. Acts of martyrdom have also been forged in his favour, the spuriousness of which

is now acknowledged. *Dupin. Bower. Moreri.* — A.

STEPHEN II., Pope. This name has been given to a presbyter who was chosen in 752 to succeed Zachary, but who died of an apoplexy four days after his election, before he was consecrated. By all the ancient authors, he is omitted in the papal catalogue, but he has been received by the later writers, upon the principle that election alone confers the papal authority, and that he is therefore to be regarded as a real pope. He was succeeded by

STEPHEN III. (or II.), Pope, elected in the same year, 752. He was a native of Rome, the son of one Constantine, and had acquired the dignity of deacon of the Roman church, when he was chosen to fill the pontifical chair. At this time, Astolphus King of Lombardy, who had made himself master of the exarchate of Ravenna, threatened Rome, and marching an army into its territory, sent a summons to the city, requiring its submission, and the payment of tribute. The Pope dispatched a solemn embassy, headed by two abbots, to deprecate his enmity, and divert him from his designs, but without effect; nor did the Lombard pay more regard to the interposition of the Emperor Constantine in favour of the holy see. Rome was invested; and Stephen, having in vain employed prayers and processions for its defence, applied for the more powerful aid of Pepin King of France. This prince sent two confidential persons to Rome to attend Stephen into France, whither he meant to retire; but he previously had an interview with Astolphus at Pavia, which proved as fruitless as his embassies had done. Stephen soon after set out on his journey to France, and coming to the court of Pepin, was received by him with marks of profound respect. The pope repaired to the monastery of St. Denis, where he fell into a dangerous illness, from which, according to his own relation, he was miraculously recovered. He afterwards solemnly anointed Pepin, with his queen and his two sons, in the church of St. Denis. That king then marched with an army into Italy, taking the pope with him, and besieged Astolphus in Pavia, who was obliged to submit to the terms of restoring to the church all the territories which he had seized from it, and also of relinquishing the exarchate of Ravenna. But as soon as Pepin had repassed the mountains, Astolphus resumed his arms, and marched to Rome, to which he laid close siege. Stephen had again recourse to his protector, imploring him in the most urgent and pathetic manner to come to the re-

lief of the holy see in its imminent danger. He also employed an artifice for rendering his entreaties more effectual, worthy of that ignorant and superstitious age; which was, to write a letter to Pepin in the name of St. Peter, calling upon him in his own person, and that of the blessed Virgin, to hasten to the rescue of his favourite people. Dupin, however, inclines to think this remarkable epistle supposititious. Pepin did not wait for the second invocation, but immediately on hearing of the danger of the pontiff, marched without delay, and recrossing the Alps, again laid siege to Pavia. The result was, that Astolphus raised the siege of Rome, and was obliged to agree to a treaty, by which he confirmed the former terms, with some further sacrifices. Pepin then caused an instrument to be drawn up, signed by himself and his sons, by which he ceded for ever to the see of St. Peter, all the places thus yielded up by the Lombard king, including the exarchate, which he had conquered from the Emperor of Constantinople. He afterwards caused the instrument of donation, with the keys of all the cities, to be laid upon the tomb of St. Peter in Rome. Stephen had thus the honour of being the founder or first possessor of the temporal grandeur of the pontificate. He died in April 757, after having sat in the papal chair somewhat more than five years. Seven letters and a collection of canonical constitutions are extant under the name of this pope. *Dupin. Bower. Moreri.* — A.

STEPHEN IV. (III.), Pope, a Sicilian by nation, came to Rome in the pontificate of Gregory III. and was in great esteem with several succeeding popes. He was titular priest of St. Cecilia at the time of the death of Paul I. in the year 767. On that event, Toto, Duke of Nepi, coming to Rome with an armed band of friends and vassals, caused his own brother Constantine, then a layman, to be proclaimed pope; and taking him to the Lateran palace, obliged the bishop of Palæstrina to ordain him, and afterwards to consecrate him bishop. This usurpation produced great discontent at Rome; and a party was formed which, joined by a number of Lombards, entered the city, and set up the standard of revolt. In the fray which ensued, Toto was killed, and Constantine with another brother was seized and dragged to prison. During the confusion, Waldipert, a presbyter, took one Philip, a monk, from his monastery, and proclaimed him pope. He was soon, however, obliged to return to his monastery; and Christopher, the head of the other party, assembling

the clergy and people, proceeded to a regular election. Their unanimous choice fell upon Stephen, who was thereupon consecrated, August 768, and Constantine was solemnly deposed. He and his partisans, and Waldipert, were used with great cruelty, in which, however, it does not appear that Stephen participated.

The first act of the new Pope was to send Christopher's son Sergius with a letter to King Pepin, and his sons Charles and Carloman, requesting their protection, and also desiring that some learned bishops might be sent from their dominions to assist at a council, which he proposed to assemble at Rome, for the purpose of restoring the ecclesiastical discipline which had gone to decay during the usurpation. Pepin was dead before the arrival of Sergius; but he was received with great respect by Charles and Carloman, who complied with the request of sending bishops to the council. This was assembled in the Lateran: and Constantine, who had been deprived of his sight, was brought before it, and condemned to confinement for life in a monastery; also, all who had received the eucharist at his hands, among whom was Stephen himself, were obliged to perform penance. All Constantine's acts, except baptism and confirmation, were declared null, and the re-ordination was required of all whom he had ordained. The council also pronounced its approbation of the worship of images. Stephen was now in peaceable possession of his see; but some differences soon arose between him and Desiderius King of the Lombards, who had not delivered up all the places to which the church was entitled by the treaty of Pavia, and had nominated a successor to the vacant archbishopric of Ravenna. Desiderius having a party in Rome; marched towards that city at the head of a body of troops, and he obliged the Pope to dismiss his ministers, Christopher and Sergius, whom he treated with great cruelty, on the pretence that they were partisans of Carloman. He also urged Stephen to enter into alliance with the Lombards, and reduced him to much perplexity, till a solemn embassy from Charles and Carloman, offering to maintain him in the possession of all that their father had bestowed on the holy see, relieved him from his doubts. A marriage being afterwards proposed between the daughter of Desiderius and Charles, the Pope opposed it in a letter which he wrote to the two French princes, filled with declamation not only against the Lombards, but against the female sex. The match was however de-

terminated upon; and Bertrade, the mother of the princes, visiting Rome, was received by the Pope with great honour, and was probably instrumental in procuring the delivery by Desiderius of some places which he had still withheld from the Roman see. Stephen died in the beginning of 772, after having governed the church nearly three years and a half. Three of his letters are extant. *Dupin. Bower. Moreri.* — A.

STEPHEN V. (IV.), Pope, succeeded Leo III. in 816. He was of an illustrious Roman family, and had been made deacon by Leo, who, as well as the clergy in general, entertained a high opinion of his learning and virtue. Immediately after consecration he obliged all the Roman people to take an oath of allegiance to the Emperor Lewis, son of Charlemagne, and he sent legates into France to propose an interview with that sovereign. Rheims was the place fixed upon for that purpose, and Stephen repaired thither, accompanied by Bernard, King of Italy. The Emperor went to meet him on his approach, and honoured him by prostrations and other tokens of profound reverence. Stephen repaid his attentions by solemnly crowning him and his Queen with rich crowns which he had brought from Italy. After passing two months in France, he returned to Rome, where he died about seven months after his elevation. *Bower. Dupin.* — A.

STEPHEN VI. (V.), Pope, before named *Basil*, was of a noble Roman family, a presbyter of the church of Rome, and highly venerated by all ranks for the purity of his morals and sanctity of his life. On the death of Pope Adrian III. in May 885, he was chosen for his successor by general acclamation, and was forcibly carried, himself alone resisting, for installation at the Lateran, which ceremony was followed on the next day by his consecration. The intelligence of this hasty election gave great offence to the Emperor Charles the Gross, who immediately sent a delegate to depose the pontiff, as appointed without his knowledge or consent; he was, however, pacified by a solemn embassy bringing the decree of election signed by 30 bishops and all the leading laymen; and Stephen was confirmed in his seat. The eastern Emperor Basil the Macedonian having written a letter to the Pope's predecessor Adrian, severely reflecting upon him, and the former Pope Marinus, for refusing to communicate with the patriarch of Constantinople, Photius, Stephen wrote a reply to the letter, defending the conduct of his predecessors, and strongly

expressing his own disapprobation of Photius. This patriarch being afterwards deposed by the Emperor Leo the Philosopher, who placed his own brother Stephen in his see, the Pope was applied to by the eastern bishops and clergy, requesting that he would grant a dispensation for the new patriarch, who had been ordained deacon by Photius, and would forgive those who had communicated with Photius. The Pope in his reply mentioned his great satisfaction in the expulsion of Photius, but declined granting the dispensation before he should be more fully informed of the case, for which purpose he desired that bishops might be sent to him from both parties. On the death of Charles the Gross without male heirs in 888, a competition arising for the succession to the crown of Italy between Berenger Duke of Friuli, and Wido Duke of Spoleto, the Pope and the Romans declared for the latter; who, having defeated his antagonist and made himself master of Lombardy in 890, was crowned Emperor by Stephen at Rome in 891. This Pope died in the same year, after a pontificate of somewhat more than six years. *Moreri. Bower.* — A.

STEPHEN VII. (VI.), Pope, a native of Rome, was placed on the pontifical throne on the expulsion of the intruder Boniface, in 896. He disgraced himself by the treatment he bestowed on the dead body of Pope Formosus, who had preceded Boniface. Having assembled a council for the purpose, he caused it to be disinterred, and placed in its episcopal robes in the papal chair. It was then asked, "Why didst thou, being bishop of Porto, prompted by thy ambition, usurp the universal see of Rome?" No reply being made, Formosus was pronounced guilty of the charge of intruding by unlawful means into the apostolical see; the body was stripped of the pontifical ornaments, three of its fingers were cut off, and it was thrown into the Tiber. At the same time the council declared, that Formosus having been incapable of conferring orders, all persons who had received them at his hands must be re-ordained. This farce was acted by one whom Baronius terms himself an intruder. Stephen was persuaded by the Emperor Lambert to reverse the decree of Adrian III., which determined that on a vacancy the Pope elect should be consecrated without waiting for the presence of the imperial envoys. He enjoyed his dignity but a short time; for in 897, by what party or authority we are not told, he was thrown into a dungeon, and there strangled. Two letters

to the Archbishop of Narbonne are attributed to him, but they are thought to be supposititious. *Dupin. Moreri. Bower.* — A.

STEPHEN VIII. (VII.), Pope, a Roman, was elected successor to Leo VI. in the year 929. Nothing memorable is recorded of his pontificate, which lasted little more than two years. *Bower.* — A.

STEPHEN IX. (VIII.), Pope, elected in 939, at the vacancy made by the death of Leo VII., is said to have been a German, and to have owed his election to the influence of the Emperor Otho the Great, in opposition to that of Alberic, Lord of Rome, whose partisans cut and disfigured him in the face, so that he was ashamed to appear in public; but this narration is of doubtful authenticity. The actions related of this pontiff are, that he sent the *pallium* to Hugh Archbishop of Rheims, son of Count Herbert, who had been expelled from his see, and restored and consecrated by a council of bishops, although at that time only 18 years of age; — and that he warmly espoused the cause of Lewis D'Outremer against his rebellious subjects, sending a bishop into France with letters addressed to the nobles of that country and Burgundy, in which he exhorted them to submit to their lawful sovereign, and threatened them with excommunication in case of disobedience. He also attempted to mediate between Hugh King of Italy and Alberic, and for that purpose sent for Odo, Abbot of Cluny, to Rome; but both the abbot and he died soon after, in 942. He held the see of Rome three years and four months. *Moreri. Bower.* — A.

STEPHEN X. (IX.), Pope, whose former name was *Frederic*, was brother to Godfrey Duke of Lorraine. In the time of Leo IX., being archdeacon of the church of Liege, he was one of the delegates sent by that pontiff to the Emperor Constantine XI. in order to negotiate an union between the churches of Rome and Constantinople. On his return, he was created chancellor of the Roman Church; and soon after, embracing a monastic life at Monte Cassino, he was made abbot of that monastery. Pope Victor II. raised him to the dignity of cardinal, by the title of St. Chrysogonus; and dying soon after, in 1057, *Frederic*, being then at Rome, was elected his successor. The election occurring on the festival of St. Stephen, he assumed the name of that saint. He immediately undertook the reform of the clergy, and held councils in which several canons were made against the marriage and concubinage of priests. He effected the submission of the church of Milan to that of Rome, after it had for some years

withdrawn itself from that jurisdiction; and he sent an embassy into the East for the object of uniting the two churches. His brother Godfrey, who had married Beatrix, widow of Boniface Duke of Tuscany, projecting to be chosen emperor, the Pope was very desirous to bring the design to effect; and for that purpose, it is said, sent a person to secure all the treasure in the monastery of Monte Cassino, which, however, he restored in consequence of the tears and entreaties of the monks. He took a journey to Florence in order to confer with Godfrey, in which city he died in 1058, having sat in the pontifical chair only a few months. Two letters of this Pope are preserved; one, to the Archbishop of Rheims; the other, to the Bishop of Marsi. *Dupin. Moreri. Bower.* — A.

STEPHEN, King of England, was the son of Stephen Count of Blois, by Adela, fourth daughter of William the Conqueror. He was born about 1104; and being invited when young into England by his uncle, Henry I., was greatly favoured by that king, who gave him the earldom of Mortaigne in Normandy, and the forfeited estates of Robert Mallet in England, and procured for him in marriage the daughter and heiress of Eustace Count of Boulogne, by a sister of David King of Scotland, who was also sister to Henry's first queen. Stephen, in return, professed the most grateful attachment to his uncle, and had appeared one of the most zealous in taking the oath for securing the succession of the Empress Matilda, daughter of Henry I. and lawful heir to the crown. He had, however, employed every art to ingratiate himself with the English nation, in which attempt he was assisted by the popular qualities of courage, generosity, and affability. On the death of Henry in 1135, Stephen gave scope to the ambitious designs he had long secretly entertained. He hastened from France to England, and proceeding to London, which city was much in his interest, he was received with loud acclamations as king. But in order to obtain a formal coronation, it was necessary to gain the concurrence of the clergy; and in this point he was materially assisted by the influence of his brother, the Bishop of Winchester. Roger, Bishop of Salisbury, chief justiciary and regent of the kingdom, was readily brought over to his party; but the Archbishop of Canterbury resisted, till Hugh Bigod, Steward of the Household, made oath that the late King, on his death-bed, had declared an intention of disinherit his daughter Matilda, and leaving the crown to Stephen. Although several nobles had been witnesses to

a directly contrary declaration, such was the remissness of the age, or the lax ideas of hereditary succession, that Stephen was solemnly crowned, and allowed to enter upon the exercise of the regal functions, though, indeed, very few of the barons attended at his coronation. By the assistance of his brother, he possessed himself of the treasury of the late King at Winchester, which enabled him to bribe several of the nobles and clergy to his interest, and to hire a body of the soldiers of fortune, with whom Europe at that time abounded. He also made liberal promises of abolishing many of the exactions and arbitrary measures of the reigns since the Conquest, and engaged to restore the popular laws of Edward the Confessor. The first disturbance to his government proceeded from David King of Scotland, who, either to support the cause of the Empress his niece, or to make advantage of the discontents incident to an usurpation, entered the north of England with an army, and took possession of Carlisle and Newcastle. Stephen found it expedient to negotiate with him, and Carlisle, with the county of Cumberland, and other cessions, were the price he paid for a peace. Robert, Earl of Gloucester, natural son of Henry II., who was in Normandy when Stephen seized the crown, and was much attached to his sister Matilda, fearing lest he should be deprived of his English estates, came over, and took an oath of fealty to the usurper, but under the condition that he should be obliged to keep it no longer than all the engagements made to himself should be complied with. Most of the other nobles in submitting, stipulated for the right of fortifying their castles; a pernicious indulgence, which filled England with strong holds for rapine and every kind of disorder.

The success of Stephen was at first equally flattering in Normandy. The barons of that country, hearing of his quiet occupation of the English throne, invited him to come over and assume the sovereignty of their duchy. He complied, and in the course of that year, 1137, had an interview with Lewis le Jeune, King of France, with whom he formed an alliance, by contracting his son to that King's sister. The Earl of Gloucester now falling under suspicion of endeavouring to form a confederacy in favour of the Empress Matilda, Stephen laid a plan to seize him, which miscarried; and he was obliged to take a solemn oath never again to make an attempt against the Earl: no confidence, however, afterwards subsisted between them. The King of Scotland made a second incursion into England, on the pretext

of occupying Northumberland, upon which province his son Henry had a claim; and his demands being rejected, he cruelly wasted the country with fire and sword. Stephen marched northwards to oppose him, but was recalled by disturbances in the south. The northern barons, however, provoked by the excesses of the Scots, raised an army with which they encountered David at Northallerton, and gave him an entire defeat in the battle of the Standard. Stephen, in the meantime, had involved himself in a dangerous contest with the ecclesiastical power. The Bishop of Salisbury, his two nephews the Bishops of Lincoln and Ely, and his natural son, the Chancellor of England, had erected strong castles, which they held in defiance of the regal authority. Stephen having called, in 1139, a council of nobility at Oxford, seized the Bishops of Salisbury and Lincoln, and the Chancellor, and sending William d'Ypres, captain of his mercenaries, to the Bishop of Salisbury's strong castle of the Devizes, that leader obtained possession of it by threats of executing his prisoners in case of refusal; and in like manner made himself master of the other castles. These violent proceedings caused the assembling of a synod at Westminster, by the Bishop of Winchester, Stephen's brother, and legate of the holy see, who felt more for the privileges of his order, than the ties of blood. The synod sent a summons to Stephen, who delegated a nobleman to appear for him; and an open breach was prevented only by the firmness of some barons, who regarded the conduct of the bishops as seditious, and unbecoming their character. Discontents were however aggravated; and Matilda landing in England, with the Earl of Gloucester, was received into Arundel castle by Adelais, the Queen-dowager. Stephen immediately marched thither, and invested the castle; but Matilda was safely conveyed away to Gloucester castle, where she remained under the protection of a powerful nobleman. A number of barons then declared for her cause; and the following year, 1140, spread the flames of civil war throughout the kingdom, and from the consequent cruelty, bloodshed, devastation, and famine, proved one of the most calamitous in the English annals. Stephen performed his part with vigour and courage; but being taken prisoner in a battle fought under the walls of Lincoln, in 1141, his party was broken, and Matilda was generally acknowledged as queen. Her haughty and impolitic conduct, however, excited an insurrection against her government. The legate Bishop of Winchester re-

joined the party of his brother Stephen, who was supported by the Londoners. Matilda was invested in Winchester castle, whence she with difficulty made her escape; but the Earl of Gloucester was taken prisoner in the flight. This circumstance occasioned the liberation of Stephen, who was exchanged for the Earl; and the civil war was renewed. The events of several following years were not of importance enough for narration, but they were disastrous to the country, which was plunged into a state of continued wretchedness. The Empress, after various fortune, and the death of her brother, the Earl of Gloucester, retired to Normandy, and Stephen was left at variance with the barons of his own party, whom he had obliged to deliver up their castles, and with the papal court, which, offended by his spirited assertion of the rights of the crown, laid all his party under an interdict. The young Prince Henry, son of Matilda and the Count of Anjou, now advanced to majority, and displayed those qualities which afterwards rendered his reign in England so glorious. He became a powerful sovereign by means of his succession to Anjou, his marriage with Eleanor of Guienne, and his investment in the duchy of Normandy; and in 1153 he resolved upon an attempt to enforce his claims upon the English crown. He landed in England with a small army, which was soon augmented by the barons of his party, and the competitors, at the head of their several forces, met at Wallingford. The principal nobles on each side, after the armies had faced one another for three days, desirous of putting an end to the miseries of civil war, proposed an accommodation, and a treaty was set on foot, the difficulties of which were much alleviated by the death of Eustace, Stephen's eldest son. It was at length concluded, on the terms that Stephen should wear the English crown during his life-time, and that Henry should succeed to it on his death, whilst William, the remaining son of Stephen, should inherit his patrimonial estates. The death of this king, in the following year, prevented the disputes and jealousies which might probably have been the consequence of such an agreement. Stephen died in the 50th year of his age, and the 19th of his unquiet reign; a prince not destitute of qualities which, if he had fairly come to a throne, might have enabled him to fill it with honour. *Hume. Henry.*—A.

STEPHEN I., King of Hungary, called *Saint Stephen*, succeeded to the throne in 997,

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on the death of his father Geysa. He was then very young, but had been declared king by the states in the preceding year, which title he is said by some historians to have been the first who bore in Hungary, probably on account of its being granted to him by Pope Sylvester II., four years after, with the addition of Apostolic, on which occasion it is affirmed that he surrendered his kingdom to the church. He is celebrated for his piety, which he displayed by his great zeal in the conversion of his heathen subjects. The nobles, addicted to their ancient religion, raised a rebellion against him, headed by Duke Cupa; but with the assistance of some Germans he gave them a defeat, Cupa being slain in the battle, whose quarters he caused to be exposed in the four principal cities of Hungary. After this victory he established ten bishoprics, richly endowed, and built many churches; and even was so devout in the spirit of the age, as to erect a church at Constantinople, another at Rome, and a monastery at Jerusalem. In 1002 Giula, Prince of Transylvania, Stephen's uncle, making an irruption into the adjacent province, Stephen marched against him, and in a few months made himself master of Transylvania, which he annexed to his crown. He afterwards repelled an invasion of the Bulgarians, pursued them to their own country, and obtaining a signal victory, returned laden with booty. Besides the glory derived from his success in war, he had that of being the legislator of his country. He published a code in 55 chapters, which, though marked with the barbarism and ignorance of the time, was long popular among the Hungarians. Towards the end of his reign it was his intention to resign his crown to his son, Prince Emeric, in order to pass the remainder of his days in a religious retreat, but the premature death of the Prince disconcerted this design. He himself did not long survive, dying at Buda in 1034. He was canonized by the Church of Rome, and his memory is held in profound reverence by the Hungarians, who have preserved the crown sent to him by the Pope as the palladium of their kingdom. *Univ. Hist. Sacy Hist. de Hongrie.*—A.

STEPHEN KING OF POLAND. See BATORI.

STEPHEN, JOHN, in Latin STEPHANIUS, a learned Dane, was born at Copenhagen in 1599. He studied at the school of Herlufsholm, and after twice travelling into foreign countries, was made professor of eloquence at Soroe in 1630. In 1639 he became professor

of history in the same seminary, and was afterwards appointed to be historiographer by Christian IV. He died in 1650. Among his works are "Breves Emendationes et Notæ in Saxonem Grammaticum," *Lugd. Bat.* 1627, 8vo.; "Florilegium Sententiarum ex Saxone," *ibid.* 1627, 12mo.; "De Regno Daniæ et Norvegiæ, Insulis adjacentibus Tractatus varii," *ibid.* 1629, 16mo.; "Svenonis Aggonis Filii Opuscula, Notis illustrata, accedunt Leges Castrenses Canuti magni, et incerti Auctoris Genealogia Regum Daniæ," *ibid.* 1642, 8vo.; "Saxonis Grammatici Historiæ Daniæ, Libri. XVI." *ibid.* 1644, fol.; "Notæ uberiores in Hist. Dan. Saxonis Grammatici," *ibid.* 1645, fol.; "Historiæ Daniæ Libri duo, qui complectuntur res memoratu dignas, in Dania gestas, Regnante Christiano III., ab Anno 1550 ad Annum 1559," *ibid.* 1650, published afterwards by J. Gramm, together with Cragii Annales Christiani III. *Havn.* 1737, fol. *Forsog til et Lexicon over Danske, Norske og Islandske larde Mand af Jens Worm.*—J.

STEPHENS. See ETIENNE.

STEPNEY, GEORGE, a person recorded as one of the minor English poets, though he better deserves a place among political negotiators, was descended from the Stepneys of Pendergrast, in the county of Pembroke, and was born at Westminster in 1663. He received his early education at Westminster school, whence he was removed in 1682 to Trinity-college, Cambridge. He made himself known as an academic poet by a Latin ode on the marriage of the Princess Anne to George Prince of Denmark, printed with the other Cambridge verses on that occasion. They were followed by a short copy of English verses on the accession of James II. The friendship he had contracted at school with Charles Montague, afterwards Earl of Halifax, engaged him in the Whig party after the Revolution, and brought him into public employments, in which he chiefly spent his life. Of his negotiations we have the following chronological list: he was sent envoy to the Elector of Brandenburg in 1692; to the Imperial Court in 1693; to the Elector of Saxony in 1694; to the Electors of Mentz and Cologne and the Congress of Frankfurt in 1696; a second time to Brandenburg in 1698; to the King of Poland in 1699; again to the Emperor in 1701; and to the States-General in 1706. He is said to have been successful in his negotiations; and the number with which he was entrusted implies a high opinion of his talents and diligence in the ministers of that period. As a reward for his

services he was made one of the commissioners of trade in 1697. His busy life terminated at Chelsea in 1707, and his remains were honourably interred in Westminster-abbey, where a monument with a Latin epitaph was erected to his memory.

The poems of Stepney were composed at an early age, and consist of effusions of loyalty, pieces of humour, and translations from the classics, which have been thought worthy of a place in the collection of English poets, though their merit is little more than that of some smooth and happy lines amidst a staple of ordinary verse. He was also the author of some occasional political tracts, three of which are printed in the collection called Lord Somers's. *Johnson's Lives of the Poets.*—A.

STERNE, LAURENCE, a popular writer of a very original cast, was the son of Roger Sterne, a lieutenant in the army, grandson of Sterne Archbishop of York. He was born at Clonmell in Ireland in November 1713. After many migrations of his mother and her children with his father's regiment, he was put to school at Halifax in 1722. Hence he removed in 1732 to Jesus-college, Cambridge, where he was bred to the church. He took orders, and was presented to the living of Sutton in Yorkshire through the interest of his uncle Dr. Sterne, a prebendary of York. He married in 1741, and by the same uncle's interest obtained a prebend in York cathedral: he likewise, by his wife's means, became possessed of the living of Stillington, at which, and at Sutton, he performed duty near twenty years, residing at the latter place. During this time he amused himself, as he says, with books, painting, fiddling, and shooting; and that he had gone through a good deal of excursive and uncommon reading, his writings sufficiently testify. He was not, however, known beyond his immediate vicinity, the only production of his pen having been a little piece, printed but not published about 1758, entitled, the "History of a Watch-coat," and humorously describing some squabbles among the dignitaries of York, somewhat in the manner of Swift. In 1759 he at once burst forth into notice by the publication of two volumes of his "Life and Opinions of Tristram Shandy," a kind of novel of a very peculiar character, which was more generally read and admired than any work of amusement that had appeared for a long time. It drew upon the author praise and censure of every kind; it brought him into fashion, obtained for him the presentation of the curacy of Coxwold from a nobleman, and its conti-

nuance was engaged for on lucrative terms by the bookseller. Accordingly a 3d and 4th volume appeared in 1761; a 5th and 6th in 1762; a 7th and 8th in 1764; and a 9th singly in 1766. This eccentric performance is formed upon the general idea of a kind of self-taught philosopher, in the person of an elderly country-gentleman, full of odd and singular notions, which he displays chiefly in a plan of education laid down for an only son, and commencing from, or rather before, his birth. If in this groundwork a resemblance may be traced to that admirable ridicule of school philosophy and learning, *Scriblerus*; in the style and filling up, *Tristram Shandy* is wholly original; and the combination of comic delineations of domestic life and characters, exquisite touches of the pathetic, nice observations on the human heart, and whimsical opinions and theories, with much downright extravagance, and a plentiful mixture of indecency, produces a motley whole like nothing that the English language had before presented, and which will probably never be renewed, though attempts have often been made to imitate it. The gross indecorum in a clergyman's name appearing to a work of this description need not be pointed out; but Sterne probably never was a strict observer of professional propriety, and thought fame and money a good compensation for the loss of clerical character. Having at length either exhausted his stock of materials for this design, or found that the public were losing their interest in it, he changed his plan, though not altogether his manner, and in 1768 produced his "*Sentimental Journey*," in 2 vols. 12mo. This is a desultory narrative of a supposed journey to France and Italy, in the person of Yorick, a favourite character of *Tristram Shandy*, which, by a number of touching incidents, and strokes of national delineation, is rendered extremely entertaining, and acquired a popularity perhaps more general than that of his former performance, for there are more readers who can feel sentiment and humour, than who can understand wit. It was also freer from impurities than its predecessor, though not entirely unobjectionable in that respect. Its chief fault was an exaggeration of feeling upon trifling occasions, which, when imitated by inferior writers, degenerated into a kind of cant, highly offensive to taste and good sense. Sterne was well qualified to paint foreign manners, especially those of France, as he had lately twice visited the continent for the recovery of his health, probably impaired by convivial indulgences after he was introduced to the great

world. With a view, doubtless, of making the most of his fame, rather than of edifying mankind, he published in 1760 two volumes of "*Sermons of Mr. Yorick*," and two more in 1766, to the last of which, however, he put his own proper name. These are lively unmethodical moral essays, containing many striking passages, and some light ones, in style and mode of printing, with their short clauses, dashes, and the like, reminding the reader of the works by which the author had first made himself celebrated. Appearing without such an association, they would have obtained notice as the productions of no common mind, though few would have regarded them as models for a preacher.

The tendency to pulmonary consumption, with which Sterne had long contended, at length became a confirmed disease, under which he sunk in March 1768, leaving a widow and one daughter. The latter, who was married to a French gentleman, published in 1775 a collection of her father's letters, in 3 vols. 12mo., to which were prefixed memoirs of his life and family. These letters are in the familiar style, and characteristic of the writer. In the same year were published by an anonymous editor "*Letters from Yorick and Eliza*," which were regarded as an authentic correspondence of Sterne with Mrs. Draper, an East Indian lady. They are written in the strain of high sentimental friendship. It is unpleasant to be obliged to close this article by observing that, from the best information, Sterne's private and domestic character by no means corresponded with the effusions of tenderness and generosity so frequent in his works; and he is one of the many examples, that the power of expressing, or even the habit of indulging, feelings originating from the imagination, affords but slight grounds for a presumption that they will influence the conduct. *Memoirs and Writings of Sterne*.—A.

STESICHORUS, a Greek lyric poet, born at Himera in Sicily, flourished about B.C. 612. Of his life little is known, unless the authority of the epistles of Phalaris be admitted, in which he is represented as a man of the first consequence in his city, and the principal agent in its transactions with that tyrant. He composed a number of works, which appear to have been greatly esteemed by the ancients. Their general character is represented as consisting in force and dignity. Thus Horace speaks of "*Stesichori graves Camœnæ*:" Dionysius of Halicarnassus says that he had all the excellencies and graces of Pindar and Simonides, but

that he surpassed them both in the grandeur of his subjects, in which he has well preserved the characteristics of manners and persons: and Quintilian speaks of him as one who has displayed the sublimity of his genius by the choice of weighty topics, such as important wars, and the actions of great commanders, in which he has sustained with his lyre the dignity of epic poetry. It is not extraordinary that such a poet should have been ranked by Alexander the Great among those who were the proper study for princes. He was the first who introduced into the ode the triple division of strophe, antistrophe, and epode, which in a Greek proverb were called "the three things of Stesichorus;" and he was said to have thence derived his name, as signifying *placer of the chorus*, which was before *Tisias*. He composed in the Doric dialect. All his works have perished, and a few fragments alone remain to the amount of 50 or 60 lines, which were printed in the collection of Fulvius Ursinus, *Antw.* 1568. His death is placed B. C. 556. *Suidas. Vossii Poet. Gr. Lil. Giraldd. Hist. Poet. Moreri.*—A.

STEUART, SIR JAMES, a writer of considerable eminence, was the only son of Sir James Steuart, Bart., Solicitor-General of Scotland to Queen Anne and George I., and grandson of Sir James Steuart, Lord Advocate of Scotland, 1692. His mother was a daughter of Sir Hew Dalrymple. He was born in 1712; and having gone through his academical courses at Edinburgh, he devoted himself to the profession of the law; but being induced by the custom of his country to undertake a foreign tour; he spent five years abroad, and returned to Scotland an accomplished gentleman, in 1740. Three years after, he married Lady Frances, daughter of the Earl of Wemyss, and retired to his seat at Coltness; but having formed an intimacy with the Pretender when at Rome, he repaired to Edinburgh in 1745, and renewed his connection with that unfortunate Prince. When the hopes of his party were dissipated by the events that ensued, he went to France, and settled at Sedan, where he remained till 1754. In 1755 he carried his family to Flanders, and at this time began to communicate to the public the fruits of his literary labours. He published at Frankfort-on-the-Main, where he resided, in 1757, "A Vindication of Newton's Chronology;" it was written in French, and involved him in much controversy. In June 1757 he settled at Tubingen, in Germany, and there published his "Treatise on German Coins,"

in the German language. It was followed in January 1761 by "A Dissertation on the Doctrine and Principles of Money, as applied to the German Coin:" and in the same year he had so far made his peace with the government at home, as to obtain for his son a cornetcy in the British service. He now quitted Tubingen, and settled at Antwerp; but having made an excursion thence to the Spa, he was, in consequence of some suspicion, arrested by the French, and sent a prisoner to the fortress of Charlemont. This harsh treatment produced a remonstrance to the British cabinet; and peace taking place soon after, Sir James was restored to his liberty. Having at length obtained an assurance from those in power that he should not be molested at home on account of his former political attachments, he hastened to London, and in 1763 went to Edinburgh, and soon after settled at Coltness. It was in the quiet of this retirement that Sir James in all probability put the last hand to his "Inquiry into the Principles of Political Economy," the result of eighteen years employed in diligent and laborious research. Respecting the merits of this work, the critics and the public differed in opinion; but it must be observed that the subject was new at that time in Britain, and as difficult as it was uncommon; and that he who professes to instruct must please and attract by his manner. Dr. Adam Smith used to say, that he understood Sir James Steuart's system better from his conversation than his volumes. But this sarcasm must be mitigated, when it is known that these two eminent men, of the same country and age, were competitors in science and rivals in fame. In 1769 Sir James published, under the name of Robert Frame, "Considerations on the Interests of the County of Lanark." By the interest of his friends he now obtained a full pardon, which passed the Great Seal in 1771; and in the year following he printed the "Principles of Money applied to the present State of the Coin of Bengal." He now wrote also "A Plan for introducing an Uniformity of Weights and Measures," published since his death; and engaged in metaphysical enquiries, which produced "Observations on Beattie's Essay on Truth;" "Critical Remarks on the Atheistical Falsehoods of Mirabaud's System of Nature," 1779; and soon after, "A Dissertation concerning the Motive of Obedience to the Law of God." This eminent man died in the month of November 1780, at the age of sixty-seven, leaving one son, Sir James Steuart

Denham, Bart., a general in the army, and colonel of the 12th dragoons. His collected works were printed at London in 1805, in six vols. 8vo. *His Life annexed to his Works.* — J.

STEVIN, SIMON, an ingenious Flemish mathematician and mechanist, was born at Bruges some time after the middle of the sixteenth century, but in what year is uncertain. He was employed in Holland as inspector of the dykes, and held in great estimation by Maurice, Prince of Orange, who was fond of the mathematical sciences, and for whom he composed several treatises on that subject. Stevin displayed his genius chiefly in mechanics, which he greatly contributed to improve. He appears to have been the first person who discovered the true proportion between the power and the weight on an inclined plane, which he determined very accurately in all the different cases. He was no less original in hydrostatics. The famous paradox, namely, that a fluid contained in a tube decreasing upwards, exercises against the bottom the same effort or acts with the same pressure as if the tube were every where uniform, is a discovery also of this mathematician. He is celebrated likewise for a sailing chariot, which was moved entirely by the impulse of the wind. It is mentioned by Valerius Andreas in his "*Bibliothica Belgica*," who says that no horse could keep up with it, and that it travelled with passengers over the sands from Scheveling to Putten, the distance of four Dutch leagues, or about forty English miles, in the space of two hours. A similar account is given by Vossius and others. Of the exact form of this chariot little is known; but it seems to have excited considerable attention at the time, since we are told by Gassendi, that Peiresc went to Scheveling for the express purpose of seeing it, and that he used often to relate how much he was astonished to find that the force of the wind, however strong it might be, was not perceptible to passengers, as the chariot moved with the same velocity. Grotius, who travelled in it, wrote on that occasion a poem intitled "*Iter Currus Veliferi*," and he makes it the subject of more than twenty epigrams, in one of which he thus introduces the name of the inventor:

Ventivolum Tiphys deduxit in æquora navem;
Jupiter in stellas æthereamque domum.
In terrestre solum virtus Stevinia: nam nec
Tiphy tuum fuerat, nec Jovis istud opus.

Swertius and Valerius Andreas both assert that

Stevin could raise any weight with a small power, by means of a very simple machine, to which the latter gives the name of pantacrator. Montucla says that he could not learn the time of Stevin's death, but Weidler states that he died at Leyden in 1633. His works are, "*A Book of Arithmetic in French*," printed by Plantin at Antwerp in 1585, 8vo., and reprinted with his *Algebra in Flemish*, 1605. Also "*Problematum Geometricorum, Libri V.*," 1533, 4to.; and various other treatises in Flemish, which were translated into Latin by Snellius, under the title of "*Hypomnemata Mathematica*," *Lugd. Bat.* 1608, 4 tom. folio. There is also a French edition, with curious notes and additions by Albert Girard, 1634, 6 vols. folio. The first contains arithmetic and algebra, with tables of interest, &c.; the second, cosmography, that is, the doctrine of triangles, geography, and astronomy; the third, practical geometry; the fourth, statics; the fifth, optics; and the sixth, castrametation, fortification by sluices, and general fortification. One of Stevin's treatises relates to the finding of harbours, and in the French edition is entitled "*Du Trouve-Port, ou la Maniere de trouver les Havres*." It was translated by Grotius into Latin verse, 1599, 4to. According to Montucla, none of Stevin's writings, except his *Mechanics*, contain new things; but Dr. Hutton remarks, that his improvements in algebra were many and ingenious; and refers for an account of them to the article *Algebra* in his Dictionary. They are enumerated also in the Doctor's *Mathematical Tracts*, published in 3 vols., 8vo. 1812. *Jöcher's Allgem. Gelehrte Lexicon.* *Montucla Histoire des Mathematiques.* *Bayle Dictionnaire Historique.* *Weidleri Historia Astronomiæ.* *Wilkins's Mathematical and Philosophical Works.* *Hutton's Mathematical Dictionary.* — J.

STEWART, MATTHEW, D. D., Professor of Mathematics in the University of Edinburgh, was the son of the Rev. Dugald Stewart, minister of Rothsay in the isle of Bute, where he was born in 1717. Being intended for the church, he was entered, in 1734, as soon as he left school, at the University of Glasgow, where he prosecuted his academical studies with so much diligence and success, as to obtain the friendship of two eminent professors, Dr. Hutchinson and Dr. Simson. By the latter he was particularly noticed, and from being his pupil, he became one of his most intimate friends. During the whole time that he remained at the University of Glasgow, he was warmly attached to that excellent mathemati-

cian, and was initiated by him in the sublime mysteries of the ancient geometry, for which he afterwards conceived a decided taste. This science was yet involved in some degree of obscurity; for though the extent of its discoveries was nearly ascertained, its analysis or method of investigation was but imperfectly understood. To render it more attainable, by removing some of the difficulties it presented, Dr. Simson was, at this time, employed in perfecting what his predecessors in the same path, Viviani, Fermat, Halley and others had done, and in resisting the encroachments which the modern analysis, as he conceived, was making on the ancient. With this view he had already published a treatise of conic sections, and was now preparing a restoration of the *Loci Plani* of Apollonius, in which that work was to resume its original elegance and simplicity. To these and other studies of the like kind he constantly directed the attention of his young friend, and was delighted and astonished at the rapidity of his progress. Mr. Stewart's views made it necessary for him to attend the lectures in the University of Edinburgh, in 1741; and that his mathematical studies might suffer no interruption, he was introduced by Dr. Simson to the celebrated Maclaurin, who was then teaching with much success the geometry and philosophy of Newton. Mr. Stewart attended his lectures, and made that proficiency which might be expected under so able a preceptor. The modern analysis, however, though thus powerfully recommended, had not sufficient attractions to withdraw his attention from the ancient geometry. He kept up a regular correspondence with Dr. Simson, giving him an account of his progress, and of his discoveries in geometry, which were both numerous and important; and in return received many curious communications in regard to the *Loci Plani* and *Porisms* of Euclid. (See the article SIMSON.) While Dr. Simson was employed on his difficult and laborious investigations of these topics, Mr. Stewart pursued the same subject in a different and new direction, and in doing so was led to the discovery of those curious and interesting propositions which were published under the title of "General Theorems," in 1746. Though given without their demonstrations, they did not fail to place their discoverer, at once, among the geometers of the highest rank. Mr. Stewart, not wishing to anticipate the discoveries of his friend, gave them no other name than that of Theorems; but they are chiefly *Porisms*, and may be considered as some of the most beautiful as well

as the most general propositions known in the whole compass of geometry. While engaged in them, Mr. Stewart had entered into the church; and through the patronage of the Earl of Bute, and the Duke of Argyle, had obtained the living of Rosneath. In that retired and romantic situation he discovered the greater part of these propositions; but the mathematical chair in the University of Edinburgh becoming vacant, in 1746, by the death of Maclaurin, he was soon called to a more conspicuous station, and was elected the successor of that eminent man in the month of September 1747. The duties of his office rendered some change in his mathematical pursuits necessary, and induced him to think of the most simple and elegant means of explaining more difficult propositions, which had been before accessible to none but men deeply versed in the modern analysis. In doing this, he was pursuing that object which he most ardently wished to attain; namely, the application of geometry to such problems as the algebraic calculus alone had been thought able to resolve. His solution of Kepler's problem was the first specimen of this kind which he gave to the world; and it was impossible to have produced one more to the credit of the method which he followed, or of the abilities with which he applied it. This solution, direct in its method and simple in its principles, was founded on a general property of curves, which perhaps had never been before observed. It appeared in the second volume of the *Essays* of the Philosophical Society of Edinburgh, for the year 1756. In the first volume of the same collection there are some other propositions by Mr. Stewart, which are an extension of a curious theorem in the fourth book of Pappus. They have a relation to the subject of *Porisms*; are beautiful propositions, and are demonstrated with all the elegance and simplicity peculiar to the ancient analysis. Mr. Stewart had formed a plan for introducing into the higher parts of the mixed mathematics the strict and simple form of ancient demonstration; and in the prosecution of it, composed "Tracts Physical and Mathematical," which were published in 1761. In the first of these, Mr. Stewart lays down the doctrine of centripetal forces in a series of propositions demonstrated, the quadrature of curves being admitted, with the utmost rigour, and requiring no previous knowledge of mathematics, except the elements of plane geometry and of conic sections. The good order of these propositions, added to the clearness and simplicity of

the demonstrations, renders this tract the best elementary treatise of Physical Astronomy that is any where to be found. The author's object in the three following tracts was to determine, by the same rigorous method, the effect of those forces which disturb the motions of a secondary planet; and from these he proposed to deduce, not only the theory of the moon, but a determination of the sun's distance from the earth. The former, it is well known, is the most difficult subject to which mathematics have been applied; and it is much to be regretted that the state of Mr. Stewart's health, which began to decline soon after the publication of the tracts, did not permit him to pursue the investigation at more length. In regard to the distance of the sun, the transit of Venus, which was to happen in 1761, had turned the attention of mathematicians to the solution of this curious problem; but when it was considered of how delicate a nature the observations were from which that solution was to be deduced, and to how many accidents they were exposed, it was natural that some attempts should be made to ascertain the dimensions of our system by some method less subject to disappointment. Such accordingly was the design of Dr. Stewart, and his inquiries into the lunar irregularities had furnished him with the means of accomplishing it. The transit of Venus took place; and though observed by astronomers from every country in Europe, a comparison of their observations afforded no very satisfactory result. Dr. Stewart, therefore, resolved to apply the principles he had already laid down, and in 1763 published his "Essay on the Sun's Distance," where, the computation being actually made, the parallax of the sun was found to be no more than $6''.9$, and consequently his distance nearly 29,875 semi-diameters of the earth, or about 118,541,428 English miles: a determination which so far exceeded all former estimates could not fail to excite surprise, and to produce a severe examination of the principles on which it was founded. This was done in two pamphlets; one by Mr. Dawson, of Sedberg, in Yorkshire; the other by Mr. Landen; but though it must be acknowledged that Dr. Stewart's determination of the sun's distance is by no means free from error, it may be safely asserted that it contains a great deal which will always interest geometers, and always be admired by them. The sun's distance was the last work which Dr. Stewart published, and though he lived to see the animadversions above mentioned made on

it, he declined entering into any controversy. He was far from being of a polemic disposition, and he knew too well the value of that quiet which a literary man should rarely suffer his antagonists to interrupt. A few months before he published the Essay on the Sun's Distance, he gave to the world another work entitled "*Propositiones Geometricæ more Veterum demonstratæ*," which is well calculated to promote the study of the ancient geometry. It consists of geometrical theorems, for the most part new, investigated by analysis, and afterwards synthetically demonstrated by the inversion of the same analysis. The method employed formed an important part in the analysis of the ancient geometers, and as few examples of it have been preserved, those in the *Propositiones Geometricæ* are, on that account, more valuable. Dr. Stewart's constant use of the geometrical analysis put him in possession of many valuable propositions which did not enter into the plan of any of the works here enumerated. Of these not a few have found a place in the writings of Dr. Simson, where they will remain honourable testimonies of the friendship between these two mathematicians, and of the esteem which Dr. Simson entertained for the abilities of his pupil. Soon after the publication of the Sun's Distance, Dr. Stewart's health began to decline, and the duties of his office became burdensome to him. In the year 1772 he retired to the country, where he afterwards spent the greater part of his life and never resumed his labours in the University. He, however, had the satisfaction to see his son Mr. Dugald Stewart elected joint professor with him in 1775; and though mathematical studies had ceased to be his business, they still continued to be his amusement. The analogy between the circle and hyperbola had formed an early object of his admiration. When disengaged from other pursuits he returned, therefore, to the consideration of this subject, and left among his papers some curious approximations to the areas of both. Towards the end of his life, the state of his health was such as scarcely allowed him to prosecute study even as an amusement. He died in the month of January 1785, at the age of sixty-eight. Dr. Stewart from his youth had been accustomed to the most intense and continued application; and this habit, added to the natural vigour of his mind, enabled him to retain the memory of his discoveries in a manner that will scarcely be believed. He rarely wrote out any of his investigations till it became necessary to do so for the purpose of publication. When he dis-

covered a proposition, he would put down the enunciation with great accuracy, and on the same piece of paper would construct very neatly the figure to which it referred. To these he trusted for recalling to his mind, at any future period, the demonstration or analysis, however complicated it might be. Though extremely studious, he read few books, and in this respect verified the observation of D'Alembert, that of all men of letters, mathematicians read the least of each other's writings. It was his custom to spend the summer at a delightful retreat in Airshire, where, after the academical labours of the winter were ended, he found leisure to prosecute his favourite researches. *Transactions of the Royal Society of Edinburgh.*—J.

STIERNHIELM, GEORGE, a learned Swede, was born in 1558, in Dalecarlia. Being so fortunate as to acquire the friendship of Buræus, tutor to Gustavus Adolphus, he was educated under his inspection, and having made great progress both in literature and the sciences, he set out on a tour into foreign countries. On his return he was made lecturer on morality in the gymnasium newly founded at Vesteros; but being destined to move in a wider sphere, he was appointed, in 1630, assessor in the court of justice at Dorpat, and in the year following was ennobled. In 1639 he was promoted to an important office in Livonia, where he was considered by the ignorant and superstitious populace as a sorcerer, because he was fond of investigating the secrets of nature, and for that purpose employed microscopes and other philosophical apparatus. In 1648 he was raised to be vice-president of the court of justice at Dorpat; but as this place was soon after threatened by the victorious Russians, he was not long suffered to enjoy his preferment. On the advance of the enemy he was obliged to fly, with the loss of great part of his property; and, to add to his misfortunes, the vessel in which he embarked was wrecked on its passage; and, though he escaped himself, the remains which he had saved of his effects went to the bottom. When he arrived in the capital, penniless and almost naked, he was relieved from his distressed situation by the munificence of a few steady friends. Fortune now seemed again to smile upon him. He was invited to court by Queen Christina, who treated him with great respect, and nominated him antiquary of the kingdom. She entrusted him also with the care of the public records, and conferred on him the title of *Custos Regni*, which was usual at that time.

In 1658 he was nominated by Charles X. to be provincial judge of Drontheim, in Norway, which had fallen to the crown of Sweden by the peace of Roskild; but this office he did not long retain, as Drontheim was soon after restored to Denmark. In 1661 he became a member of the council of war; and when the college of antiquities was established at Upsal, in 1666, by the advice of Count M. G. de la Gardie, he was appointed director. He died at Stockholm in 1672, at the age of seventy-four. Stiernhielm was a man of great learning, and possessed an extensive knowledge of languages, many of which he had studied with critical attention. He was thence led to conclude that they were all derived from one original language, which he believed to be the Scythian; and he even maintained that this language was older than the Hebrew itself. This opinion afforded matter of much discussion to men of learning, and excited the particular attention of divines. Stiernhielm, therefore, by command of Queen Christina, was obliged, in her presence and in the public hall of the academy of Upsal, to engage in a learned dispute on that subject with Professor, afterwards Bishop, Terserus. Stiernhielm had a poetical talent, and was well acquainted with the master-pieces of the ancient poets. His verses are said to be still read with pleasure. In consequence of his extensive knowledge in mathematics and arithmetic, he was employed to regulate the Swedish weights and measures. He was not of a disposition to become rich, or to remain so. On several occasions he was reduced to so much distress that he wrote to the Chancellor Oxenstierna, requesting public relief. His friends, when they regretted his poverty, always received for answer, "*Bonæ mentis comes est paupertas. Aut philosophum aut divitem oportet vivere.*" He preferred the former; and always seemed contented, cheerful, and happy. When on his death-bed, being asked by an intimate friend what epitaph he would wish to be inscribed on his tomb, he replied, "*Vixit, dum Vixit, lætus.*" Though a man of the greatest virtue and utmost integrity, he did not escape the breath of calumny. That he was a bold thinker in matters of philosophy must be allowed; but it nowhere appears, either in his printed or manuscript works, that he ever wrote any thing contrary to that respect which is due to the Supreme Being, or to the principles of true religion. Among his works, which are numerous, were, "*Magog Aramæo Gothicus, sive origines Vocabulorum in Linguis*

pæne omnibus, ex Lingua Svetica veteri;" this work, part of which was printed at Upsal in quarto, was never completed: "Leges Vestrogothicæ antiquæ, antea ineditæ ex Codice membraneo veteri, cum Præfatione et Indice Vocabulorum obscurorum," *Stock.* 1663, fol.; "Ulphilas, seu Versio quatuor Evangeliorum Gothica, Literis Latinis quam Gothicis ante ediderat F. Junius, cum Versionibus parallelis, Sveogothica, Islandica, et vulgata Latina," &c. 1671, *Ibid.* 4to.; "Epistola ad Olaum Verelium de Origine Vocabulorum Gothi et Svedi," prefixed to *Hervara Saga*; "Anticluverius, sive de Originibus Sveo-Gothicis," *Holm.* 1685, 8vo. Lagerbring, in his *History of Sweden*, says, "Stiernhielm's extensive learning was known both at home and abroad. His "Archimedes Reformatus," on trying metals by water, and his "Linea Carolina," are incontrovertible proofs of his deep knowledge in mathematics and natural philosophy. It appears that he used both microscopes and lenses, which were extremely rare in Sweden at that time. He was well versed also in languages, history, and the northern antiquities. His memory, in particular, is venerated on account of his being the father of true poetry in Sweden. He determined to throw aside that restraint which words of the same sound at the conclusion of the lines carry with them, and to try whether ingenious thoughts would not please as much in Swedish verse, without rhyme, as in the poetry of the Greeks and the Romans. The attempt completely succeeded in hexameter or heroic verse, and Stiernhielm's "Hercules" is and will continue to be a master-piece. *Gezelii Biographiska Lexicon. Sammandrag af Swea Rikes Historia af Swen Lagerbring.*—J.

STIERNHÖÖK, JOHN, a learned Swede, was born in 1576. After travelling into foreign countries, from 1620 to 1624, he was appointed lecturer on jurisprudence and the political sciences at Vesteros; and, in 1640, was made professor of jurisprudence in the newly-established academy of Abo. In 1658 his sight became bad, a defect which continued during the remainder of his life; yet two years before his death, which happened at Stockholm in 1675, he went to Holland and visited the Hague, Leyden, Amsterdam, and several other parts, without any assistance. He was the author of various esteemed works, among which was "De Jure Sveonum et Gothorum vetusto Libri duo," *Holm.* 1672, 4to. Professor Lagerbring says, that this production does great credit to its author. He makes honourable men-

tion also of another, intitled "En kort Tractat om Morgon-gäfvor." *Gezelii Biographiska Lexicon. Sammandrag af Swea Rikes Historia af Swen Lagerbring.*—J.

STILICHO, a distinguished commander in the decline of the Roman empire, was of Vandal origin, and the son of an officer of cavalry in the service of the Emperor Valens. He was brought up to arms, and possessing the advantage of a martial figure, joined to courage and prudence, he rose through various gradations to the post of master-general of all the cavalry and infantry of the Roman, or at least of the Western, empire. He accompanied Theodosius in all his wars, and was nominated by that Emperor to ratify a treaty with the King of Persia, on which occasion he sustained the dignity of the Roman name. On his return from the embassy, his merits were rewarded by a marriage with Serena, the niece and adopted daughter of Theodosius. Rufinus, who was at this time the confidential minister of Theodosius, regarded Stilicho with jealousy and aversion, and would probably have injured him in his master's estimation, had he not been supported by the influence of his wife. He was present with that Emperor at his death in 395, and was entrusted by him with the guardianship of his two sons, Arcadius and Honorius. He was appointed first minister to the latter, who had the western empire for his share; and the first measure of his administration was a progress along the banks of the Rhine as far as the borders of Batavia, in which he renewed the ancient alliances of the Romans with the German nations, and established a secure peace in those quarters. Rufinus, in the meantime, who was all-powerful at the court of Arcadius, had planned a scheme of raising himself to the sovereignty of the eastern empire; and to promote his designs is supposed to have excited the Huns and Goths to the invasion of Greece. Stilicho, in the quality of guardian to both empires, marched with the eastern and western troops to the relief of that country, but when he had approached Thessalonica he was met by a peremptory order from Arcadius to send forward the eastern forces, and himself return with the rest. He obeyed; but appointed to the eastern command his intimate friend Gainas, with whom he had concerted the destruction of Rufinus. This event took place near Constantinople in November 395. (See the article RUFINUS.)

Stilicho in 397 returned to the succour of Greece, now wasted by the ravages of the dreaded Alaric. He landed with his troops

in Peloponnesus, cut off a number of the enemy in various encounters, and at length compelled them to retreat to the mountain of Pholoe near Pisa. Here he drew round them a line of circumvallation, and had reduced them to great distress by thirst and hunger, when, relaxing in his vigilance, or, as some have supposed, through an interested design, he suffered Alaric to break through his entrenchments, transport his army and spoil across the gulf of Corinth, and take possession of Epirus. Alaric afterwards made a treaty with Arcadius, and entered into his service, and Stilicho was not only obliged to withdraw from Greece, but was declared at Constantinople a public enemy, with confiscation of all his estates in the east. Eutropius, an eunuch, who was now prime minister of Arcadius, besides this outrage against Stilicho, excited Gildo, the commander in Africa, to revolt from the western empire, and submit to the nominal rule of the eastern emperor. Stilicho exerted himself with vigour, first to remedy the great scarcity of corn which the loss of Africa had occasioned at Rome, and then to prepare a sufficient force to reduce the usurper. This he placed under the command of Mascezel, the brother, but deadly foe, of Gildo, who completely succeeded in his enterprize, and recovered Africa to the empire; but after his victorious return, the jealousy, it is said, of Stilicho was the cause of his death, though it was occasioned by the apparent accident of being pushed from a bridge into the water. The influence of this minister was strengthened at this period by the marriage of his daughter, Maria, to the young Emperor Honosius, an union elegantly celebrated by the muse of Claudian, the perpetual panegyrist of Stilicho.

In 400, Alaric made an irruption into Italy, of the circumstances of which we have little information. This was repeated in 403, and excited such an alarm that the timid Honorius was disposed to quit Milan, the seat of his government, and retire to one of the Gallic provinces. Stilicho opposed this disgraceful measure, and crossing the Alps to Rhætia, collected all the troops in that province, at the same time summoning all those which were guarding the frontiers of the empire, from the remotest west. Having thus assembled the whole force that Rome in its decline could furnish, he came up with the Goths, who were besieging Honorius in Asta, a town of Liguria, and cut his way through the Gothic hosts to join the Emperor. Alaric, determined not to retreat, was attacked on Easter day 403, by the Roman

General, at Pollentia, and the event of the bloody battle which ensued was the retreat of the Goths from the field, and the capture of their entrenched camp with its spoils. Alaric, however, was so far from being vanquished, that he broke through the passes of the Apennines with his cavalry, and spread such an alarm as far as Rome, that Stilicho advised the purchase of his retreat from Italy with a sum of money. The treaty was ratified, but the Gothic leader in his return having planned the seizure of Verona, which design was betrayed to Stilicho, a second action was brought on near that city, which terminated in the defeat of Alaric, and his final departure from Italy. The public, however, as usual after a gleam of success, was not satisfied with the mere deliverance from a dreaded foe, and arraigned the policy of Stilicho who had suffered him to escape.

Italy was again afflicted in 406 with an invasion by a vast multitude of barbarians led by Radagaisus, a Vandal or a Hun, who had formerly accompanied Alaric in his Italian expedition. They penetrated without opposition in a destructive course as far as Florence, to which they laid siege, while Stilicho was employed in collecting all the force of the empire to oppose them. Florence was reduced to the last extremity, when the Roman General appeared before its walls. The subsequent military transactions are very variously related; but the most probable account is, that after a part of the host of Radagaisus had been cut in pieces by the auxiliaries of the Romans, he took refuge with another part upon a ridge of hills, where he was invested by Stilicho, and cut off by circumvallation from all supplies of provision. The barbarians, unable to extricate themselves, and perishing by detail, were at length forced to surrender, and the wretched survivors, sold for slaves at a vile price, are said almost to a man to have sunk under their hardships. Radagaisus himself, having been taken prisoner in an attempt to escape, was put to death by the order of Stilicho. This eminent person, now a second time the deliverer of Italy, directed the retreat of the remnant of the invaders upon Gaul, happy in saving the Italian part of the empire at the expence of the provinces. This was, however, only a temporary relief, for Alaric still remained at the head of new levies of Goths and other barbarian warriors. Stilicho, either from motives of personal ambition, or of state necessity, entered into a negotiation with him, by virtue of which Alaric was declared master-general of the Roman armies in Illyricum. Stilicho, after his success over the

Vandals, renewed his former pretensions to the provinces of the east, and declared his purpose of leading an united army of Romans and Goths to Constantinople. Alaric, who had marched into Epirus, where he held a correspondence with both the imperial courts, now made a large demand upon that of Ravenna for payment of his services; and at a meeting of the senate his claim was supported by Stilicho. The senate reluctantly submitted to a grant of subsidy on his authority; but his connections with the barbarians now became suspected, and excited a general clamour against him. Olympius, a new favourite of the weak Honorius, impressed him with such alarms of the treasonable intentions of Stilicho, that he withdrew himself from that subjection to him under which he had lived ever since his accession to the empire, and listened to all the suggestions of his enemies. Stilicho could not prevent the Emperor's determination to shew himself to the Roman army at Pavia, and in vain excited and appeased a mutiny of the guards to recover his authority. Soon after the arrival of Honorius at the camp of Pavia, a pretext was taken for massacring all the friends of Stilicho who occupied high posts in the army and state. Stilicho, receiving the intelligence in the camp of Bologna, summoned the leaders to council, who advised him immediately to march and revenge the slaughter of his friends. He fatally hesitated, and at midnight a Gothic chief broke into his camp, cut in pieces his guard, and penetrated to his tent, whence he had but just time to escape. He fled to Ravenna, and took sanctuary in a Christian church. Count Heraclian, with a troop of soldiers, appeared at its gates, and assuring him with an oath in presence of the Bishop that his orders were only to secure him, he delivered himself into their hands. The Count then produced a warrant for his instant execution, to which he submitted with a firmness worthy of his military fame. His son Eucherius was afterwards apprehended and put to death, and his daughter Thermantia, who had succeeded her sister in the imperial bed, was divorced. Stilicho's surviving friends were cruelly tortured to procure a confession of a supposed conspiracy against the crown and life of the Emperor, but they suffered in silence. This catastrophe took place in 408. The memory of this distinguished captain and minister has been treated with great severity by the ecclesiastical historians, gained by the apparent piety of his enemy Olympius. Zosimus, however, though upon the whole not favourable to

him, acquits him of the treason which was laid to his charge; and in the poetry of Claudian he will ever live as the hero of his age. *Univers. Hist. Gibbon.* — A.

STILLINGFLEET, EDWARD, a very learned prelate of the English church, born at Cranbourn in Dorsetshire in 1635, was the son of Samuel Stillingfleet, a gentleman of an ancient family, originally of Yorkshire. He was educated at the grammar schools of Cranbourn and Ringwood, from the latter of which he was elected in 1648 to St. John's college in Cambridge. He was chosen fellow of that college in 1653; and in the following year resided for a time with Sir Roger Burgoyne in Warwickshire. In 1655 he was appointed tutor to the eldest son of the Hon. Francis Pierrepont, brother to the Marquis of Dorchester; from which post he was recalled in 1657 by Sir Roger Burgoyne, who presented him to the rectory of Sutton in Bedfordshire. Previously to institution, he received episcopal ordination from Dr. Brownrig, the deprived Bishop of Exeter. The church of England was at this time under discountenance, and could scarcely obtain a private toleration from the ruling powers; it was therefore no small point, in its present humiliated state, to remove those objections to its frame and constitution which were urged by its adversaries. For this purpose Mr. Stillingfleet composed his first work, entitled "Irenicum, or the Divine Right of particular Forms of Church Government examined," &c. published in 1659. His own account afterwards given of his motives for writing this piece, was, that "he hoped by it to bring over those to a compliance with the church of England (then like to be re-established) who stood off on the supposition that Christ had appointed a Presbyterian government to be always continued in his church, and therefore thought prelacy was to be detested as an unlawful usurpation." In his reasoning upon this subject, it was his principal object to shew, that Christ did not determine the form of the government of his church by any positive laws; that the apostles probably did not adhere to any one fixed course of settling church-government, but settled it according to the several circumstances of time, place, and persons; that episcopacy is lawful; that in the primitive church no unalterable form of government was observed as delivered down either by Christ or his apostles; and that the most eminent divines at the reformation never conceived one particular form to be necessary, but those who regarded equality as the primitive form,

yet judged episcopacy lawful, and those who judged episcopacy the primitive form, yet did not consider it as necessary. To a second edition of this work in 1662, he subjoined an appendix concerning the power of excommunication in a Christian church. The learning and moderation displayed in the *Irenicum* gained it great applause; yet Dr. Burnet says, that though the argument was managed with so much skill that no attempt was made on either side to refute it, yet some exclaimed against it as hostile to the church; and he adds that the author, "to avoid the imputations it brought upon him, not only retracted the book, but went into the humours of a high sort of people, beyond what became him, perhaps beyond his own sense of things." Stillingfleet himself, making a kind of apology for the work under an assumed character, says, "I believe there are many things in it, which, if Dr. Stillingfleet were to write now, he would not have said: for there are some which shew his youth and want of due consideration; others which he yielded too far, in hopes of gaining the dissenting parties to the church of England." He asserts, however, that there is nothing in it tending to encourage faction or schism.

While diligently performing his duty as a country pastor, he composed his second work, printed in 1662, with the title of "*Origines Sacrae; or a rational Account of the Christian Faith, as to the Truth and divine Authority of the Scriptures, and the Matters therein contained,*" 4to. This is a performance of extensive and accurate learning, in a perspicuous style and method, and has always been esteemed one of the best defences of the Christian religion. Bishop Sanderson, the author's diocesan, who only knew him by his writings, was surprised when at a visitation he saw him a young man of twenty-eight; and he manifested his esteem for him, by giving him a licence to preach throughout the whole diocese of Lincoln. The reputation he had acquired procured for him the commission from Dr. Henchman, Bishop of London, to draw up a Vindication of Archbishop Laud's Conference with Fisher the Jesuit, to which a reply had appeared. The title of his work was, "*A rational Account of the Grounds of the Protestant Religion,*" 1664, fol., and it was pronounced by Dr. Tillotson fully answerable to this appellation. He was soon after elected preacher at the Rolls chapel; and becoming thereby personally known in the metropolis, he was presented, by the Earl of Southampton, in 1665, to the living

of St. Andrew's, Holborn, and was likewise appointed lecturer at the Temple. In 1668 he took the degree of doctor in divinity, on which occasion he kept an act, and greatly distinguished himself by his fluency in the Latin language, and his logical acuteness. Various other preferments were successively conferred upon him, among which was that of canon-residentary of St. Paul's, on the nomination of Charles II., to whom he had for some time been chaplain. This was followed by the archdeaconry of London, and, in 1678, by the deanry of St. Paul's, the last being the highest promotion he attained during that reign.

Dr. Stillingfleet was in the meantime assiduously employing his pen upon doctrinal and controversial subjects. A sermon which he printed "concerning the reason of Christ's suffering for us," engaged him in a controversy with the Socinians; and in reply to some remarks upon it, he published "*A Discourse concerning the true Reason of the Sufferings of Christ, in confutation of Crellius's Answer to Grotius.*" A second part to the tract appeared after his death, which was written on occasion of an appeal to him from some dissenting ministers, on account of differences upon this point among themselves. The Roman Catholics were another enemy against whom he renewed his attacks in a great number of publications, which, at this distance of time, it is unnecessary to particularize. One of the first was, "*A Discourse concerning the Idolatry practised in the Church of Rome, and the Hazard of Salvation in the Communion of it,*" 1671, which was the parent of a number of answers and replies. Nor did he desert the Protestant cause in the reign of James II., but rather increased his exertions in proportion to the urgency of the danger which threatened it. He began with "*An Answer to some Papers lately printed, concerning the Authority of the Catholic Church in Matters of Faith, and the Reformation of the Church of England.*" The papers here alluded to were found in King Charles's strong box, and were said to have been written by him, and the arguments in them to have been the means by which he was converted to popery. The Doctrine of the Trinity and Transubstantiation compared — Tradition and Scripture compared — The Nature and Grounds of the Certainty of Faith, — were other topics which he discussed in this controversial warfare. He had previously appeared a second time as a defender of revelation in general, by "*A Letter of Resolution to a Person unsatisfied about the Truth and Au-*

thority of the Scriptures," which was regarded as an excellent piece of reasoning. A sermon which he preached about the time of the Popish Plot, in which his object was to unite the dissenters in the common cause, by persuading them to quit their separation from the established church, involved him in a controversy with Baxter, Owen, and others of that party, who were not likely to concur in his position, that "since, according to the judgment of divers among themselves, a conformity to our church's worship was not unlawful, *by consequence* their separation must be sinful and dangerous." Their strictures upon his sermon drew from him a reply, entitled, "The Unreasonableness of Separation: or an impartial Account of the History, Nature, and Pleas of the present Separation from the Communion of the Church of England," 1681 and 1683.

The extent of learning and powers of investigation possessed by this eminent person were farther manifested by two publications, the first of which was written on occasion of the impeachment of the Earl of Danby, when a discussion arose, whether bishops ought to be permitted to vote at that trial. He thereupon wrote a treatise on "The Jurisdiction of Bishops in capital Cases," in which he maintained the affirmative of the question by arguments which proved him to be extraordinarily versed in parliamentary history, and common and statute law. The second was a work published in 1685, entitled "Origines Britannicæ, or the Antiquities of the British Churches," fol.; a performance of wide and profound research, giving a view of the origin and progress of Christian churches in Britain, from the first introduction of Christianity in the island, to the conversion of the Saxons. It is however to be observed, that Dr. Stillingfleet was not the first who exercised himself in enquiries on this topic, and that much of the ground had been cleared by the learned Archbishop Usher, in his work "De Ecclesiarum Britannicarum Primordiis." When King James had instituted an ecclesiastical commission, Stillingfleet, who had long been prolocutor of the Lower House of Convocation, was summoned to appear before it; on which occasion he drew up a "Discourse concerning the Illegality of the Ecclesiastical Commission, in answer to the Vindication and Defence of it;" not published, however, till 1689.

At the Revolution, the merits of this eminent clergyman towards the established church were rewarded by promotion to the episcopal bench as Bishop of Worcester, to which see he

was consecrated in October 1689. In this station he zealously engaged in the discharge of his professional duties, instructing and admonishing his clergy in several learned charges, which were printed, correcting abuses in his courts, and defending the rights of his order by speeches in parliament. On the death of Archbishop Tillotson, in 1694, there was an intention of advancing him to the see of Canterbury, the Queen being very desirous of that measure, through veneration for his character and attainments; but, according to Bishop Burnet, the Whigs opposed it from the apprehension "that both his notions and his temper were too high." The Socinians and Unitarians being at this time assiduous in propagating and defending their opinions, the Bishop of Worcester thought it his duty to appear again as an assertor of orthodoxy: he accordingly reprinted his "Discourse concerning the true Reason of the suffering of Christ;" and afterwards published a "Vindication of the Trinity, with an Answer to the late Objections against it from Scripture, Antiquity, and Reason." In this last piece he was induced to make some animadversions on Locke's Essay on the Human Understanding, conceiving that the definition of substance, and the notion of ideas, contained in that celebrated work, were unfavourable to the doctrine of the Trinity. This attack involved him in a controversy with the philosopher, in which the general opinion was that the Bishop sustained a defeat, his forte apparently lying more in profound knowledge of ecclesiastical antiquity than in metaphysical reasoning. (See further the article LOCKE.)

Dr. Stillingfleet was the author of a number of occasional sermons, not mentioned among his works already noticed; and of other small pieces, some of them published without his name. An edition of fifty of his sermons appeared in 1707, in folio. His constitution, though naturally strong, gave way to repeated attacks of the gout, fostered by his studious sedentary life, and he died on March 27th, 1699, having nearly completed his 64th year. He had been twice married, and had several children, of whom only three survived him. His remains were interred in the cathedral at Worcester, where a monument was erected to his memory, with a Latin inscription by his chaplain, the celebrated Dr. Richard Bentley. Though a splendid encomium was undoubtedly due to this distinguished prelate, yet the following clause in the Doctor's composition exceeds the bounds of sober panegyric, "Cui in

humanioribus literis critici, in divinis theologi, in recondita historia antiquarii, in scientiis philosophi, in legum peritia jurisconsulti, in civili prudentia politici, in eloquentia universi, fasces ultro submiserunt: major unus in his omnibus quam alii in singulis." The Bishop had the advantage of a good person and a fine presence. His temper was somewhat lofty, but moderated by good sense and a knowledge of the world. He collected a noble library, which, after his death, was purchased by Dr. Marsh, Archbishop of Armagh, as the foundation of a public library at Dublin. *Biogr. Britan.*—A.

STILLINGFLEET, BENJAMIN, grandson of the preceding, an ingenious naturalist and miscellaneous writer, was the son of Edward Stillingfleet, M.D., who lost his father's favour by marriage; and afterwards taking orders, settled upon a living in Norfolk. Benjamin was born about 1702, and after being educated at Norwich school, was entered in 1720 of Trinity College, Cambridge, of which Dr. Bentley was then master. It is a stain on the character of this great scholar that, forgetting his former obligations to the family, he employed his influence to procure the rejection of young Stillingfleet, when candidate for a fellowship; at least if he had no better reason for this conduct than what he said by way of apology, "that it was a pity a gentleman of Mr. Stillingfleet's parts should be buried within the walls of a college." The sufferer felt it as an instance of ingratitude, of which on several occasions he shewed a warm resentment. He left college, and travelled to the Continent, probably as tutor or companion to some young man of fortune. He certainly made connections which were serviceable to him in his progress through the world, though he entered into no profession, but passed a disengaged and unambitious life, chiefly devoted to the study of books and nature. By the favour of Lord Barrington, he obtained the post of barrack-master at Kensington. To Mr. Windham, of Felbrig, Norfolk, he was under greater obligations, being frequently domesticated at his house, and receiving an annuity from him, which was considerably augmented when he became Mr. W's. executor. From time to time he gave various pieces in prose and verse to the public; of these, that which most attracted notice and gave him reputation, was an "Essay on Conversation," in the first volume of Dodsley's Collection of Poems. This deserves a respectable place among didactic poems, abounding in good sense and observa-

tion of mankind, and sufficiently ornate for that class of compositions. Another publication which obtained popularity was a volume of "Miscellaneous Tracts," printed in 1759, and chiefly consisting of translations from Linnæus's *Amœnitates Academicæ*, but interspersed with remarks and additions of his own. There were annexed to it some valuable "Observations on Grasses;" and also a "Calendar of Flora," formed upon a suggestion of the Swedish naturalist, and adapted to this climate. It was drawn up at Stratton, in Norfolk, the seat of Mr. Marsham, one of his congenial friends. About this time he became personally known to Gray, the poet, who thus mentions him in one of his letters, dated in 1761: "I have lately made an acquaintance with this philosopher, who lives in a garret in the winter, that he may support some near relations who depend upon him. He is always employed, consequently, according to my old maxim, always happy, always chearful, and seems to me a worthy honest man. His present scheme is to send some persons, properly qualified, to reside a year or two in Attica, to make themselves acquainted with the climate, productions, and natural history of the country, that we may understand Aristotle, Theophrastus, &c. who have been heathen Greek to us for so many ages." The word *garret* here used by Gray is rather a disparagement of Stillingfleet's town lodgings at a sadler's in Picadilly, where he died in 1771, at the age of 69. He was never married, and appeared to have met with some disappointment in his youth, which rendered him disposed to satire in speaking of the fair sex. He ordered all his papers to be destroyed at his decease. Mr. Pennant, however, in a tribute to his memory in the fourth volume of the *British Zoology*, mentions having received some unfinished tokens of his regard by virtue of his promise. A portrait of him was engraved and distributed among his friends, after his death, "to revive in their memories the image of so worthy a man." *Ann. Regist. New. Biogr. Dict.*—A.

STILPO, an eminent Grecian philosopher, a native of Megara, flourished in the 4th and 5th centuries B.C. He is considered as of the Megaric sect, and is supposed to have been a disciple of one of the successors of Euclid of Megara. Stilpo is reported to have been very licentious in his youth, but to have applied so successfully the precepts of philosophy in correcting his vicious propensities, as to become distinguished for continence and moderation.

By his eloquence and dialectical skill he attracted disciples from the most eminent schools in Greece, and acquired a very extensive reputation. Ptolemy Soter, when he made himself master of Megara, presented Stilpo with a large sum of money, and invited him to his court; but the philosopher returned the greatest part of the gift, and retired to Ægina during Ptolemy's stay at Megara. When Demetrius Poliorcetes afterwards took Megara, he ordered that the house of Stilpo should be spared, and that if any thing had been taken from him during the confusion, it should be restored. On being desired to give in a list of his losses for that purpose, he replied, "I have lost nothing, for no one could rob me of my learning and eloquence." Such was his fame, that when in Athens, the people ran out of their shops to look at him, and the most eminent philosophers took pleasure in conversing with him. He was, however, subjected there to the danger which in all ages and countries has attended those who have ventured to speak freely respecting objects of popular superstition. Having asked a person, if Minerva, the daughter of Jove, was a deity? to the answer, that she certainly was, he rejoined, "but this before us is not the Minerva of Jove, but of Phidias, and therefore no deity." For this speech he was brought before the Areopagites; and though he attempted to quibble away his meaning, he was ordered immediately to depart the city. Being thus rendered cautious, when Crates put the question to him, whether the gods took pleasure in prayers and adorations? he replied, "You fool, do not question me upon such a topic in the streets, but when we are alone." These anecdotes have caused a suspicion that Stilpo was atheistically inclined; but surely they imply no more than that his theological opinions differed from those commonly received.

It was his fundamental moral maxim, that the supreme felicity consists in a mind free from the dominion of passion; a doctrine similar to that of the Stoics; and indeed it is reported that Zeno had been one of his hearers. He was a subtle dialectician; and it was one of his positions, that species, or universals, have no real existence. Thus he asserted, that in using the word *man*, we speak of nothing; for the term applies neither to this man nor that man, nor to one more than another. This appears to be an anticipation of the doctrine of the nominalists, which long after occasioned such hot disputes in the logical field. Other subtleties, not very intelligible, are im-

puted to him, which give no very high idea of the use he made of his reasoning powers. Stilpo is said to have lived to a great age, and to have expedited his final departure by a draught of wine. Nine dialogues anciently ascribed to him are mentioned with little esteem. *Diog. Laert. Brucker Hist. Philos.* — A.

STOBÆUS, JOANNES, a Greek writer of an uncertain age, but supposed of the fifth century, was the author of several works recorded by Photius. Of these none have come down to modern times, but the fragments of a collection of extracts from ancient poets and philosophers, which are valuable as having preserved many things, no where else to be found. These have been published at different times under the title of "Eclogæ," "Sententiæ," and "Sermones." Gesner published the "Sententiæ" with a Latin version, *Tigur.* 1659, fol., and Grotius gave an edition of "Dicta Poetarum apud Stobæum," *Gr. Lat. Paris,* 1623, 4to. The latest edition of Stobæus is that entitled "Sermones," *Lips.,* 1797. This writer seems to have been a mere compiler or transcriber. Fabricius thinks it indisputable that he was not a christian, since his extracts are exclusively from heathen authors. *Gesner Prolegom. Fabricii Bibl. Græc.* — A.

STOEFLER, JOHN, a German mathematician, was born at Justingen, in Swabia, in 1452. Though sprung from parents in a humble sphere of life, he raised himself into notice by his abilities, and about 1482 became professor of mathematics at Tubingen. Philip Melancthon and Sebastian Munster were both his scholars; and the latter is said to have introduced into his works many observations which he borrowed from Stoeffler's lectures. He was much attached to the study of geography, which he contributed to improve, and he constructed various maps, particularly of his native country; but these, together with many of his manuscripts, were consumed by a fire which broke out in 1534, so that the fruits of his geographical labours were lost, except such parts as had been copied by his industrious pupil Munster. He was likewise a diligent calculator, and composed ephemerides for many years. These were first published at Ulm in 1499, at which year they began, and extend to 1531. He then published at Tubingen new ephemerides, which began at the latter year, and were continued during twenty years, to 1552. He seems to have been a man of great ingenuity, for he constructed very neat mathematical instru-

ments, and terrestrial and celestial globes, the last of which were ornamented with gilt stars indented into them. He composed also several useful works, some of which appeared in his life time, and others were not published till after his death. Like many eminent persons of his time, he was much addicted to judicial astrology, and on the faith of that pretended science is said to have predicted a general flood. This circumstance, however, has been greatly misrepresented by Bayle and other biographical writers. In the Ephemeris for the year 1524 he announced twenty greater and less conjunctions of the planets, sixteen of which were in the watery signs; but the most threatening was that of the three superior planets, Saturn, Jupiter, and Mars, in Pisces, which was to happen on the 16th of February. To the Ephemeris he prefixed also the following brief notice: "Hoc anno nec solis nec lunæ eclipsim conspicabimur; sed presenti anno errantium siderum habitudines miratæ dignissime accident, quarum sextodecem signum aqueum possidebunt, quæ universo fere orbi, climatibus, regnis, provinciis, statibus, dignitatibus, brutis, belluis marinis, cunctisque terræ nascentibus, indubitata mutationem, variationem ac alterationem significabunt; talem profecto qualem à pluribus seculis ab historiographis, aut natu majoribus vix percipimus. Levate igitur viri christianissimi capita vestra." From these remarks, which are expressed in very general terms, many astrologers and others conceived themselves authorized to infer that the earth would be overwhelmed by an inundation. All Europe was thrown into a state of great alarm; and though some men of learning, among whom was the Bishop of Fossombrone, endeavoured to allay the fears of the vulgar, and Augustine Niphus wrote, with the same view, to Charles V., the opinion of an approaching deluge found supporters, and universal terror prevailed. When the dreaded year, however, arrived, the weather was as fine as in any of the preceding years, and no inundation took place. Stoeffler died at Blaubauren, in 1531. He wrote several astronomical works besides the Ephemerides above-mentioned, and he left in manuscript an excellent Commentary on Ptolemy's Geography, part of which was preserved in the library of the University of Ulm: what became of the remainder is not known. *Jöcher's Allgem. Gelehrte. Lexicon. Weidleri Historia Astronomiæ. Kästner's Geschichte der Mathematik. Versuch einer umständlichen Historie der Land-charten von E. D. Hauber.* — J.

STONE, EDMUND, an ingenious self-taught mathematician, was a native of Scotland; but in what part, or at what time born, is uncertain. The only account to be found of him is contained in a letter from Ramsay, author of the *Travels of Cyrus*, to Father Castel, a Jesuit at Paris, published in the "*Memoires de Trevoux*." It there appears, that his father was gardener to the Duke of Argyle, whence there is some reason to conclude that he was born in the shire of Argyle, about the beginning of the last or end of the preceding century. He attained to the age of eight years before he learnt to read; but a servant having taught him the letters of the alphabet, he soon made a rapid progress with very little assistance. He applied to the mathematics, and attained to a knowledge of the most sublime geometry and analysis without a master, and without any other guide than his own genius. At the age of eighteen he had advanced thus far when his abilities and the extent of his acquirements were discovered by the following accident. The Duke of Argyle, who, to his military talents, united a general knowledge of every science that can adorn the mind of a great man, walking one day in his garden, saw lying upon the grass a Latin copy of Newton's celebrated *Principia*. Having called some one to carry it back to his library, the young gardener told him that it belonged to himself. The Duke was surprized, and asked him whether he was sufficiently acquainted with Latin and geometry to understand Newton. Stone replied with an air of simplicity, that he knew a little of both. The Duke then entered into conversation with the young mathematician, asked him several questions, and was astonished at the force and accuracy of his answers. The Duke's curiosity being redoubled, he sat down on a bank, and requested to know by what means he had acquired so much knowledge. "I first learned to read," said Stone; "the masons were then at work on your house: I went near them one day, and I saw that the architect used a rule and compasses, and that he made calculations. I enquired what might be the meaning and use of these things; and I was informed that there was a science named arithmetic: I purchased a book of arithmetic and I learned it. I was told that there was another science called geometry: I bought books, and I learned geometry also. By reading I found that there were good books on these two sciences in Latin; I bought a dictionary and learned Latin. I understood also that there were good books of the same kind

in French : I bought a dictionary and I learned French. And this, my Lord, is what I have done. It seems to me that we may learn every thing when we know the twenty-four letters of the alphabet." With this account the Duke was highly delighted. He drew this wonderful young man from his obscurity, and provided him with an employment which left him plenty of time to apply to his favourite pursuits. He discovered in him also the same genius for music, for painting, for architecture, and for all the sciences that depend upon calculations and proportions. Mr. Stone is said to have been a man of great simplicity; and though sensible of his own knowledge, was neither vain nor conceited. His works, which are partly original, and partly translations, are as follows: "A new Mathematical Dictionary," first printed in 1726, 8vo.; "A Treatise on Fluxions," 1730, 8vo. the direct method is a translation from the French of the Marquis de l'Hospital's "Analyse des Infiniments Petits," and the inverse method was supplied by Stone himself; "The Elements of Euclid," 1731, 2 vols. 8vo. a neat and useful edition, with an account of the life and writings of Euclid, and a defence of his elements against modern objectors: besides some smaller works. Stone was a Fellow of the Royal Society, and communicated to it an Account of two Species of Lines of the third Order, not mentioned by Sir Isaac Newton or Mr. Sterling, which was printed in the Philosophical Transactions, Vol. XLI. *Hutton's Mathematical Dictionary*. —J.

STOW, JOHN, an industrious antiquary and historian, was the son of a merchant-taylor in London, where he was born about 1525. He was brought up to his father's business, but his mind early took a bent to antiquarian researches, which became his leading occupation through life. He gave a proof of the accuracy of his enquiries into the topographical records of his native city, by performing the service to his ward, that of Lime-street, of ascertaining its bounds, which had been encroached upon by the adjoining ward of Bishopsgate. About the year 1560 he was so far advanced in his historical studies, that he formed the design of composing annals of English history, to which he was induced by observing the confusion prevalent in the ancient chronicles. To this work he sacrificed his domestic concerns; and quitting his trade, he travelled on foot to several cathedrals and other public establishments, for the purpose of examining records, charters, and other documents of former times. He

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also, as far as his means would go, purchased old books, manuscripts, parchments, &c. of which he made a large collection, being favoured by the circumstances of the time, in which the libraries of many dissolved religious houses were dispersed among private hands in a neglected state. The want of patrons, and urgent necessities, obliged him at length to intermit his favourite pursuits, and resume his business, with a much diminished property. Becoming, however, known to Dr. Parker, Archbishop of Canterbury, he received benefactions from that prelate which enabled him to continue his studies; but disquiets of another kind now awaited him. In common with many other votaries of the same pursuits, Stow, with his veneration for antiquity in general, was supposed to have imbibed a reverence for that form of the christian religion which claims the prerogative of age; and the papists being the great objects of alarm in the reign of Elizabeth, an information was laid before the council, in 1568, against this laborious and peaceful man, as being a suspicious person, and a possessor of many dangerous books of superstition. Dr. Grindal, Bishop of London, was thereupon directed to order a search of his study, and there were certainly found among its contents, along with chronicles and miscellaneous tracts, certain popish books, some old, and others modern. What was the result at that time, we are not informed; but it doubtless stamped on him the character of a suspected person; and two years after, an unnatural brother, who, having defrauded him of his goods, was desirous of taking away his life, preferred against him above 140 articles before the dreaded ecclesiastical commission. The witnesses who were to prove the charges were, however, men of such infamous characters, that he was acquitted.

He had before that time published his first work, which he undertook at the request of the powerful favourite, Robert Dudley, Earl of Leicester, whose countenance was probably therefore serviceable to him on these emergencies, and to whom he dedicated the book. This was entitled a "Summarie of Englishe Chronicles," first printed in 1565, and several times reprinted. It contained an account of the reign of every English king from the era of the fabulous Brute, down to his own times, with a list of all the principal magistrates of London from the Conquest. It was afterwards continued by Edmond Howes, who printed several editions, so that it must have been a popular book. In 1575 he lost his best patron Arch-

bishop Parker; he was now, however, so thoroughly engaged in his antiquarian studies, that his whole time and industry seem to have been devoted to them, though poverty was still his constant attendant. In 1585 we find him presenting a petition to the lord mayor and court of aldermen, setting forth, that for 25 years past, besides his Chronicle, he had been publishing divers summaries, in which he had especially noted the memorable acts of famous citizens; that it was his intention shortly to publish a much larger summary or chronicle of the city and citizens than had ever yet appeared; but as the search of records was chargeable, and had for many years been carried on at his sole charge, besides his labour, he humbly craved that they would confer upon him the benefit of two freedoms. Four years afterwards he presented another petition, requesting a pension, or some other benefaction; but whether these requests were granted, does not appear, though if he had the place of city chronicler, it may be supposed that it was not entirely a barren honour.

Stow contributed largely to the improvements in the second edition of the Chronicles published by Hollingshed in 1587. He also gave corrections and notes to two editions of Chaucer, the last, that of Thomas Speight in 1597. The work on which he had been so long employed, entitled, "A Survey of London," &c. appeared at length in 1598, and came to a second edition before his death. It was several times reprinted, with successive improvements, and has been the base of all the subsequent histories of that metropolis. He had much at heart the publication of his large Chronicle or History of England, for which he had been forty years making collections of materials; but he only lived to print an abstract of it in 1600, intituled "Flores Historiarum, or Annals of England," 4to., dedicated to Archbishop Whitgift. From his papers there was published by Edmond Howes a folio volume intituled "Stow's Chronicle," which however does not contain all that "far larger work" mentioned by Stow, and which he left in his study fairly written out for the press. It is said to have come into the possession of Sir Symonds Dewes, but does not appear among his MSS. in the British Museum.

It is painful to contemplate the close of this person's life, whose industry and fidelity, at least, merited a better fortune. Having spent all his patrimony, and apparently acquired no certain income, he sunk into a state of penury in his old age, which induced him to apply for

public charity; and James I., by one of the meanest acts of his very mean reign, granted a licence, authorizing him, then in his 78th year, or his deputy, "to repair to churches, or other places, to receive the gratuities and charitable benevolence of well-disposed people." To what this bounty amounted we may conjecture, from the recorded collection in the parish of St. Mary Woolnoth, which reached the sum of 7s. 6d.! If James had not the soul or the means, amidst his profusions, to alleviate the indigence, and spare the humiliation, of a man of letters; it might have been expected that the city of London would have exercised some degree of liberality towards its historian; but of munificence towards literature this capital of the trading world has little to boast.

Stow, to whose sufferings from poverty, were added those of painful diseases, died in 1605, at the age of 80. He is described as of a cheerful aspect, and a mild courteous behaviour. In his writings he displayed a sincere love of truth, and great diligence in investigating it, with the moral feelings of a worthy man. His brother antiquaries speak of him with respect; and if he ranks, in point of style and matter, with the inferior class of historians, he may claim the praise of humble utility. *Biogr. Brit. Nicolson's Hist. Libr.—A.*

STRABO, an eminent geographer of antiquity, was descended from a Cretan family, but was born at Amasia, a city of Pontus. The time of his birth is uncertain; but it appears from his writings that he was familiar with Cornelius Gallus when prefect of Egypt, to which office Gallus was appointed after the death of Antony and Cleopatra; and that he was composing his geographical work in the fourth year of the Emperor Tiberius. Strabo received a very enlarged education. He was sent at an early age to Nysa for the study of grammar and rhetoric; and afterwards was instructed in the principles of the different sects of philosophy, under various masters at every celebrated school in Asia. Of the circumstances of his life we have no other information than such as can be deduced from his works. He was a great traveller, and visited a considerable proportion of the countries which he describes. His tours extended from Armenia to that part of Tuscany which is opposite to Sardinia, and from the Euxine sea to the extremity of Ethiopia. He must have been advanced in years when he wrote his geography, but how much longer he survived is unknown. Strabo was the author of some historical works which have been lost; but his

"Geography," in 17 books, has been preserved, and is justly regarded as one of the most valuable relics of antiquity. He treats on almost all the parts of the world then known; and though the geographical science was at that period in an imperfect state, and information concerning many countries was incorrect, yet his work is very useful in elucidating the historical and other writings of the ancients. As he was a man of a cultivated mind, he has interspersed many philosophical remarks, and short narratives relative to history and antiquities, which augment the value of his performance.

Several editions of a Latin version of Strabo were given before the printing of the Greek text. Of the Greek and Latin editions, the first deserving praise for its erudition was that of Is. Casaubon, fol. *Genev.* 1587, and *Paris*, 1620. That of Janson ab Almeloveen, cum *Notis Variorum*, *Amst.* 2 vols. fol. 1707, is much esteemed, though not very correct. An Oxford edition has lately been published, under the inspection of Mr. Falconer. *Vossii Hist. Græc. Fabric. Bibl. Græc. Bibliogr. Dict.* —A.

STRADA, FAMIANO, a celebrated writer, was born at Rome in 1572. He entered into the society of Jesus in 1591, and became professor of eloquence in the Roman college, which was his ordinary residence till his death in 1649, in his 78th year. The most celebrated work of Strada was his "History of the Wars in the Low Countries," in Latin, written at the desire of the princes of Farnese. This consists of two decades, of which the first, comprising the events from the death of Charles V. to the year 1573, was published in 1632; the second, coming down to 1590, in 1647. He proceeded little beyond, but a continuation of his history, of inferior merit, was afterwards undertaken by two other Jesuits. Strada's work appeared at the same time with that of Cardinal Bentivoglio on the same subject, and the Cardinal, though calling him *his friend*, has criticised it with some severity. It is, indeed, generally agreed, that besides the adulation bestowed on the house of Farnese, and the partiality displayed with respect to the Spaniards, the history is rather that of a rhetorician, than of a man conversant in state affairs, abounding in harangues, digressions, and laboured descriptions, and slightly passing over important circumstances in war and politics. The style, however, is lively and animated, and the language in general pure, though not in such good taste as that of some

other modern Latinists. This work was furiously attacked by that noted literary Drawcansir, Gaspar Scioppius, in a piece intitled "Infamia Famiani Stradæ," the exaggeration of which injured himself more than the historian.

Strada made himself also advantageously known to the learned world by his "Prolusiones Academicæ," a work containing various dissertations on literary subjects, written with much elegance and ingenuity. In particular he has been admired for that prolusion in which he has given imitations of the most celebrated Latin poets. These are introduced by a fiction displaying a lively fancy; and nothing can be more exact and well imagined than the imitations themselves, which show an intimate acquaintance with the styles of the several writers, and an extraordinary familiarity with the Latin language. Addison pronounces this effusion "one of the most entertaining, as well as the most just pieces of criticism he had ever read," and makes it the subject of three papers in the *Guardian*. *Tiraboschi.* —A.

STRADA, or STRADANUS, an eminent painter, was born in 1536 of a good family at Bruges. He studied his art first in his own country, and at an early age visited Italy for improvement. At Florence he was employed in some considerable works, which attested the reputation he had already acquired. Thence he went to Rome; and after a farther progress in the art by copying antiques and the works of the great masters, he painted at the palace of Belvedere in concert with the able artist Dan. da Volterra and Fr. Salviati. Being invited to Naples by Don John of Austria, he executed many works in that city, and accompanied his patron to Flanders, in order to commemorate by his pencil that great captain's military exploits. He returned to Florence, where he was employed by the Grand Duke, and where he fixed his residence, and he became the head of the Florentine academy of painting. He died in 1604. Strada had a ready pencil, and excelled in various departments. Besides history-pieces, he painted animals, huntings, and battles, all in a noble style, with good drawing and an agreeable tone of colouring. His great works bear a competition with those of the most celebrated artists of his time, though it is said that he could never entirely divest himself of that Flemish taste in which he had been bred. Many of his pieces have been engraved. *D'Argenville. Pilkington.* —A.

STRADELLA, ALESSANDRO, an excellent musician, who flourished about the middle of the 17th century, is remarkable not only for his professional eminence, but for his romantic and tragical adventures. He was born at Naples, and united the qualifications of an admirable composer, a capital performer on the violin, and a delightful singer. It is said that he was engaged by the republic of Venice to compose for the opera in that city; but Dr. Burney observes that his name is not to be found in the list of the musical dramas performed there from 1637 to 1750. Venice, however, was the theatre on which he acquired his great musical reputation, as it was that of the connection which formed the leading incident of his life. He was there employed by a noble Venetian to teach a young lady to sing, named Hortensia, of a family of rank in Rome, whom he had seduced, and who lived with him as a mistress. Her passion for music produced a partiality for her instructor, which, favoured by frequent intercourse, ended in a strong mutual attachment. They eloped together, and intending to proceed to Naples, took Rome in their way. The Venetian, on discovering their flight, resolved to avenge himself by the usual mode of assassination, and hired two bravos at a large price to effect his purpose. They repaired to Naples, supposing that it would be the place of Stradella's retreat, but after some search they were informed that he was at Rome, where the lady passed for his wife. On communicating this intelligence to their employer, he directed them to proceed thither and finish their business, having first furnished them with letters of recommendation to the Venetian ambassador in order to secure them an asylum. At Rome they readily found out a person so distinguished in his art, and learned that he was soon to conduct an oratorio of his own composition in the church of St. John Lateran, and to sing the principal part. The performance was to begin at five in the evening; and the assassins went to the spot, intending to dispatch the devoted pair on their return in the dark; but such was the effect of the music and the voice of the composer upon the stern souls of these men, that they not only relented, but informed Stradella of the purpose for which they had been sent, and advised him and the lady to withdraw immediately to some safer place of refuge; an instance of the power of music comparable to any of those recorded in antiquity!

The lovers took the offered counsel, and without delay went to Turin, the police of

which city was particularly severe in cases of assassination. The Venetian, however, would not renounce his project of vengeance, but hiring two other more determined murderers, he procured recommendations of them on false pretences, from the French ambassador at Venice, to a nobleman in the same quality at Turin. The Duchess of Savoy in the meantime being made acquainted with the flight of Stradella and Hortensia from Rome, and their arrival at Turin, took them under her protection, and placing Hortensia in a convent, appointed Stradella to the place of her Maestro di Capella. This, however, did not secure him, for one evening, while walking on the ramparts, he was attacked by the two assassins, who each struck a dagger into his breast, and then fled to the house of the French ambassador. The Duchess, informed of this atrocity, demanded the delivery of the villains to justice, but the ambassador, tenacious of the detestable diplomatic privilege, refused to give them up. The affair, however, made a great noise in Italy; and the wounds of Stradella not proving mortal, the ambassador, to prevent further disputes with the government, suffered the men to make their escape. The implacable Venetian, who had associated in his revenge the father of Hortensia, still resolved upon accomplishing his purpose, and hired spies at Turin constantly to watch Stradella's motions. A year having elapsed after the cure of his wounds, he now thought himself secure; and the Duchess, who interested herself in the fate of the persecuted pair, caused them to be married at her palace. Soon after the ceremony, Stradella being invited to Genoa to compose an opera for the carnival, carried his wife thither, intending to return to Turin when the festivities were ended. But immediate notice being given to the assassins, they followed their victims, and entering their chamber early one morning, stabbed them both to the heart. This tragedy is said to have taken place in the year 1670; but Dr. Burney finds that the drama which Stradella composed for Genoa, and to which he wrote the dedication, has the date of 1678. With respect to the musical merits of this unfortunate man, they are estimated very highly by the last-mentioned writer, who says, that his compositions, which are all vocal, seem superior to any that were produced in the last century, except by Carissimi, and that, if he had enjoyed equal longevity, he would perhaps have been in no respect inferior to that great musician. He gives a particular analysis of Stradella's ora-

torio "di S. Gio Battista;" and affirms that the more he examines the works of this excellent artist, the more he is convinced that Purcell made him his model in the general style of composition. *Burney's Hist. of Music. Hawkins's Do.*—A.

STRALENBERG, PHILIP JOHN, was born at Stralsund in 1676. He entered early into the Swedish army, and in 1707 was appointed a captain in the regiment of Sudermania. He distinguished himself on various occasions during the Polish war, and particularly at the siege of Posen, and the battle of Fraustadt. He was present in 1709 at the bloody and unfortunate battle of Pultawa, after which he found means to escape the pursuit of the enemy, and to cross the Nieper; but having returned through an anxious and affectionate desire to save his brother, who belonged to the same regiment, he was taken prisoner and carried to Mosco, whence he was sent to Siberia. During a captivity of thirteen years, he employed his time in travelling through the country, of which he made a geometrical survey, and transmitted it to a merchant at Mosco, to be kept till he should obtain his liberty. This merchant some time after died, and the map with Stralenberg's letter being found among his effects, the map was presented to the Tzar, who kept it, giving orders that the owner, when he came to enquire for it, should be brought before His Imperial Majesty. Stralenberg, who had preserved a copy of the map, being informed of this circumstance, spared no trouble or expence, during the three last years of his captivity, in travelling to the interior of the country, in order to survey it geometrically, and to write down every thing remarkable that should occur. Having completed his travels, he proceeded to Petersburg, where he was presented to the Emperor, who used every means to persuade the Swedish officers to enter into his service, and offered to make Stralenberg director of a board of surveying, which he meant to establish in Russia; but this offer, though accompanied with the promise of a handsome salary, was not accepted. On his return to Sweden with a worn out constitution, and in bad circumstances, he was promoted, in 1723, to the rank of lieutenant-colonel; but was obliged to content himself with the same pay which as captain he had enjoyed eighteen years before. After this, he obtained permission to go to Lubec, where, in 1730, he published in quarto, at his own expence, "*Historisch Geographische Beschreibung von Nord-und-Ostlichen Theil von Europa und*

Asia;" that is, A Historico-Geographical Description of the North East Part of Europe and Asia. In 1740 he was appointed commandant of the fortress of Carlsham, and this place he retained till the time of his death, in 1747. Stralenberg was a brave as well as a skilful officer; and besides an acquaintance with mathematics, but particularly geometry and fortification, was well versed in various other branches of science. *Gezelii Biographiska Lexicon.*—J.

STRANGE, SIR ROBERT, an eminent engraver, and one of the first who successfully cultivated that branch of art in England, was born in one of the Orkney islands in 1721. A taste for drawing caused him, after having been designed for other professions, to be placed with a painter in Edinburgh, under whom he was studying, when, on the landing of the Pretender in Scotland, he was induced to enter into the rebel army. After the battle of Culloden he concealed himself for some time in the Highlands, and then returned to Edinburgh. At length he passed over to France, and resided a considerable time at Rouen, where he obtained reputation by the productions of his pencil. Proceeding to Paris, he placed himself under the instructions of Le Bas, an eminent artist in engraving with what was called the *dry needle*. In 1751 he settled in London, and began to practise in the art he had acquired, and may be regarded as the father of historical engraving in this country. He visited Italy in 1760, and made many admirable drawings of the capital pictures in that seat of the arts, in which his merits were so much prized, that he was admitted a member of all the principal Italian academies; as he likewise was of that of painting in Paris. His early political stains being effaced, he was patronized at the English court, and in 1787 received the honour of knighthood. He died in 1792. Sir Robert was a most indefatigable artist, employing the whole day in his labours, and generally performing the most mechanical parts with his own hands. Besides a number of other works, he left fifty capital plates from pictures of the most celebrated masters of the Italian schools. It had been his early practice to select eighty copies of the best impressions of each plate he engraved. These he collected into as many volumes, to each of which were prefixed two plates of himself, one an etching, the other a finished proof, from a drawing by I. Bapt. Greuse; together with an introduction on the progress of engraving, and critical remarks on the pictures from which the engravings were taken. The force and clearness of

his burin were perhaps scarcely ever surpassed, and gave a value to his works which they must always retain. The moral character and manners of this person are spoken of in the warmest terms of applause by his biographer. He left a considerable property to his family, acquired by honourable industry. *Mem. of Sir Robert Strange.* — A.

STRATO of Lampsacus, a Peripatetic philosopher, was a disciple of Theophrastus, to whose school he succeeded about B. C. 286. He was distinguished by his attachment to natural philosophy, which gave him the surname of *Physicus*. The eloquence and learning which he displayed caused him to be appointed preceptor to Ptolemy Philadelphus, who remunerated his services by a donation of 80 talents. Strato presided in the Peripatetic school during 18 years, and composed a number of books, none of which have come down to modern times. He laboured under constant indisposition, by which it is said that he was at length reduced to such a state of tenuity, that he lost perception before he expired. The opinions of Strato, as far as they can be collected from the reference to them by other writers, nearly approached to that atheism which excludes the idea of deity in the formation of the world. Thus Cicero (*Nat. Deor.*) says, "Nor is Strato, named Physicus, to be listened to, who conceives all divine power to be seated in nature, which possesses the causes of production, increase, and diminution, but is void of all sensation and figure." And in his *Quest. Academ.* he gives the same idea of Strato's system; adding that it has nothing in common with the atomic principles of Democritus, but represents every thing as the product of certain natural motions and librations. Brucker gives the following summary of his opinions, as far as a system can be deduced from them. That there is inherent in nature a principle of motion, or force, without intelligence, which is the only cause of the production and dissolution of bodies; and that the world has neither been formed by the agency of a deity, distinct from matter, nor by an intelligent animating principle, but has arisen from a force innate to matter, originally excited by accident, and since constraining to act, according to the peculiar qualities of natural bodies. It was a more rational deduction from his physical enquiries, That the seat of the soul is in the brain, and that it only acts by means of the senses. *Diogen. Laert. Cicero. Bayle, art. Spinoza. Brucker.* — A.

STRAUCH ÆGIDIUS, a German mathematician and Lutheran divine, was born at Wittenberg in 1632. After going through the usual course of education at his native place, he removed, in 1649, to Leipsic, where he continued two years, and on his return took his degree as master of arts. In 1653 he became adjunct of the philosophical faculty, on which occasion he disputed de Periodo Juliano, and on other chronological subjects. In 1659 he was made professor of mathematics, and having obtained the degree of doctor in divinity, was appointed, in 1664, to be professor of history. In 1666 he had an invitation to Eperies in Hungary, and next year another to Stettin, both of which he declined, and in 1669 went to Dantzic on a request from the senate, to be professor of theology and pastor of the church of the Holy Trinity; but as he experienced there much opposition from the Catholic and Calvinistic part of the inhabitants, he accepted, in 1675, a call to Hamburg, after being prevented by the disturbed state of the country, in consequence of the war, from accepting the chair of theology at Griefswald, which had been offered to him. He embarked, therefore, in order to proceed to Hamburg by sea, but was captured on his way thither, and carried prisoner to Colberg. On obtaining his liberty some time after, he set out to prosecute his journey by land; but with little better success, for he was arrested at Stargard, by order of Frederick William, Elector of Brandenburg, because he had preached with so much violence against the Calvinists. He was now thrown into prison, where he remained three years, during which time he never shaved his beard; and might perhaps have been doomed to a longer confinement, had not the people of Dantzic, and even the Calvinists themselves, interceded for him, and obtained his release in 1678. He then returned to Dantzic, where he resumed his former occupations, and died there of the jaundice, in 1682. Strauch seems to have been a strenuous advocate for the Lutheran doctrine, and at the request of the theological faculty of Wittenberg, wrote in its defence. His mathematical works are "*Geographia Mathematica*;" "*Doctrina Astrorum Mathematica*;" "*Tabulæ per universam Mathesin summopere necessariae*;" "*Tabulæ Sinuum et Tangentium et Logarithmorum*." His other productions consist chiefly of dissertations relating to chronology and scriptural subjects. *Jöcher's Allgem. Gelehrt. Lexicon.* — J.

STREIN or STRINIUS, an Austrian baron, with the title von Schwartzenu, was born about the year 1538. He applied at first to jurisprudence, but being afterwards placed under the care of Francis Hotman, at Strasburgh, he turned his attention to Roman antiquities, and made such extraordinary progress in that branch of literature, that he composed, in the twentieth year of his age, a work "De Gentibus et Familiis Romanorum," which was published by Henry Etienne at Paris, 1599, folio; and "Stemmata Gentium et Romanorum Familiarum," inserted in the seventh volume of "Grævii Thesaurus Rom. Ant." He wrote also "Commentarius de Rob. Bellarmini Scriptis atque Libris;" and published, but without his name, "A Defence of the Freedom of the States of Holland." He died at Vienna according to de Thou, in 1601, but Baillet, who has given him a place among his *Enfants celebres*, asserts that he died in 1600. He was a Protestant, and a great friend to those of that communion. *Jöcher's Allgem. Gelehrte Lexicon.* *Baillet's Traité Hist. des Enfants devenus celebres par leurs Etudes.* — J.

STRIGEL, VICTORINUS, a German divine, and one of Luther's early disciples, was born at Kauffbeurn in 1524. He studied at Friburg and Wittenberg; took the degree of master of arts at the latter in 1554, and by the advice of Melanchthon began to read lectures; but in consequence of the war, he retired to Magdeburg, from which he went to Frankfurt, and in 1548 was made professor of theology at Jena. In 1556 he attended the congress at Eisenach, where Major's controversy in regard to the necessity of good works was examined; and he became afterwards involved in a dispute with Flacius respecting free will, on account of which he was imprisoned some time at Leuchtenberg; but he, at length, obtained his liberty, and permission to teach again at Jena. He removed, however, soon after to Leipsic; next to Amberg, and then to Heidelberg, where he died of an apoplexy in the year 1569. His works, besides poems, consist chiefly of commentaries on various parts of the Bible. He wrote "Annotations on Josephus, Justin, Aristotle, and Cicero;" edited "Orationes veteres Græcæ de Gloria Ecclesiæ;" "Theodoretii Dialogi III. Gr. et Lat.;" and "Basili Hexameron." He was the author likewise of "Ratio legendi scripta Prophetarum et Apostolorum," and of a Latin version of the Book of Wisdom, which is inserted in "J. A. Fabricii Codex veteris Testamenti Pseudepigraphus." A long Disserta-

tion on the Life and Disputes of Strigel was published by C. E. Weismann, at Tübingen, in 1732. *Jöcher's Allgem. Gelehrte Lexicon.* — J.

STROTH, FREDERIC ANDREW, a learned German writer, born at Triebsee in Swedish Pomerania, in 1750, was first rector of the school of Quedlingburg, and afterwards had the same appointment in that of Gotha. He is well known in the literary world by the editions which he published of various ancient authors, and his translations, from the Greek into German, of Diodorus Siculus, and the Ecclesiastical History of Eusebius. He furnished many articles to the German critical journals, but particularly those of Helmstadt and Halle; and died, at a very early age, in the year 1785. Among his works are the following: "Chrestomathia Latina, sive ex optimis quibusdam Romanis Scriptoribus Loci cum Lectu digniores tum explicatu faciliores," *Quedlin.* 1775, 8vo.; "Chrestomathia Græca, Animadversionibus et Indice copiosissima, in usum Tironum, illustrata," *ibid.* 1775, 8vo. "Eusebii Historia Ecclesiastica, Libri X. et ejusdem de Vita Constantini, Lib. IV. Græce recensuit Notasque, maximam partem criticas, adjecit." *Hal.* 1779, 8vo.; "Xenophontis Memorabilia Socratis, Græce," *Gothæ*, 1780, 8vo.; T. Livii Operum Pentas I. Animadversionibus illustrata," *Lips.* 1780, Pentas II. *Gothæ*, 1782, 8vo.; "Theocriti Idyllia Græce, cum Scholiis selectis, in usum Lectorum," *ibid.* 1782, 4to.; "Ægyptiaca, sive veterum Scriptorum de Rebus Ægypti Commentarii et Fragmenta," Pars I. *Gothæ*, 1782. Pars II. *ibid.* 1783, 8vo. *La Prusse Littéraire sous Frederic II. par l'Abbé Denina.* *Das Gelehrte Teutschland von J. G. Meusel.* — J.

STROZZI, TITO VESPASIANO, a Latin poet of the 15th century, was of the noble Florentine family of that name. His father, a man distinguished in arms, followed the Marquis Nicholas III. to Ferrara, where he settled, and had four sons, all well versed in polite literature. Tito studied in poetry and eloquence under Guarino at Verona. He married the daughter of Count Guido Rangone about 1470, and was made a cavalier by Duke Borso. He bore some important civil offices at Ferrara, and was employed as the ambassador of Duke Hercules at the Papal and other courts. His death is placed in 1505. Tito was the author of many Latin poems, of different kinds, amorous, serious, and satirical. He also planned a long poem to the praise of Duke Borso, of which he wrote ten books,

but did not live to bring it to a conclusion. A collection of his compositions was printed by Aldus, and he left many more in manuscript. In these pieces he displays great facility, with a degree of elegance which was not common at that early period of the revival of literature. Hence he has been highly extolled by several of his learned cotemporaries, with whom he was in habits of friendship. He was, however, inferior to his son, the subject of the following article. *Tiraboschi.* — A.

STROZZI, ERCOLE, son of Tito Vespasiano, occupied, like his father, an important post in the magistracy of Ferrara, which did not prevent him from cultivating literature with great success. Caligni, in his funeral oration, speaks of him as an admirable writer both in prose and verse, and as well in the Italian as the Latin; and even so conversant in the Greek, that he wrote in that language a poem on the war of the Giants, which happily imitated the style of Homer. He was also a friend and patron of learned men, and was greatly esteemed for his moral qualities. Paul Jovius has given his eulogy among those of the illustrious characters of the age, and mentions that he was much employed by Duke Hercules I. in planning the theatrical spectacles for which he had a particular fondness. He was an intimate friend of Cardinal Bembo, who has introduced him in one of his dialogues respecting the culture of Italian poetry. The life of this estimable person was early brought to a close by a tragical incident. He had married a lady named Barbara Torella, to whom a person of high rank was attached. The disappointed lover basely caused him to be assassinated one night as he was returning home on his mule, and he was found in the street next morning, with twenty-two wounds. This was in the year 1508. The Latin poems of Ercole are reckoned among the most elegant of that period. They were printed, in conjunction with those of his father, at Venice, in 1513, and at Paris in 1530. Some of his vernacular pieces are inserted in the collections of Italian poetry. *Tiraboschi.* — A.

STROZZI, FILIPPO, a victim to the liberty of his country, was a Florentine of an ancient and opulent commercial family, and was one of the richest citizens of Florence in the early part of the 16th century. By his marriage with Clarice, the niece of Pope Leo X., he became related to the family of Medici; but he was too much attached to the ancient republican constitution of Florence to acquiesce in the domination of that house. When, therefore,

after the death of Pope Clement VII., the sovereignty was possessed by Duke Alexander de Medici, he joined the party which aimed at restoring a free government. Their application for support to the Emperor Charles V. proving ineffectual, he used his influence with Lorenzo de' Medici to engage him in a conspiracy for assassinating Alexander. Lorenzo making the objection that in case of failure his property would be confiscated, and the honour of his two daughters endangered, Filippo promised that in such a case he would marry them to two of his own sons. This promise he fulfilled when the consequence of the deed was the flight of Lorenzo from Florence. Strozzi resisted the establishment of Cosmo, Alexander's successor, and put himself at the head of a body of troops; but being defeated at the battle of Marone, he was made prisoner. Apprehending that he should be put to the torture to force a disclosure of his accomplices, he resolved to anticipate the trial by a voluntary death. One account says that he had already once sustained the torture with great firmness. With a poinard, which had through negligence been left in his apartment, he pierced his breast, having first written with its point upon the mantle-piece the line from Virgil,

Exoriare aliquis nostris ex ossibus ultor!

In his testament he charged his children to take up his bones from their place of interment at Florence, and remove them to Venice, that at least after death they might repose in a free country. He died in 1538. Filippo Strozzi was endowed with great qualities. He possessed the highest dignities at Florence without pride or ostentation, and was so great a lover of republican equality, that he was offended if any one called him *Messire*, instead of Philip. "I am (he would say) neither an advocate nor a cavalier, but simple Filippo, the son of a merchant." His sons went to France, and engaged in the service of the King, against Charles V., the patron of the Medici. One of them became a Marshal of France, in which post he was succeeded by his son. *Bayle. Nouv. Dict. Hist.* — A.

STRUENSEE, JOHN FREDERIC, a late example of the fatal consequences of unprincipled ambition, was descended from respectable parents, his father being a clergyman at Halle, in Saxony, but afterwards superintendent-general of Schleswic and Holstein, and his mother the only daughter of Aarl, first physician to His Danish Majesty. He was born at Halle in 1737, and at an early period dis-

played the most promising talents. Having acquired the rudiments of education at his native place, he devoted himself to medicine, which he studied for some years; and on taking his degree as doctor, in 1757, he removed to Altona with his father, who had been invited to be first pastor in that city. Here he soon got into extensive medical practice, and formed an acquaintance with two men, who afterwards had a most intimate connection with his fate. These were Count von Ranzau Aschberg, and Count Brandt; the former the chief instrument of his fall, and the latter the unfortunate partner of his sufferings. In his quality of physician he acquired also the friendship of a lady named Berkentheim, widow of the chief marshal of the court to Frederic V, and through their influence and recommendation, he was appointed, in 1768, to be one of the King's physicians; a situation which obliged him to devote his whole time to the service of the King, whom he accompanied on his tour to Germany, France, and England. Soon after the marriage of Christian VII. with the Princess Matilda of England, a coolness was observed between this Prince and the Queen, which at length terminated in an open rupture. This circumstance the Queen-dowager endeavoured to turn to her advantage; as she hoped, in consequence of it, to be able to recover the influence she had lost. The misunderstanding which naturally took place between the two Queens was increased on the birth of the Crown Prince; and the foreign tour undertaken by the King did not tend to lessen his indifference towards his consort, who certainly deserved a much better fate. On the King's return, the discontent which had been secretly fermenting began to shew itself in a more open and decisive manner. The nation was divided into two leading parties. At the head of the most numerous, which was supported by the minister and the principal officers of state, was young Count Holk, the favourite of the King. The Queen-dowager had her partizans at Friedersburg; and some young persons, without influence or property, espoused the cause of Matilda, and entertained hopes, on account of her youth, beauty, and engaging manners, that it might be possible to effect a reconciliation between her and the King. As these friends, however, were totally inexperienced in court intrigues, the young Queen, who could place no confidence in them, determined to pursue a plan of her own, which she conceived to be much better calculated for

the promotion of her views. Finding that she could not obtain the respect due to her rank and station without regaining the confidence of the King, and that this could be done only by the removal of Count Holk, she resolved to employ every means to bring about the downfall of this favourite. On the other hand, Holk, who was afraid of losing his influence over the King, did every thing in his power to render the breach between the King and the Queen wider; and as he believed that Struensee hated the Queen as much as he did himself, he persuaded the King to carry his physician along with him every time that he paid her a visit. But this circumstance, instead of serving Count Holk, turned out very much to his disadvantage. The King gradually conceived a warm attachment to Struensee; the Queen remarked this change, and while she compared the haughty demeanor of the old favourite with the respectful behaviour of the new, she thought she remarked that the latter appeared much hurt at being so often obliged to offend her by his presence. The Queen, however, became gradually familiarised to his company; and her aversion to him was succeeded by admiration of his talents, his wit, and his extensive knowledge. About this time the Crown Prince was inoculated for the small-pox; and as the Queen had given the superintendence of this operation to Struensee, she told him that, as a reward for his service, he should be entrusted with the care of the Prince's education. The inoculation was successfully performed; and Struensee, besides being made a counsellor of conference, with a salary of fifteen hundred dollars, was appointed reader to the King and Queen. In consequence of these offices, he was obliged to remain constantly at court; and as the Queen had frequent opportunities of conversing with him, he insensibly gained her esteem, so that she at length conceived that she had found a man to whom the execution of her plan could with safety be entrusted. When Struensee thus saw that he had acquired influence over the King, and sufficient weight with the Queen to offer her advice, he determined not to let slip the opportunity which now presented itself for opening the way to his future fortune. He managed matters so well, that he effected a complete reconciliation between the King and his royal Consort; and the first effect of this change was, an indifference on the part of the former towards Holk. At the same time Bernstorff, the minister, began to be jealous of Struensee's influence, and endeavoured, but

in vain, to induce the King and Queen to withdraw their confidence from him. Soon after, the court made a tour to Schleswic, and the King, as in his preceding journey, was accompanied by Bernstorff, Holk, and Schimmelman. Warnstadt, a dependant on Holk, and Struensee, also formed a part of the royal suite. On this tour the young Queen behaved to both parties in the same courteous manner. Struensee recommended to her Count von Ranzau Aschberg, who had been involved in the disgrace of Count St. Germain, and whose assistance he expected would be of great utility to him in gaining the good graces of the minister. Brandt likewise, who had before been a favourite of the King, was recalled to court, and destined to fill the place occupied by Count Holk. The King, who was a man of a weak mind, frequently descended to acts far beneath his dignity; and Bernstorff, who alone could restrain him within the bounds of decency, had the mortification to see his influence over him daily decrease; while the Queen, whose heart was too good to harbour suspicion, did not foresee the consequences which her conduct was likely to produce. Holk, however, gradually lost the confidence of the King, and his fall was a prelude to that of his party. Brandt obtained his place; and the King soon after returned to Hirschholm, accompanied only by the Queen and those who were devoted to her party. Bernstorff, though unable to conceal the loss of his influence over the King, still trusted to the good opinion which the people entertained of him; and chose rather to wait for the threatened blow than to meet his fate by a voluntary resignation. He did not, however, remain long in suspense. After labouring several years with honest zeal for the good of the kingdom, he received intimation that his services were no longer necessary. Immediately after the fall of this active and upright minister, the remaining members of government were dismissed, and their places filled by the friends of the Queen and of Struensee. Count Schimmelman alone, who had the prudent foresight not to declare for any party, and who, during the most dangerous period had retired to Hamburg, was exempted from the general fate of his coadjutors. During all these events the Queen-dowager remained a quiet spectator at Friedensburg, and only manifested her condolence with those who had suffered by this change of ministry. At length, the triumph of the Queen was complete. The King behaved to her with all that tenderness which her amiable qualities de-

served; and Struensee possessed her confidence, which he employed every means in his power to retain. He endeavoured, therefore, to seclude the King from all society; and Brandt was commissioned to keep him constantly occupied with amusements. This mode of life, which to the King was highly agreeable, confirmed Struensee's influence, and facilitated the execution of a measure which he had determined to adopt; namely, that His Majesty should not personally transact any business with his ministers. At length, towards the close of the year 1770, an event occurred which produced a complete change in the form of the Danish government, and placed unlimited power in the hands of the young Queen and her minister. The King abolished the council of state, and in its stead established a secret commission of conference, consisting of the heads of the different departments, with very circumscribed powers. The members could assemble only at certain periods; and as they had neither rank, titles, nor influence, they could be dismissed, when necessary, without occasioning much noise or public sensation. The council of state, on the other hand, had always enjoyed the next rank to the King; and, in the time of Frederick III., obtained the privilege of conducting, during a minority, the affairs of government in conjunction with the tutors of the young Prince. In a word, this council considered itself as the representative of the people; and as such it possessed a very great influence. The Danish nobility had the right of sitting in this council; they therefore thought the abolition of it a violent infringement of their privileges; and from that moment they determined to effect the downfall of the minister, who had advised the King to adopt the measure. Among this party was Count Ranzau, who, with the loss of his place as a counsellor of state, had been deprived of his influence and credit. Struensee, on the other hand, neglected no means to increase his power; and that he might be better able to retain it, he prevailed on the Queen to commit to his management the whole labours of the cabinet. The cabinet secretary Kamming, who had obtained his place through Russian influence, was dismissed; all the old ministers were gradually removed; the whole form of the government was new modelled, and all business was transacted, in name of the King, by those immediately around him. But Denmark did not long remain in the hands of Struensee. He possessed neither sufficient prudence nor firmness to preserve the great

power which he had acquired. In his short, but turbulent administration, he displayed, therefore, the extremes of character. His boldness, which at first he seemed to carry to the highest degree of insolence, degenerated into timidity when any of his measures were opposed. His plans were many and multifarious; and, though he conducted foreign affairs according to the principles of sound policy, his measures for the internal administration of the kingdom, in consequence of the wrong direction given to them by his avarice or ambition, did not answer the purpose intended. He wished to improve the finance establishment, which he thought could be better overlooked if conducted by one person: he was desirous also to lessen various taxes; to put a stop to those manufactures which were suited neither to the soil nor climate of Denmark; to abolish useless pensions; to encourage agriculture, and to place things on such a footing that the taxes should be collected in money. He wished likewise to introduce a reform in the administration of justice; to shorten law proceedings, and to improve the army and navy, but without making any addition to either. His favourite object, however, was to humble the nobility; to keep them at a distance from the court, and to deprive them of their hereditary right to places. To improve the finances, he introduced into all the departments of government a new system of economy. Several places at court were abolished; pensions were suppressed; the number of the King's servants was lessened, and some of the first placemen and many of inferior rank were deprived of their offices. The colleges of admiralty, excise and commerce were abolished, and commissions established in their stead. By an order of the cabinet, in 1771, the magistrates of Copenhagen were dismissed, and two burgo-masters appointed in their room. The privileges of the foreign ministers were much curtailed; the horse guards were disbanded; and their place was supplied by 300 dragoons. By all these regulations a great many persons were deprived of bread, and the dissatisfaction of the people increased. His plan of abolishing the personal service of the peasants, and letting them land at a certain rent, met with so decided an opposition from the nobility, that he gave it up, though it was intended only to be tried, at first, by way of experiment, on the domains of the crown. Struensee, however, paid great attention to the duties of his office, as well as to the education of the Crown Prince. His elder brother, who had distinguished himself

by an excellent treatise on fortification, got a place in the new college of finance; and the younger was appointed to one in the department of war. Brandt, Berger the physician, and several other confidential persons, had orders to remain constantly round the King, and to keep him from all intercourse with people suspected of being adverse to the existing order of things. The King in this manner was every day rendered more and more indifferent in regard to public business; his time passed away in a continual round of amusements, and his mental faculties, which had never been strong, became evidently weaker. In the month of July 1771, the Queen was delivered of a princess; and as she knew what surmises her enemies had thrown out against her on this occasion, and that these surmises had originated at Friedensburg, she was apprehensive that they might be employed to wrest from her hands the power which she had acquired. If the situation of this unfortunate Princess, who at this time was entirely dependant on Struensee, excited compassion; the conduct of the latter, who abused his power in the most shameful manner, rendered him an object of detestation. Intoxicated with his good fortune, and blinded by ambition, he was anxious to have his name enrolled in the list of the Danish nobility. He was accordingly created a Count; but as this title did not fully gratify his wishes, a new one, that of private counsellor of the cabinet, was invented; and with this he acquired a power never before enjoyed by any minister in Denmark. It authorized him to commit to writing such orders as he had received orally from the King, and to transmit them to all the departments without the royal signature, provided they had affixed to them the cabinet seal. The departments were enjoined to obey these sealed orders; and an extract from them was laid before the King every Sunday evening. It hence appears, that this minister's whole aim was to annihilate the royal authority; and had he conducted himself with more prudence; had he suffered the King to sign all public orders, and made less incroachment on the liberty of the nobility; he would, no doubt, under protection of the Queen, have defeated the machinations of the party which afterwards effected his ruin. The liberty of the press, which he had introduced, in order that he might ascertain the general sentiments of the people in regard to the government, was employed by his enemies to exhibit his faults in the most unfavourable light; to expose his ambition as well as the manner in which he abused the regal power, and even

to spread the malignant accusations which had been brought against the Queen. It was determined, therefore, that the liberty of the press should be restrained. Large rewards were offered for the discovery of the authors of licentious writings; and severe punishments were denounced against those who in future should publish any thing in regard to the King, the Queen, or the minister. But the time when these measures might have been useful, was now past. The populace, whose minds had been inflamed, became more turbulent and unruly; Struensee's friends began to behave to him with coolness or indifference; and the people, in general, while they despised his power, execrated his name. In this trying and critical situation his firmness entirely deserted him; and his alarm was considerably increased by a mutiny which took place among a body of three hundred sailors, who had been brought from Norway to be employed on an expedition against Algiers. The cause of their discontent arose from their not having been regularly paid. New changes introduced into the police of Copenhagen, which he wished to establish on the model of that at Paris, created new enemies, and increased the hatred of the people in the capital against him. An attempt made to disband a regiment of guards, whose fidelity was suspected, added to the public discontent. An officer having announced to the soldiers that it was the King's intention to reduce the regiment, and to distribute the men in different battalions, they insisted on an unconditional discharge, or the establishment of a new corps into which they should all be admitted, without any exception. The populace took the part of the malcontents; and in attempting to disperse them, a great many officers and soldiers were ill treated, and some were wounded. This tumult increased Struensee's timidity; his conduct was marked by indecision, and his situation became every day more dangerous. The British minister, who foresaw the storm which involved the fate of this favourite, endeavoured, through a regard for the young Queen, to hasten his removal from power: a release which he wished himself to obtain. With this view he offered him a supply of money, as he believed that he had not means sufficient to enable him to quit the country; but the Queen strongly opposed this measure, as she apprehended that her enemies would then get the King into their hands, and obtain possession of all the royal power. Struensee now saw that he could no longer conceal his fear from those who wished for his ruin. He was convinced, therefore, that it would be im-

proper to suffer the King to be absent any longer from the capital; and the Queen, who began to feel some presentiment of her fate, was at length persuaded to return to Copenhagen. Through the dread of some new commotion, Struensee adopted every measure which he thought necessary to insure his own personal safety. The guards at the palace and other places were doubled; cannon were planted in various parts of the city, and six thousand cartridges were distributed to each regiment. These measures, however, were attended with very bad effects. They induced the public to believe that he who employed them was conscious of having injured the people; the King's authority was despised, and Struensee's influence seemed to be a mere phantom, which, according to every probability, would soon disappear. At length, every thing conspired to favour the execution of the plan which had been formed against the young Queen; and on the morning of the 17th of January 1772, the inhabitants of Copenhagen heard, not without terror and astonishment, that this Princess, Count Struensee, his brother, Count Brandt, and all their friends and adherents had been arrested in the night. A ball had been given at court the preceding evening, and the regiment of Colonel Koller, an inveterate enemy of Struensee, was on guard at the palace. The young Queen, little suspecting what was to follow, danced a great deal, and about one o'clock had closed the ball with Prince Frederick. About three in the morning Koller admitted his officers privately into the palace, and informing them that he had the King's orders to take the Queen into custody, desired them to follow him. The coolness of his behaviour, and the peremptory manner in which he spoke, made such an impression on the officers, that they never thought of requiring to see the order; had they done so, the whole plan would have been defeated. The officers implicitly obeyed, and Colonel Eichstadt with his dragoons surrounded the palace. Ranzau now went into the King's bedchamber, and drawing the curtains in a hurry, so as to waken him, told him, before he had time for reflection, that his life was in danger. "What must we do?" said the King, alarmed; — "Shall we fly? Stand by me — Give me your advice." "Sign this," replied Ranzau; "it will save my Sovereign and the whole royal family." The King took hold of the pen, but let it drop as soon as he cast his eye on the name of his consort. At length he suffered himself to be persuaded; and Ranzau, supported by Eichstadt, and some other officers, carried out the fatal order, and

in the most violent and brutal manner seized the person of the unfortunate Matilda, and conveyed her in a carriage to the castle of Cronenburg. After Struensee had been arrested, an extraordinary commission, consisting of several members, was appointed for his trial; and the proceedings against him were carried on with great zeal and severity. The indictment, or act of accusation, drawn up in very intemperate language by the fiscal general, and delivered in to the court on the 21st of April 1772, after relating the circumstances of his life and character, stated nine articles as capital charges.

For many years before his fall, Struensee had lived an avowed free-thinker. He was convinced, however, of the existence of a Supreme Being, by whom the world was created; but he considered mankind as mere machines, governed by no moral principle; looked upon a future state as an idle dream, and believed that after death man had nothing to hope or to fear. During the first week of his imprisonment, he endeavoured by these principles to compose his agitated mind; and giving way also to the warmth of his imagination, fancied that a thousand circumstances might occur to liberate him from his dangerous situation. He was thus able, for a little time, to bear up under his misfortunes, and to assume an apparent cheerfulness; but these were merely palliatives, which losing their effect, he soon fell into a state of the most violent anguish and dismay. A visit, however, which he received from the celebrated Dr. Munter (see that article), a clergyman of Copenhagen, who went to see him in prison on the 1st of March 1772, laid the foundation for a change in his sentiments which enabled him afterwards to support his sufferings with more fortitude and resignation. This worthy man discussed with him the proofs of Christianity; listened to his doubts and objections, and answered them in the mildest yet most forcible manner; and at length gained so much on his heart, that he gave himself up entirely to his direction.

When his trial came on, his advocate, in a short written defence, endeavoured to disprove all the charges that had been brought against him, with the exception of one, which was, the disrespect personally shewn to the King. Of this he acknowledged himself guilty; was heartily sorry for it, and threw himself on the mercy of his offended Sovereign. The court, however, which had resolved that Struensee should suffer an ignominious death, rejected all representations made in his favour, and on the

25th of April passed the following sentence: "That after his right hand had been cut off, he should be beheaded; that his body should then be quartered, and in that state publicly exposed, and that his head and hand should be affixed to a pole." On the next day, April 26th, Dr. Munter paid him a visit, and informed him that this sentence had in every point been confirmed by the King, and that the 28th was the day appointed for its being carried into execution. The unfortunate Count heard this intelligence with the utmost composure; and declared that, in regard to the ignominious circumstances attending his doom, he was perfectly easy, as he believed in a future resurrection. He spent the intervening time in a manner becoming his situation, and suffered according to his sentence, along with his friend Brandt, who had also been condemned, amidst an immense concourse of spectators. *Papers respecting the Trial of Count Struensee, together with his own Defence, and the Sentence passed against him 1772, 8vo. Account of Struensee's Conversion by Dr. Munter, Copenhagen, 1772, 8vo. Hoff's Kurz Biographien Brunn, 1772, Vol. II. Biographien hingerichteter Personen Nurnberg, 1792, Vol. III. — J.*

STRUTT, JOSEPH, an artist and antiquary, was born in 1749 at Springfield in Essex, where his father followed the business of a miller. In 1764 he was put apprentice to the ingenious but unfortunate engraver W. Wynn Ryland, and in 1770 he became a student at the Royal Academy, where he obtained the gold and silver medals. Joining the study of antiquities with the practice of his art, he published in 1773 a work, entitled, "The Regal and Ecclesiastical Antiquities of England," which contained representations of all the English monarchs, from Edward the Confessor to Henry VIII., and also those of many of the great personages in their reigns, all in their proper costumes, taken from illuminated manuscripts, and accompanied with remarkable passages of history. This was followed by "Horda Angel Cynnan: or a complete View of the Manners, Customs, Arms, Habits, &c. of the English, from the Arrival of the Saxons to the Reign of Henry VIII., with a Short Account of the Britons during the Government of the Romans," in 3 vols. 1774, 1775, 1776, with 157 plates. In 1777 and 1778 he published a "Chronicle of England," which he meant to have extended to 6 vols., but dropped the design for want of encouragement. A "Biographical Dictionary of Engravers" was

was his next publication, which appeared in two volumes, 1785, 1786, with 20 plates. His other works were "A complete View of the Dresses and Habits of the People of England from the Establishment of the Saxons in England to the present Time," 2 vols., 1796, 1799, with 143 plates. "The Sports and Pastimes of the People of England," 1801, 40 plates. Mr. Strutt quitted the metropolis on account of health in 1790, and took up his residence at a farm near Hertford, where he engraved a number of plates for an edition of *Pilgrim's Progress*. Being of a benevolent and religious disposition, he founded a Sunday school at the neighbouring village of Tewin, and spent much time with success in reforming the morals of the inhabitants. He afterwards returned to London, where he died in 1802, with the character of a very worthy man, as well as a most industrious elucidator of the antiquities of his country. He engraved many plates besides those of the works above mentioned, in which he followed the style of his master Ryland, which was that of dots in imitation of chalk, producing an effect of great softness and harmony. *Nichols's Liter. Anecd.* — A.

STRUVIUS, GEORGE-ADAM, an eminent German jurist, was born in 1619 at Magdeburg, where his father was president of the archiepiscopal court. He studied at the Universities of Jena and Helmstadt, and in 1645 was appointed assessor of the juridical court at Hall. He took the degree of LL.D. at Helmstadt in 1646, and in the same year obtained a professorship of law at Jena, where he was attended by a great number of auditors. In 1661 he was chosen counsellor for the city of Brunswick; and in 1663 he was called to Weimar to occupy the posts of aulic and chamber counsellor. Returning to Jena in 1674 he was made first professor of law; and he was employed by the Dukes of Saxony as counsel in all their affairs. The Landgrave of Hesse Darmstadt nominated him his privy counsellor. He terminated his laborious life in 1692, much esteemed for his learning, sagacity, and probity. By two wives he was the father of 26 children. Besides a number of theses and dissertations, he was the author of several treatises on legal topics. *Freheri Theatr. Moreri. Saxii Onom.* — A.

STRUVIUS, BURCHARD-GOTTHELF, one of the most famous German jurists and antiquarians, son of the preceding, was born at Weimar in 1671. He was first sent to study under the learned Collarius at Zeitz, and after-

wards attended upon the most eminent professors at Jena, Helmstadt, Frankfort-on-the-Oder, and Hall. He practised for a time at the bar, but deserted it for his favourite studies of public law and history. After travelling several times to Holland and Sweden, he fell into a state of melancholy, which continued two years, during which he employed himself solely in reading books of piety. On recovering his health, he was appointed librarian at Jena, and afterwards graduated at Hall in philosophy and law. In 1704 he became professor of history at Hall; and in 1712 professor extraordinary of law, with the titles of counsellor and historiographer to the Dukes of Saxony. In 1730 he was nominated court-counsellor, and professor in ordinary of public and feudal law. These offices and honours from the house of Saxony caused him to refuse invitations to Bayreuth and Kiel. He died in 1738. The works of this learned man consist of *Bibliothecas*, *Biographies*, *Syntagmas of History and Antiquities*, *Academical Disputations*, &c. Among these the best known are "Antiquitatum Romanarum Syntagma," 4to., 1701, the first part of a great plan, containing what relates to the religion of the Romans; "Bibliotheca Numismatum antiquorum;" "Bibliotheca Historica selecta," 1705; "Introductio ad notitiam rei Literariæ;" "Syntagma Juris Publici," 4to., 1711; "Syntagma Historiæ Germanicæ," 2 vols. fol., 1730; "Historia Misnensis;" a "History of Germany," in the German language. All his writings display profound learning and accurate research. *Moreri. Saxii Onom.* — A.

STRYCKIUS, SAMUEL, an eminent German jurist, was born in 1640 at Lentzen, in the marquisate of Brandenburg. He studied at Wittemberg; and after travelling to England and the Low Countries, became professor of jurisprudence at Frankfort-on-the-Oder. Having raised a great reputation by his writings, he was made president of the court of justice, and electoral counsellor. In 1690, with the permission of the Elector of Brandenburg, he accepted the post of assessor of the tribunal of appeals at Dresden. On his return to the service of the Elector, then become King of Prussia, he was made director of the newly-founded University of Hall, with the titles of cabinet counsellor, and president in ordinary of the juridical senate. These posts he occupied till his death in 1770. Stryckius was the author of several volumes of dissertations on legal subjects, which were much esteemed.

JOHN-SAMUEL, son of the preceding, was a professor of law in the University of Hall, and acquired reputation by his lectures and publications. *Moreri.*—A.

STRYPE, JOHN, a voluminous author of works chiefly relating to the ecclesiastical history of England, was of German extraction, but received his birth in the parish of Stepney, in 1643. He was educated in grammar learning at St. Paul's school, and in 1661 was entered of Jesus-college, Cambridge, whence he removed to Catharine-hall. He became a master of arts in 1669; and taking orders, was nominated to the perpetual curacy of Theydon Boys in Essex. Soon after, he was appointed minister of Low Layton in the same county, which office he held during the whole of his life under very peculiar circumstances. There were three patrons to this living, who, (as it was of small value,) usually complimented the parishioners with the choice of an incumbent; and Strype having accidentally preached before them, their election fell upon him. He received a licence from the bishop to preach there during the vacancy, but was never regularly inducted as vicar; yet with no other authority than this licence he retained the living, and ventured to lay out money in the repairs of the parsonage-house and chancel. In that parish was the house of Rockholts, formerly belonging to Sir Mich. Hickes, secretary to Lord Burleigh, and still containing his numerous manuscripts. It was probably the access to these which inspired Strype with his attachment to historical antiquities, and his frequent references to them prove that they furnished him with a great part of his materials. His first publication of this class was intitled "Ecclesiastical Memorials; relating chiefly to Religion and the Reformation of it, and the Emergencies of the Church of England under King Henry VIII., King Edward VI., and Queen Mary I.," in 3 vols. fol., with an appendix to each volume, consisting of original papers, records, &c. The volumes were printed in succession, the last in 1721. His "Annals of the Reformation of the Church of England," in 4 vols. fol., began to be published in 1709, and were not completed till 1731: the last volume is only a collection of original papers. Another production of his antiquarian industry was a much augmented edition of "Stow's Survey of London," in 2 vols. fol., 1720. The historical part of this work was brought down by Strype to his own time, and maps of all the wards, and illustrative plates, were added, with various

other improvements. Our author was also a considerable benefactor to English biography. He published separately in folio volumes the lives of the four first Protestant metropolitans, Archbishops Cranmer, Parker, Grindal, and Whitgift, pieces which contained much minute information relative to the state and progress of the reformed religion; and he gave in three octavo volumes the lives of Sir John Cheke, Sir Thomas Smith, and Bishop Aylmer, names of eminence in the literary history of this country. The diligence and exactness manifested by him in these laborious works procured for him the respect of many of the most eminent prelates and men of learning of his time, with whom he was in habits of correspondence; and although he did not rise high in the church, he appears to have been decently provided for by several small benefices. He was for many years lecturer of Hackney, in which village he spent the latter part of a life protracted to the uncommon age of 94; so that he is one of the examples of longevity under an unintermitted course of study. He died in December 1757. Dr. Birch observes of his works, that "his industry and fidelity will always give a value to his numerous writings, however destitute of the graces, and even uniformity, of style, and the art of connecting facts." *Biogr. Brit. Nicolson's Histor. Library.*—A.

STUART, GILBERT, L.L.D., a historian and miscellaneous writer, was born at Edinburgh in 1742, (another account says in 1745,) in the University of which city his father was a professor. He was designed for the profession of law, and for a time served as an articled clerk to an attorney; but having obtained reputation, and the degree of doctor of laws, by "An Historical Dissertation concerning the Antiquity of the British Constitution," he entered the field of letters as a writer at large. He repaired to London, and engaged as an assistant in the *Monthly Review*; but his expectations in the metropolis being disappointed, he returned to Edinburgh in 1774, and commenced a magazine and review named from that city. Soon after his return he published "A View of Society in Europe in its Progress from Rudeness to Refinement," a work displaying ingenuity and research, and which made a considerable addition to his reputation. An enlarged edition of it in 4to. appeared in 1778. His "Observations concerning the Public Law and Constitution in Scotland," were published in 1779. In this work he controverted some of the opinions of Dr. Robert-

son, whom he characterised as being "nowhere profound," and of whose literary fame he betrayed a manifest jealousy. Dr. Stuart's disappointment when he stood candidate for the professorship of public law in the University of Edinburgh, farther exasperated his irritable feelings; and it appears from that time to have been his leading object to set himself in opposition to Robertson, and depreciate his merits. In 1780 he published "The History of the Establishment of the Reformation of Religion in Scotland," 4to., a work regarded as a spirited and tolerably impartial view of the important events which are its subject. It was followed in 1782 by "The History of Scotland, from the Establishment of the Reformation till the Death of Queen Mary," 2 vols. 4to. In this performance he stands as the direct rival of the former eminent historian; and, perhaps chiefly in that character, enlists himself among the warmest partisans of Queen Mary. In his attempt to vindicate her, he had on his side a large mass of national prejudice; but his history never acquired the general popularity of the work which it opposed; and indeed, though Dr. Stuart was not deficient either in acuteness or in diligence, he appears to have been wanting in the moral qualities essential to a writer of history. The remainder of his life exhibits a melancholy picture of disappointment and misconduct. He removed again to London, and engaged in some periodical publications and other literary tasks. But habitual intemperance threw him into a state of incurable disease, under which, returning to his native country, he sunk in 1786. He possessed strong, if not brilliant, talents; but his principles were lax, and his temper such as procured him many more enemies than friends. *Europ. Magaz. Monthly Rev. New Biogr. Dict.*—A.

STUART, JAMES, usually called *Athenian Stuart*, one who has merited a place among those who have risen to distinction by their unaided talents and industry, was born in London in 1713. His father, a native of Scotland, was a mariner in an humble station; his mother was a native of Wales. Though poor, they were of respectable characters, and gave their son the best education their means would permit. He was the eldest of four children, who were left totally unprovided for at their father's death. In what manner he was introduced to the practice of the arts is not known; but it appears that he was early employed in drawing and painting, and that, while yet a boy, he contributed materially to the support

of his mother and her little family by the profits of his ingenuity in designing and painting fans for a shop in the Strand. The pressure of this charge did not prevent him from pursuing with ardour those objects of study which were essential to improvement in his profession; and merely by such instructions as he could obtain without a master, he acquired an accurate knowledge of anatomy, geometry, and all the branches of mathematics. He was first led to study the Latin language by his desire to read the inscriptions under prints. To this tongue, as he advanced in years, he added the Greek; and he made himself well acquainted with most of the sciences. Such a course of active exertion implies a mind of uncommon energy and resolution; and an anecdote is related which proves its force to sustain bodily pain, as well as mental labour. He had a wen upon his forehead which was grown to an inconvenient size. On consulting a surgeon upon it, a mode of treatment was suggested, the objection to which was that it would necessarily suspend his occupations for a length of time. Stuart asked if it might not be more speedily cured by cutting out. The surgeon replied in the affirmative, but said it would be an operation of much pain and some hazard. He reflected for a minute, and then threw himself back in his chair, and said, "I will sit still—do it now." It was accordingly performed, and his courage was rewarded with perfect success.

His passion for the arts now excited in him a strong desire to visit their principal seats abroad; but this he would not indulge till he had fulfilled what he considered as his fraternal duty, by placing a brother and sister in a situation to gain a comfortable livelihood. He then, with a very slender supply of money, set out on a pedestrian tour to Rome. He took Holland and France in his way, stopping at different places, in order, by the exercise of his talents, to recruit his exhausted purse. At Rome he formed an intimate acquaintance with Mr. Nicholas Revett, a skilful architect. They studied together during several years, and in 1748 formed a plan for visiting Athens, and published proposals, soliciting assistance to carry it into execution. Having obtained the requisite encouragement, they quitted Rome in 1750, and proceeded to Venice. Thence they took their course to Pola in Istria, and surveyed the interesting remains of antiquity at that place. Returning to Venice, they sailed in the beginning of 1751 to Zant, and thence to Corinth; and in the month of March

they reached Athens. In that famous seat of art and civilization they employed themselves till the latter part of 1753, making drawings, and taking exact measurements, of the architectural remains which have escaped the ravages of time and barbarism. Mr. Stuart there became acquainted with Sir Jacob Bouverie and Mr. Dawkins, persons well able to appreciate his merits. The latter, in particular, was happy to patronize a man of congenial tastes, and who displayed so much ardour and perseverance in pursuit of his objects. From Athens the two artists went to Salonica, where they copied the remains of a fine Corinthian colonade. They visited several islands of the Ægean sea in their way to Smyrna, from which port they returned to England in the beginning of 1755. The result of their labours appeared in 1762, when the first volume was published of a work intitled "The Antiquities of Athens measured and delineated, by James Stuart, F.R.S. and S.A., and Nicholas Revett, Painters and Architects," fol. The title informs us of the scientific honours Stuart had by this time obtained. Of this work the writing part appears to have been his; in the drawings and measurements their labours were doubtless united. It was received with great applause by the lovers of art and antiquity; and though it had been anticipated by a publication of M. Le Roy, which surpassed it in picturesque beauty, yet its superior truth and depth of research gave it a more solid and permanent value.

Mr. Stuart, on his return to England, was patronized in his profession, which was now that of an architect, by several persons of rank and influence. From Lord Anson, when at the head of the Admiralty, he received the appointment of surveyor of Greenwich hospital, which he held till his death; and the additions and repairs after the fire in that noble building were executed under his direction. He was twice married; the second time, when he was 67 years of age, to a very young lady, by whom he had four children. One of these, a boy, the exact copy of himself in person and mind, exhibited a wonderful genius for drawing before he was three years old, imitating with pen or pencil every object lying on the table before him. His death, by the small-pox, was followed by a rapid decline of the father's health, who died in 1788, in the 76th year of his age. Two more volumes of the "Antiquities of Athens" were published after his decease; the 2d, in 1790, by Mr. Newton; the 3d, in 1794, by Mr. Revell. *Europ. Magaz. Monthly Rev.*—A.

STUCKIUS, JOHN-WILLIAM, a learned divine and philologist, was born in 1542 at the convent of Tossen in the canton of Zurich, of which his father was chaplain. After an education in various universities, and passing some time in France as a domestic tutor in a noble family, he succeeded in 1568 to the rectorate of the public school at Zurich, and in 1577 was appointed professor of theology in that city. He died in 1607. This person obtained reputation as a scholar by various works, particularly by his "Scholia on Arrian's Periplus of the Euxine and Erythrean Seas;" and by a curious treatise on the festivals of the ancients, intitled "Antiquitatum Convivialium, Lib. IV. in quibus Hebræorum, Græcorum, Romanorum, aliarumque Nationum antiqua Conviviorum genera et mores explicantur," fol., Tigur. 1591. *Freheri Thesaur. Moreri.*—A.

STUKELEY, WILLIAM, M.D., a distinguished antiquary, was born in 1687, at Holbech, in Lincolnshire, of an ancient family in that county. He was entered of Benet-college, Cambridge, in 1703, and being designed for the medical profession, he pursued the branches of study connected with it by means of such helps as that University afforded, and afterwards acquired a knowledge of the practice under Dr. Mead at St. Thomas's hospital, London. He first settled as a physician at Boston, in Lincolnshire; whence, in 1717, he removed to London. Through the recommendation of Dr. Mead he was elected a fellow of the Royal Society; and was one of the revivers of that of Antiquaries in 1718, to whose pursuits he had from an early age manifested an attachment, and to which he acted as secretary for several years. He commenced M.D. at Cambridge in 1719, and in the following year was admitted a Fellow of the College of Physicians in London. He began to publish as an antiquary in 1720, when he gave a description, with plates, of Arthur's Oon, and Graham's Dyke, in Scotland. A fancy that there were some remains of the Eleusinian mysteries in the secrets of freemasonry induced him about this time to be initiated into that society, in which he became master of a lodge. In 1722 he was appointed reader of the Gulstonian lecture before the College of Physicians, on which occasion he chose for his subject the anatomy of the spleen. Of the substance of his lecture he made a publication in the following year, entitled, "The Spleen, its Description, Uses, and Diseases;" to which were added, "Some anatomical Ob-

servations made in the Dissection of an Elephant." *Lond.*, fol., with plates. Of this work, Haller says, that the plates were copied without acknowledgment from Vesalius, and contained several errors. Having long been afflicted with the gout during the winter months, it was his custom to take journies in the spring, on which occasions his passion for antiquities led him to visit several of the places recorded as exhibiting the traces of Cæsar's expedition in Britain: and he published the results of his observations in a work entitled, "*Itinerarium Curiosum*," 2 vols., fol., with plates, 1724 and 1725. In 1726 Dr. Stukeley quitted London, and took up his residence at Grantham, where he married a lady of good family and fortune. Finding himself at length unequal to the fatigues of the medical profession, he determined to enter the church, and was ordained by Archbishop Wake, in 1730; after which he was presented by Lord Chancellor King to the living of All Saints, in Stamford. The benefit he received from the application of an arthritic oil invented by Dr. Rogers of that town, induced him to publish an account of its use, in a letter to Sir Hans Sloane; which was followed by "*A Treatise on the Cause and Cure of the Gout from a new Rationale*," 1734. In 1736 he published the first number of "*Palæographia Sacra*," containing "*Discourses on the Monuments of Antiquity that relate to Sacred History*," in which he supports the hypothesis, that heathen mythology is derived from sacred history; that, for example, Bacchus is Jehovah, &c. Having lost his wife, he married for a second, the daughter of the very learned antiquary Dean Gale, and sister of Roger Gale, a friend endeared to him by similar studies. His publications from this time were numerous, and it will be sufficient to mention the most remarkable. In 1740 he printed an account of Stonehenge, which he regarded as a druidical relic; and his conjectures respecting that celebrated remain are considered as some of the most probable which have been formed. It was succeeded by an account of the remains at Abury in the same county; and in these pieces he incorporated great part of a "*History of the ancient Celts*," which he had drawn up. His deep researches into every thing connected with druidism caused him to be familiarly called by his friends, "the Arch-druid of the age," an appellation with which he seems to have been flattered, since he caused *Chyndonax Druida* (a word of the same import) to be added to

an inscription over the door of his country retreat. In 1741 he was one of the founders of the Egyptian Society in London; and this circumstance having introduced him to the Duke of Montague, he was persuaded by that nobleman to resign his country preferments, and accept the rectory of St. George, Queen's-Square. The metropolis was in consequence his residence from about the year 1747, with a retirement at Kentish-town. The most considerable of his works for erudition was his "*Medallic History of Carausius*," 2 vols., 4to., 1757, 1759, in which he has employed much research in settling the principal events of that Emperor's British government. The following passage of Gibbon (chap. xiii.) bears testimony to the author's learning and industry, and touches upon his principal defect as an antiquary: "As a great number of medals of Carausius are still preserved, he is become a very favourite object of antiquarian curiosity, and every circumstance of his life and actions has been investigated with sagacious accuracy. Dr. Stukeley, in particular, has devoted a large volume to the British Emperor. I have used his materials, and rejected most of his fanciful conjectures." Gibbon also adverts in a note to Stukeley's attempt to deduce the descent of his hero from the blood-royal of Britain, though the probability is, that his origin was mean and foreign. But our antiquary seems to have had a large portion of the propensity common to his fraternity, of magnifying the importance of his subjects by the assumptions of fancy or credulity. His last labour was the completion of a work on ancient British coins, particularly those of Cunobelin, in which he felicitated himself on having discovered many new and curious anecdotes relative to the British kings. Dr. Stukeley closed a life devoted to learned pursuits, in 1765, the 78th year of his age. He was interred in the church-yard of East Ham, Essex, in a spot which struck him on a visit to the vicar a short time before his decease. *Biogr. Britan. Gent. Magaz. Bowyer's Anecd. by Nichols.*—A.

STURM, JAMES, (*Sturmius*), a distinguished magistrate and negociator, was born in 1489 at Strasburgh, of a family of eminence in that city. He passed through his studies with great reputation, and at the age of 25 was elected into the senate of his native place. When Strasburgh had adopted the Reformation, of which he was an active promoter, he was deputed to the Imperial Diet to state the reasons for the change. The deputies of the Reformed

being, in 1529, excluded from the diet at Spire, Sturm boldly entered his protest against the act, and in the name of his constituents and the other confederates, affirmed that if good citizens were thus divested of their privilege, contrary to the customs of the empire, it was not to be expected that they should hereafter contribute to the public expences. This protestation of his gave rise to the appellation afterwards adopted, of *Protestants*. He was employed in many other legations, and in 1536 was one of the ambassadors sent from the states of Germany to Henry VIII. of England. It was principally through his influence that a college was established at Strasburgh, in 1538, and he displayed his attachment to it by a considerable legacy at his death. He communicated many valuable facts and corrections to the History of the Reformation by Sleidan, as that meritorious author gratefully acknowledges. It is recorded of him, that being scandalized by the violent disputes among the Reformers concerning the Lord's Supper, he abstained during many years from receiving it. After having several times served his state as mayor, and been ninety-one times delegated from it on public business, he died, in high esteem, at the age of 64. *Freheri Theatr. Bayle. — A.*

STURM, JOHN, (*Sturmius*), an eminent literary character, was born at Sleida, near Cologne, in 1507. He studied at Liege and Louvain, in which last city he set up a press in conjunction with Rescius, the Greek professor, and printed several Greek books. In 1529 he transferred his press to Paris, in which capital he gave lectures on the classics and on logic. He married there, and had a number of boarders; but being suspected of attachment to the new opinions, he thought proper to remove to Strasburgh, where he was appointed the first rector of the newly opened college, (see the preceding article.) It flourished greatly under his care, as he was well versed in the learned languages, wrote Latin with purity, and taught in a good method. Through his influence the college was raised in 1566, by the Emperor Maximilian II., to the rank of an university. Sturm was very charitable to refugees for religion, especially those from France, and injured his circumstances for their relief. His life was also disquieted by the persecutions of the Lutheran ministers. He had found at Strasburgh a mitigated Lutheranism, to which he readily conformed, though himself in the sentiments of

Zwingle. But the ministers in time becoming rigid with respect to the doctrine of consubstantiation, and preaching with violence on the subject, he withdrew from the public services of religion. Being at length obliged to declare his opinions, he was deprived of his office at the age of 67. He became blind before his death, which took place in 1689, his 82d year. Sturm was the editor and author of a great number of works, by which he acquired a high reputation in the learned world. He translated from the Greek Aristotle's books on Rhetoric, and the works of Hermogenes concerning Oratory; and composed some valuable original treatises on the method of teaching those arts. Several of his letters are contained in the Latin correspondence of Roger Ascham, printed at Oxford. *Freher. Bayle. Moreri. — A.*

SUARES, FRANCIS, an eminent theologian, was born at Granada in 1548. He was early remarkable for an extraordinary memory, but his other faculties opened so slowly, that when he first applied for admission into the society of Jesuits, he was rejected as incapable. On a second application he was with some difficulty received; and he became a professor in the Society's schools at Alcala, Salamanca, and Rome. His reputation at length caused him to be appointed first professor of theology at Coimbra. He died at Lisbon in 1617, with so much resignation and tranquillity, that his last exclamation was, "I did not think it was so sweet to die." The industry of this learned person may be estimated from the twenty-three volumes in folio of his works, which have been printed at Lyons, at Mentz, and so lately as 1748 at Venice. They almost universally relate to topics of doctrinal and moral theology, and are said to be written with much order and clearness. It is however admitted that (as might be expected from his copiousness) he runs into subtle and useless discussions, and deviates far from the simplicity of Christian morality. He is regarded as the principal author of the system termed *Congruism*, which is fundamentally that of Molina, rendered more conformable to the language and ideas of theologians. He attempts by it to explain, from a simultaneous concurrence of the divine and human being, how grace infallibly produces its effect without destroying man's free will. Being considered as a great master of controversy, Pope Paul V. applied to him by means of his legate in Spain, Cardinal Caraffa, to undertake the defence of the Catholic Faith

in England, where a great number of that communion took the oath of allegiance required by James I. Suares accordingly wrote a book entitled, "A Defence of the Catholic Faith against the Errors of the English Sect," in one chapter of which he discussed the legality of the oath demanded, the tenor of which had given great offence at Rome. The principles which he maintained on this occasion were those of the civil as well as the ecclesiastical supremacy of the papal see; it is no wonder, therefore, that James caused his book to be publicly burnt in front of St. Paul's church, and strictly prohibited the reading of it in his dominions. He even went so far as to complain with warmth to the King of Spain, that he should suffer one of his subjects to publish a writing so hostile to the authority and majesty of kings. Philip III. caused the work to be examined by his bishops and doctors, who gave a judgment in its favour; upon which he wrote a long letter to James, justifying the Jesuit, and exhorting his brother monarch to return to the faith of his ancestors. But though the sentiments of Suares were congenial to those of that bigoted court, they were very differently regarded in France, where the parliament of Paris caused the book to be burnt by the common hangman, as containing seditious tenets. An abridgment of the works of Suares, in 2 vols., fol., by Father Noel, a Jesuit, was printed at Geneva in 1732. *Moreri. Nouv. Dict. Hist.*—A.

SUCKLING, SIR JOHN, an English poet, born at Witham, Middlesex, in 1613, was the son of a person of the same name and title, comptroller of the household of Charles I. It is affirmed, as a proof of the quickness of his parts, that he spoke Latin at five years old, and wrote it at nine; but by what process of education this was effected, we are not informed. In the further course of instruction he acquired a general, but apparently superficial, acquaintance with polite literature, and particularly addicted himself to music and poetry. Having finished his studies, he travelled abroad for improvement, and displayed his spirit by making a campaign under the heroic Gustavus Adolphus, in which he is said to have been present at five sieges, three battles, and some skirmishes. Returning to England, he appeared as a fine gentleman and finished courtier, and excited general admiration by his sprightliness and gallantry. He cultivated an intimacy with the wits and poets of the time, and entered among the number by composing some dramatic pieces for the enter-

tainment of the court. In the exhibition of these he shewed his taste for magnificence; and it is mentioned in Strafford's Letters as an instance of unheard-of prodigality, that he expended, upon bringing his tragedy of "Aglaure" on the stage, the sum of four or five hundred pounds. He also made himself known by a number of light poetical effusions, which, in conjunction with his courtly manners and figure, rendered him a conspicuous person in the gay period of that reign. Like other gentlemen-authors, however, he chose to represent himself as indifferent to literary fame. In his lively ballad entitled "A Session of the Poets," which is curious, as affording notices of the verse-writers of that day, and their public estimation, he thus characterises himself:

Suckling next was called, but did not appear,
But straight one whisper'd Apollo in th' ear,
That of all men living he cared not for't,
He lov'd not the Muses so well as his sport;

And priz'd black eyes, and a lucky hit
At bowls, above all the trophies of wit;
But Apollo was angry, and publicly said,
"Twere fit that a fine were set on his head.

When the troubles of that unfortunate reign began, Sir John's loyalty and martial ardour stimulated him to raise a troop of horse for His Majesty's service, in the expedition against the Scotch Covenanters. These were splendidly equipped and mounted, at the expence to him of 12,000*l.*, and like a soldier of Gustavus Adolphus, he placed himself at their head. Whether his troop behaved worse than the rest of the advanced guard of the royal army which ran away from the Scots at Newburn, does not appear; but the disgrace he incurred on the occasion, which was maliciously trumpeted in ballads and squibs by his brother poets, lay near his heart, and perhaps contributed to his premature death, in 1641, when he had reached only the 28th year of his age.

Suckling cannot claim a high seat on the British Parnassus, but will probably longer occupy a place there than others of "the mob of gentlemen who wrote with ease," in virtue of the vivacity and natural expression of some of his songs and ballads, which a little more care and correctness might have rendered models of that class of compositions. His Wedding Ballad has always been popular, and still amuses; and fancy and wit sparkle in many of his amatory pieces, though mixed with conceits, and debased by gross negligence

of style and versification. His plays, four in number, have long disappeared from the stage. His collected works, in prose and verse, have however, passed through several editions: the last in 1774, 2 vols., 12mo. *Life of Suckling prefixed to his Works.* — A.

SUETONIUS TRANQUILLUS, CAIUS, a Roman historian and miscellaneous writer, was the son of Suetonius Lenis, tribune of a legion in the time of Otho. His profession is not exactly known, but he appears to have been a literary character, and is designated by Pliny the younger, as one of the *scholastici*. It is probable that he was a teacher of grammar and rhetoric, and composed fictitious pleadings by way of exercises; yet from a letter of Pliny's to him, it may be inferred that he sometimes pleaded real causes. With this distinguished and amiable person, Suetonius enjoyed a great intimacy, and he was indebted to Pliny for several favours. He obtained for him the dignity of military tribune, which, at the request of Suetonius, he procured to be transferred to another; and caused him, though childless, to be presented by the Emperor Trajan with the *jus trium liberorum*, which in that reign was not granted without considerable interest. Suetonius was afterwards in favour with the Emperor Adrian, who made him his secretary; of which office he was deprived because (according to Spartian) he, as well as several others, "behaved with more familiarity towards the Empress Sabina than the respect due to the imperial house permitted;" a sentence which has exercised the conjectures of the critics. This incident must have occurred about the year 121: how much longer he lived, or in what condition, we are uninformed.

A number of works, on different subjects, by Suetonius, are mentioned by Suidas, who terms him "a grammarian;" and several of them are on topics usually treated of by the writers then called grammarians. All of these, however, are lost, except his Lives of the Cæsars, his Lives of eminent Grammarians, and a small part of those of eminent Rhetoricians. Suetonius's Lives of the first Twelve Roman Emperors, down to Domitian inclusively, is one of the most interesting and curious remains of historical antiquity; for although it can by no means rank among great productions with respect to style or sentiment, it abounds with anecdotes of the manners, characters, and incidents, of those times which are no where else to be met with, and affords striking views of the private life of those ele-

vated personages who, in histories, are scarcely seen but in their public actions. Doubts have been raised concerning the authenticity of the facts related by this biographer; but the respectable character he seems to have borne, and the air of simplicity in his narratives, appear to acquit him of designed misrepresentation; at the same time there are many tokens of a propensity to listen to vulgar tales and surmises. When compared with Tacitus in the relation of the same events, it is generally found, that where the sagacity of the historian leads him to a fair and moderate judgment, the credulity of the anecdote-writer prompts him to adopt the exaggerations of popular rumour. It cannot, however, be reasonably doubted that the great mass of his matter is founded on truth; and indeed the well-known characters of several of those monsters, who are the subjects of his biography, render credible the greatest enormities of vice and folly. Suetonius has been accused of laying open the infamy of the Cæsars with too free a hand, and exposing to public view impurities which ought to be buried in concealment. As far as this is a moral charge there is some ground for it; though it should be considered, that, writing for his own times, he could scarcely allude to any thing detestable with which his readers were not already acquainted: but if he is politically condemned for the freedom with which he has treated personages at the head of civil authority, it may surely be replied, that history affords no lesson more instructive than the crimes and vices consequent upon despotic power.

The editions of Suetonius are very numerous, and some of the most eminent critics have employed themselves in elucidating him. Among the best are reckoned, Casauboni a Boeclæro, 4to., *Argent*, 1647; Grævii, 4to., *Traject.*, 1672, 1703; Pitisci, 8vo., 2 vols., *Traj.*, 1690, and 4to., 2 vols., *Leovard*, 1714; Burmanni, 2 vols., 4to., *Amst.*, 1736; Ernesti, 8vo., *Lips.*, 1748; Oudendorpii, 8vo., *Lugd. Bat.*, 1751. *Bayle. Tiraboschi. Bibliogr. Dict.* — A.

SUEUR, EUSTACHE LE, a celebrated painter, named the *French Raphael*, was born in 1617 at Paris, where his father exercised the profession of a sculptor. He was placed as a pupil with Simon Vouet, an eminent painter of that time, and made a progress which soon placed him above his master. Though he never enjoyed the opportunity of visiting Italy, he imbibed the taste of the great artists of the Roman school, especially of Raphael, by the

study of their works in his own country ; and he distinguished himself by the same elevation of ideas and noble simplicity of design. In several parts of his art he was defective ; aiming at delicacy, he has sometimes given too much slenderness to his forms ; his manner has somewhat of the hardness and dryness of the antique ; his colouring wants force, and he was little acquainted with the *chiaro-scuro* ; but it is observed, that " he excelled in the superior and most difficult parts of his profession, and erred in those which are least important ;" and perhaps a painter who better deserves the title of *great* has not appeared out of Italy. The modest simplicity of Le Sueur's character seems to have kept him back from public notice and honours ; he was, however, sufficiently advanced in reputation to be named one of the twelve who commenced the Royal Academy of Painting in 1648. He had about that time finished his great performance of the Life of St. Bruno in the Chartreux at Paris, which alone was sufficient to raise him to the first rank in his profession. He was employed after that time nearly nine years in decorating the house of the President Lambert in the Isle Notre Dame. His application threw him into a disease, of which he died in 1655, at the age of 38, a period when he might be regarded as only rising to the excellence of which he was capable. Le Brun, after visiting him on his death-bed, gave a testimony to his merit, and a proof of his own unfeeling jealousy : " Death (said he) is going to take a great thorn out of my foot !"

The capital work of Le Sueur, his life of St. Bruno, exhibits little more than the faint traces of what it once was. Enough, however, remains to inspire admiration of the mind of the artist. Mr. Fuseli says of it, " The subject of the whole, abstractedly considered, is the personification of sanctity ; and it has been represented in the series with a purity which seems to place the artist's heart on a level with that of his hero." Another famous piece of his was, Paul preaching at Athens, placed in the church of Notre Dame in Paris. Some other churches and abbeys contain works by his hand ; and besides his labours at the house of the President Lambert, other hotels were indebted to him for their decoration. Sixty-six of his pieces have been engraved. *D'Argenville. Pilkington.—A.*

SUGER, a celebrated ecclesiastic, abbot of St. Denis, and first minister of France under Louis the Young, was born in 1082. He was placed at ten years of age in the abbey of

St. Denis, where Louis, afterwards le Gros, was educating. When that prince came to the crown, he sent for Suger, and employed him in various important affairs. In 1122 he conferred on him the abbacy of St. Denis, and in that situation he performed the functions of the office of justiciary with equal exactness and severity. He had also the management of the departments of war and foreign affairs ; assisted at several councils, and conducted embassies at Rome and in other places. Thus involved in the affairs of the world, he adopted the manners and appearance of a statesman rather than an abbot, till the exhortations of St. Bernard induced him in 1127 to undertake the reform of his monastery, and himself to set the first example of reformation. He had formed the resolution of confining himself to his cloister, when Louis the Young, who had succeeded Louis le Gros, being about to depart on a crusade to the Holy Land, in 1147, nominated Suger regent of the kingdom. He executed this high office with extraordinary ability and integrity, and found means to supply the King with the money he required, without burdening the people. He had, indeed, too much wisdom to approve the crusade, and in that point stood in opposition to the fanaticism of Bernard. The King after his return continued to place confidence in Suger, who had persuaded him to relinquish his impolitic purpose of divorcing his Queen Eleanor of Guienne, when, unfortunately for the kingdom, this great minister died, in 1152, at the age of 70. He was magnificently interred at St. Denis, the monks of which expressed a due sense of his just fame by inscribing on his tomb only the simple words, " Here lies the Abbot Suger." He was the author of a " Life of Louis le Gros ;" of " Memoirs of his Administration at the Abbey of St. Denis, and of the Translation of the Bodies of the Companions of that Saint ;" of " Epistles," &c. ; which Du Chesne has published in the collection of French historians. *Moreri. Nouv. Dict. Hist. Millot' Eleon.—A.*

SUICERUS, JOHN CASPAR (*Schweitzer*), a learned divine, born in Switzerland, in 1619, studied divinity at Saumur and Montauban, and was afterwards a long time professor of sacred literature at Zurich. Having been led by his office to study the Greek fathers with great attention, he made them the subject of several books, of which the principal was entitled, " *Thesaurus Ecclesiasticus, e Patribus Græcis, ordine alphabetico exhibens quæcunque Phrases, Ritus, Dogmata, Hæreses, & hujus-*

modi alia huc spectant," *Amst.*, 2 vols. fol., 1682; and in a much enlarged edition, *Amst.*, 1728. This work is said to have cost him twenty years' labour, and it is accounted one of the most useful of the kind which had long appeared, and necessary for understanding the Greek fathers. Of his other works were "*Observationes Sacrae*," *Tigur.* 1665, 4to.; and "*Miscellanea*," containing several writings of the Greek fathers with a Latin version, *Tigur.* 1681; also, a "*Greek and Latin Lexicon*." *Moreri.* *Saxii Onom.* — A.

SULLY, MAXIMILIAN DE BETHUNE, DUKE OF, Marshal of France, and prime minister under Henry IV., was born at Rosni in 1559, of an illustrious family, descended from a younger branch of the ancient counts of Flanders. His father, Baron de Rosni, educated him in the reformed religion, to which he steadfastly adhered during his whole life. At the age of 11 he was taken by his father to Vendome, and presented to the Queen of Navarre and her son, young Henry, whom he followed to Paris. He was there pursuing his studies, when, in the same year 1572, the horrible massacre of St. Bartholomew's took place. The principal of the college of Burgundy saved him from the fate to which all the Hugonots were destined, by keeping him concealed for three days, till it was announced that the executions were at an end. Young Rosni then relinquished his classical studies, and devoted himself to the service of the King of Navarre. He received lessons in history and mathematics from Florent Chretien, the young King's preceptor, and also applied to all the exercises proper for one brought up to the profession of arms. When, after the death of Charles IX., Henry of Navarre escaped from the court, and put himself at the head of the Hugonot party, Rosni entered into the infantry as a volunteer, and in several petty combats displayed more juvenile temerity than prudence. Henry, who saw him worthy of his esteem, said to him, "Rosni, it is not there that I wish you to hazard your life. I praise your courage, but hope to find better occasions on which to employ it." Such occasions soon after occurred; and when Rosni by his conduct had raised himself to the command of 100 harquebusiers at the siege of Mormande, and in a spirited action was near being overpowered by superior numbers, Henry flew to his rescue, armed with a simple cuirass, and gave him time to secure his post. At this early age Rosni exhibited a quality much less common than valour to that period of life, which was, economy: by it he

was enabled to maintain at his own expence a company of cavaliers; and it was the proof of this disposition which principally acquired for him Henry's friendship and confidence. In 1580 the King conferred on him the post of a counsellor of Navarre, and made him his chamberlain. Rosni for a time left the service of the King of Navarre to accompany the Duke of Anjou, brother to Henry III., who had been invited to accept the sovereignty of the Netherlands. One object which he had in view was to gain possession of the property of his family in Flanders, and in particular to reap the succession of the Viscount of Ghent, his maternal grandfather, who had disinherited him on account of his religion. He continued some time in the service of that prince, and attended him on his visit to the English court; but finding at length that the Duke's bigotry caused him to look coldly on all his protestant followers, and feeling the odium he had excited against all the French by his perfidious attempt on Antwerp, he returned to the King of Navarre. Henry, having occasion for a confidential resident at the court of France, in order to penetrate the designs of the League, cast his eyes on Rosni, and sent him thither in 1583. During his residence there he married, at the beginning of 1584, Anne de Courtenay, a young lady descended from a branch of the illustrious family of that name. He passed that year wholly at Rosni with his bride, living in a style of considerable expence, which he was enabled to support by prudent economy, and by the profits he made from the purchase and sale of horses, of which animal he was an excellent judge. In the next year he was summoned by Henry to give his assistance in the approaching war with the League; and he joined him without hesitation, taking with him a sum of money for the King's service, which he had raised by a fall of timber. He was employed during this war in various sieges and battles, always acquitting himself with honour; and in 1586 he concluded a treaty with the deputies of Switzerland, by which they engaged themselves to furnish 20,000 men for the royal cause. At the battle of Coutras he commanded the artillery, and had a great share in the success of the day. In that of Ivry he received five wounds; and being carried in a litter to the presence of the King, the generous Henry tenderly embraced him in the sight of all the princes and great officers, and gave the warmest praises to his fidelity and bravery. Having lost his wife, Rosni married again in 1592, and passed some time in retirement. He had been

refused several governments by Henry, who was now lawful King of France, which had slackened his active zeal for his service; but finding the royal affairs in a bad state on account of the machinations of the League, and the general repugnance of the catholics to acknowledge a protestant sovereign, the real affection he bore his master led him to return to his person, and assist him with his counsel. It now appeared almost certain that whilst Henry remained a dissident from the prevailing religion, he could never obtain peaceable possession of his throne, and he had begun seriously to think of reconciling himself to the catholic faith. One of his chief objections was, that he would probably, on such an event, be deserted by his old and faithful friends, and obliged even to fight against them. Rosni (whom we shall hereafter call Sully) who wished, for Henry's interest, and the welfare of the nation, that the change should take place, represented to him that the persons of worth and distinction in the Calvinist party could not be so unreasonable as to take arms against him on account of a resolution adopted through necessity. He further spoke in liberal terms on the fundamental agreement of all the forms of the Christian religion, and suggested, that embracing the catholic faith did not imply any obligation to persecute other faiths. In conclusion, the King yielded to his arguments, and Sully was employed to negotiate with the catholic chiefs on the ground of Henry's abjuration of protestantism. In this matter, Sully can scarcely be charged with indifference to religion, since he always continued firm to his own, and lived according to its precepts; but he well knew that religion was to Henry little more than a name, and that the question whether he were to be denominated Calvinist or Catholic, was trifling compared to that, whether there were to be peace or war in France.

The League, however, supported by Spain, still continued to oppose Henry's tranquil possession of his crown, and Sully's talents were vigorously exercised in his service. He was at this time accounted one of the ablest commanders in the kingdom for the attack and defence of fortified places, and several important successes of this kind gave additional lustre to his reputation. His civil qualifications were also called into action, and he especially made himself useful by his skill and integrity in managing the financial concerns. In the progress of his promotions, he was made secretary of state in 1594, member of the

council of finance in 1596, and superintendent of the finances in 1598. He was employed in many important negotiations, of which one of the principal was that for the King's second marriage to Mary de Medicis. This alliance he hastened on account of Henry's weakness with respect to his mistress Mademoiselle d'Entragues. He had been seduced to give her a promise of marriage, which he put into the hand of Sully. That faithful friend and minister, deeply affected with the disgrace the King must incur from such a measure, after pondering a while, tore the writing in pieces. "Are you mad?" cried Henry in a rage. "Yes, Sire (said Sully), I am mad, and I wish I were the only madman in France." He then, as soon as he could gain a hearing, laid before the King all the reasons to convince him of his extreme imprudence in the step he had taken. Henry heard him without interruption, and then went to his mistress's chamber, and wrote her another promise. He had the justice, however, to pardon his minister's boldness, whom he soon after promoted to the office of grand master of the ordnance.

Among Sully's diplomatic missions, one of the most interesting was that which produced a confidential interview in 1601 with Queen Elizabeth at Dover, in which that illustrious princess, who had imbibed a great esteem for his character, opened her mind to him with extraordinary frankness relatively to the politics of Europe, and the means for reducing the predominance of the House of Austria. The accession of James I. to the throne of England in 1603 gave occasion to another mission of Sully to that island; and by his dexterous management, and the weight of his reputation, he was able to renew the treaties subsisting between the courts of France and Great Britain.

The details of those operations by which he restored order in the French finances, and improved the royal revenues, at the same time that he lightened the burdens of the people, cannot be entered into in a work like this, and it will suffice to give an idea of the general result, and of the spirit of his administration. It is stated, that before he engaged in the management, 150 millions of livres were raised upon the people, in order to put about 30 millions into the King's treasury; and that within ten years he had paid, with a revenue of 35 millions, crown debts of 200 millions, and had laid by a reserve of 30 millions. Before his ministry, several governors of provinces and great nobles levied taxes for their private advantage, some-

times on their own authority, and frequently by virtue of edicts which they had obtained through court interest. In suppressing these abuses, Sully had to encounter not only the intrigues and machinations of the persons concerned, but the culpable facility of the King, always disposed to listen to the requests of his favourites and mistresses. On one occasion, when Sully was resisting applications for oppressive edicts, the King's mistress, d'Entragues, then Marchioness de Verneuil, haughtily said to him, "To whom would you have the King grant favours, if not to his relations, courtiers, and mistresses?" "Madam, (he replied) you would be in the right if His Majesty took the money out of his own purse; but is it reasonable that he should take it from those of the traders, the artisans, the labourers, and peasants? These people, who maintain him and all of us, find one master sufficient, and have no need of so many courtiers, princes, and mistresses." With these principles it is no wonder that Sully was constantly exposed to the calumnies and ill offices of the persons about the court, who were perpetually contriving his disgrace, and more than once had nearly effected his removal; but Henry was so fully convinced of his integrity, and affection to his person, that on hearing his defence against the charges adduced, he felt his confidence in him renewed and strengthened. Indeed, it was a great relief to one of his temper, that when assailed by improper requests, he could throw the harshness of refusal upon one who was content to undergo the odium, provided he was suffered to consult the good of the state. The spirit of his administration was that of order, regularity, and economy, joined with that sobriety of manners which he derived from the reformed religion. He was the decided enemy of luxury of all kinds, and therefore did not encourage the introduction of those arts and manufactures which minister to refined gratification. Agriculture, in his opinion, was the basis of national prosperity, and he wished that the great mass of citizens should be employed in its operations. Speaking of the manufacturers of stuffs, he said, "This sedentary life will never make good soldiers; France is not the place for such toys." With these sentiments, it was his desire that taxes should bear exclusively upon luxuries; and if they were to act as sumptuary laws by bringing men back to their ancient frugality, he seemed to think it would be so much the better.

The picture of his own mode of life is curi-

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ous and interesting. He rose every day at four in the morning, and employed his two first hours in reading and dispatching the memorials which lay upon his desk. At seven he went to the council; and he passed the rest of the morning with the King, who gave him orders relative to the different offices which he held. He dined at noon, and afterwards gave a regular audience, to which persons of all ranks were admitted. The ecclesiastics of both religions were first heard; then came the turn of villagers, and men of inferior condition: persons of quality were reserved till the last. When this was concluded, he usually resumed his labours till supper-time, when he caused his doors to be shut, and laying aside business, indulged himself in society with a few friends. He commonly went to rest at ten; but if any thing extraordinary had deranged the occupations of the day, he borrowed some hours of the night. His table was simple and frugal; and when he was reproached with its plainness, he would reply, with Socrates, that if his guests were wise, they would be satisfied; if not, he did not wish their company. Such was the life of this first minister. "What would hire you (said Henry to a courtier) to pass the like?" "Not all your Majesty's treasury," was the reply. Sully, though no bigot, was firm in his religion: interest had not induced him to change it, and it was not likely that any other motive would do so. The Pope once wrote him a letter, beginning with an eulogy on his administration, and expressing a wish, at the conclusion, that he would enter into the right path. In his reply, he said, that "on his part he would not cease to pray God for his Holiness's conversion." He was, however, too good a subject to approve the connections formed by some of the heads of the protestant party with foreign powers; and he advised the expedition against Sedan, which compelled the Duke of Bouillon to admit a royal garrison in that fortress.

His faithful services were farther rewarded by the posts of governor of Poitou, and grand-master of the ports and havens in France; and also, in 1606, by the dignity of a Duke and Peer, on which occasion he chose to take his title from his estate of Sully-sur-Loire. He continued at the head of affairs till the assassination of Henry in 1610. That fatal event put an end to his influence; for he was not a minister for a young reign and a female regency. He was dismissed from court with a gratuity of 100,000 crowns, and thenceforth lived chiefly in retirement. He was, however, occasionally

consulted, and sometimes appeared at the levee in his old-fashioned dress, with a gold chain about his neck, to which was appended a large medal stamped with the effigy of his deceased master. It is related that being once sent for by the young King, Louis XIII., to give his advice on some important affair, his gravity and antiquated figure excited the mirth of some young courtiers. Sully, who perceived it, turning to the King, said, "Sire, when your father, of glorious memory, did me the honour to call me to his presence in order to consult on state affairs, he previously sent away the buffoons." Louis felt the rebuke, and remained alone with Sully. In 1634 he received the staff of marshal of France, in exchange for his post of grand-master of the ordnance. He died in 1641, at the age of 82. A statue was erected to this great man by Louis XVI., and his eulogy was made a prize subject by the French academy.

The well-known "*Memoires de Sully*," entitled by the author, "*Œconomies Royales*," were written by that minister in a negligent manner, without order or connexion, and in a style of great simplicity. They have been several times printed, and the Abbé de l'Ecluse gave an edition of them in 1745, in which they were arranged in better order, and the language was rendered more correct. These Memoirs have always been held in high esteem for their historical and political information, and afford many interesting anecdotes of the person and court of Henry IV. *Mem. de Sully. Vies des Surintendans des Finance. Nouv. Dict. Hist.* — A.

SULPICIA, a Roman lady, wife to Calenus, lived in the reign of Domitian, and distinguished herself by her poetical talents. There is extant of her's the fragment of a satire against that emperor, when he expelled the philosophers from Rome, written in easy and elegant language, which has been printed at the end of some editions of Juvenal, and is to be found in the "*Poetæ Latini minores*," Leyd. 1731, and in Mattaire's "*Corpus Poetarum Latin.*" She appears, however, to have been more celebrated in her time for her poem on conjugal love, addressed to her husband, which is the subject of one of the epigrams of Martial, who pronounces it to be equally chaste and amorous. He addresses another epigram to Calenus, congratulating him on the 15th happy year of his nuptials. This "chaster Sappho" is also mentioned by Sidonius Apollinaris, but we possess no other memorials

concerning her. *Martial Epigr. X. 35. 38. Vossii Poet. Lat. Tiraboschi.* — A.

SULPICIUS-SEVERUS, an ecclesiastical historian of the 5th century, descended from the ancient Sulpician family, was born in Aquitania, at Agen, or in its diocese. He was brought up to the bar, became eminent for his eloquence, acquired wealth, and married. After the death of his wife, however, he took priest's orders, and devoted himself to a religious life, first under the discipline of Phebadius, Bishop of Agen, and afterwards under that of St. Martin, Bishop of Tours. He had also a great intimacy with Paulinus, Bishop of Nola, who mentions him honourably in his letters. He resided for some time at Toulouse, and afterwards at Eause, in Narbonnensian Gaul, and died about 420. It is affirmed by Gennadius, that towards the close of his life he fell into some of the errors of the Pelagians; and that, by way of penance, he condemned himself to silence for the remainder of his days.

Sulpicius-Severus was the author of a "*Sacred History*," written in a pure Latin style comparable to that of the best classical writers. It is an epitome of scripture history to the birth of Christ, from which period it passes very cursorily to the time of Constantine, and concludes with the year 400. Of this work there is little valuable except the style. Dupin says, the author "commits many faults against the truth of history, especially the ecclesiastical. He is very credulous respecting miracles, and approves the dreams of the ancient writers concerning the millenium, antichrist (whom he supposed to be Nero), the time of the end of the world," &c. He has also given an account of the Life of St. Martin, and three letters on the death and virtues of that saint, which contain many curious particulars, though intermixed with fables. His most entertaining piece is a dialogue relating the mode of life of the Eastern monks, which affords an instructive view of the state of monachism at that period. Some Epistles to his sister and others are also preserved. The works of Sulpicius-Severus have been several times published. The best editions are those by Le Clerc, *Lips.* 1709, 8vo., and by Hieron. a Prato, *Veron.* 4to., 2 vols., 1741, 1754. *Vossii Hist. Lat. Dupin. Bibliogr. Dict.* — A.

SULZER, JOHN GEORGE, an eminent Swiss author, was born in 1720 at Winterthur, in the canton of Zurich. In the year 1734 he lost, on the same day, both his parents; and being the youngest of twenty-five children, the

patrimony which he inherited was scarcely sufficient to defray the expence of his education. Being destined for the church, in 1736 he was sent to the gymnasium of Zurich, where the first work which he perused with attention was Wolf's *Metaphysics*. John Gesner was the instructor who had the merit, by his example and guidance, of conducting him to the temple of literature; while Bodmer and Breitinger endeavoured to form and direct his taste. His attention was now divided between the study of the Hebrew language, Wolf's *Philosophy*, and the system of Linnæus. In 1739 he was licensed to preach by the synod of Zurich, and next year he became private tutor in one of the first families of that city. He was afterwards engaged as assistant to the clergyman of Maschwanden; and in 1741, the beauties of nature had made such a strong impression on his mind, that he wrote "*Moral Considerations on the Works of Nature*," which were published by Sack of Berlin, and afterwards translated by Formey under the title of "*Essai sur la Physique appliquée a la Morale*." In 1742 he undertook a tour into the neighbouring part of the Alps, an account of which has been printed. He was next tutor in the family of a rich merchant named Bachman at Magdeburg; and here he formed an acquaintance with Sack, who, in 1745, induced him to go to Berlin, where he acquired the friendship of Euler and Maupertius. During his residence at Magdeburg he edited a translation of Scheuchzer's "*Itinera Alpina*," and wrote his "*Treatise on the Education and Instruction of Youth*." Having declined an offer made to him of being preceptor to the Hereditary Prince of Anhalt-Bernburg, he was appointed, on the recommendation of Sack and Euler, professor of mathematics in the Joachimsthal College at Berlin. In 1750 he obtained leave from the King to visit Switzerland; and on his way thither, united himself in marriage to a young lady, for whom he had conceived an attachment at Magdeburg. He then accompanied Klopstock to Zurich; and on returning to Berlin the same year, was made a member of the royal academy of sciences, to the philosophical class of which he contributed various psychological essays. These were afterwards translated into German, and published together in a separate volume. In the year 1760 he lost his spouse, a misfortune which affected him in the most sensible manner, and after which he never entirely recovered his strength and spirits. In order to dissipate his grief, he was allowed in 1762 to revisit his native coun-

try, where he employed his time during the winter on his "*Theory of the Fine Arts*," which he completed before his departure. In 1763 he went back to Berlin, and as the labour attending his professorship was now become irksome to him, he resigned his chair with the King's consent, and formed a resolution of retiring with his two daughters, who were not yet of age, to the neighbourhood of Zurich, to wait in philosophic calmness for the approach of death; but the King retained him at Berlin, and granted him a pension, together with a professor's chair in the Knights' Academy, then newly established. He also gave him a piece of ground on the banks of the Spree, not far from the city, that he might erect on it a house, and amuse himself with gardening, of which he was exceedingly fond. In this spot he passed the happiest part of his life, from the year 1765, till the period of his death. In the same year the King established a commission for the purpose of examining the state of the academy, and of bringing it into better order. Of this commission Sulzer was appointed a member, and he was named also one of the visitors of the Joachimsthal Gymnasium. Some years after, he was ordered, in conjunction with Sack and Spalding, to reform the school at Closterberg, and the schools and gymnasia at Stettin and Stargard, a task which he undertook and discharged with great zeal and assiduity. In 1768 he published, for the use of schools, "*Exercises to excite Attention and Reflection*;" and having in some measure recovered his spirits after a long depression, composed his "*Observations on the reciprocal Influence of Reason on Language, and of Language on Reason*." In the next year he submitted to the press his excellent "*Dictionary of the Fine Arts*." The first part of this valuable work, in which philosophy and taste are united, and which of itself is sufficient to establish Sulzer's reputation, appeared in the year 1771. In the same year Sulzer made an attempt in dramatic writing, and prepared Mercier's "*Deserter*" for the Berlin theatre; he endeavoured also to convert Shakespeare's "*Cymbeline*" into a regular piece for the same purpose; but it appears that his talents were little suited to this species of composition. In 1771 he was invited by the Duke of Courland to Mitau, to assist in the establishment of a new gymnasium; an offer which he declined; but, notwithstanding the bad state of his health, he drew up the plan of this seminary, and exerted himself to procure for it able professors. In the autumn of the year 1773 his

illness had increased so much that he was incapable of discharging his professional duty in the military school. The following summer brought with it an increase of his bodily affliction; yet he wrote in the course of the year some papers for the Memoirs of the Academy. With a view of obtaining relief from his sufferings, he undertook, by the advice of Haller, a tour to Nice, a very interesting journal of which has been printed. In the course of this tour he received the last proof of the esteem in which he was held by his sovereign, being appointed director of the philosophical class of the Academy. In the pure and mild climate of Italy his health seemed at first to improve; but in the autumn of 1776 his complaints became much worse. In 1777, after his return, he had an interview with the King of Prussia, who sent for him; and Sulzer afterwards said that he was ready to confirm Voltaire's opinion, who remarked that Frederick was the liveliest and most agreeable of men in conversation. The day before his death he was exceedingly cheerful, and conversed freely with his friends. One of them having said that he hoped to see him again; "Yes," replied Sulzer, with much composure, "I hope so too: without this hope life would be a miserable dream." He expired, as if falling asleep, in the month of February 1779. — J.

SUMOROKOF, ALEXANDER, a poet regarded as the founder of the Russian theatre, was the son of a nobleman, and was born at Moscow in 1727. Whilst a student in the seminary of cadets at Petersburg, he displayed a genius for poetry, as well as a great ardour for literary improvement. He obtained great reputation by the early productions of his muse, which were of the amorous class; and being patronised by the Count Ivan Shuvalof, he was by him introduced to the Empress Elizabeth, who took him under her protection. His admiration for the works of Racine induced him to turn his thoughts to the drama; and at the age of 29 he composed his first tragedy, entitled *Koref*. This was acted at the court theatre, and received an applause which encouraged him to proceed in the same career, till he had produced nine tragedies, a number of comedies, and some operas. Racine was his model in tragedy; and though, as might be expected, he fell much short of the perfection of his exemplar, yet he is judged in many instances to have been a happy imitator of his excellencies. His comedies are said to contain humour, but not of the purest kind. Not contented with the fame acquired in this walk, he

made attempts in every species of poetical composition, except the epic, but with different success. His pindaric odes were much inferior to those of his cotemporary Lomonozof in fire and elevation, but the tenderness of his elegies, and the natural simplicity of his pastorals, are much admired, and his fables deserve comparison with those of La Fontaine. Sumorokof also wrote some short historical pieces in prose, which are praised for the perspicuity of their style, though too abundant in ornament. This author possessed the favour of his female sovereigns. Elizabeth conferred on him the rank of brigadier, and the post of director of the Russian theatre, with a pension. Catharine created him a counsellor of state, decorated him with the order of St. Anne, and bestowed on him many proofs of her munificence. He died at Moscow in 1777, in his 51st year. In his private character he exhibited the virtues and the faults of exquisite sensibility; equally alive to benefits and injuries; open and undisguised; polite when treated with respect, but opposing pride by haughtiness; irascible and inconsiderate. With Lomonozof, he contributed to diffuse a taste for poetry and elegant literature among his countrymen, and they have produced a numerous class of followers. *Coxe's Travels in Russia.* — A.

SURITA, JEROME, a learned Spaniard, was born of a noble family at Saragossa in 1513. He became secretary to the Inquisition, concerning which employment the liberal Thuanus thus speaks in his History: after giving the highest praises to his learning and genius, and mentioning the works of which he was the author, he says, "This alone is to be lamented, that he was secretary to the court of Inquisition; and that although he was accounted the most learned among his countrymen, and appeared born, as it were, to acquire general favour, yet, either for the purpose of his own safety, or by the fate of his nation to secure uncertain dignity, he exercised his industry in an office so inhumane, and so peculiarly hostile to men of letters." His principal performance was a Spanish "History of Aragon to the Death of Ferdinand the Catholic," in 7 vols., folio; which had the honour of being censured by the royal council of Spain, for having with too much sincerity laid open the faults of the Spanish monarch — a freedom perhaps the consequence of his asylum in the bosom of the Inquisition. He also wrote esteemed notes upon the Itinerary of Antoninus, and upon Cæsar and Claudian. He died at Saragossa in 1580. *Nichol. Antonio. Thuanus Hist.* — A.

SUSSMILCH, JOHN PETER, a German Lutheran divine, and an eminent writer on statistics, was born about the beginning of the last century. He applied with great diligence to the study of history, and made considerable progress in the mathematics, which enabled him to be a good calculator in political arithmetic. In the year 1759 he gave a proof of his talents in this science by a memoir, published in the Transactions of the Academy of Sciences at Berlin, on the population of the cities of London and Paris, to the latter of which he assigned, in 1750, six hundred thousand inhabitants. But he is better known by a work, entitled "Die Gottliche Ordnung in den Veranderungen des Menschlichen Geschlechts aus der Geburt, dem Tode und der Fortpflanzung desselben erwiesen," &c.; that is, The Order observed by God in the Changes of the Human Race, demonstrated by the Births, Death, and Propagation of Man; a fourth edition of which, improved and corrected by C. J. Bauman, was published at Berlin, 1775, in three volumes, octavo. In this work the author first treats of the multiplication of men in general, and shews that the number of births is almost always greater than that of deaths; he then enumerates the obstacles to the increase of mankind; examines how many persons live on the earth, and how many it could contain; treats on the different causes of fecundity; the propagation of the two sexes, and the proportion of the one to the other; of the proportion of those who die at different ages; of diseases and their proportion; of the use made of bills of mortality to determine the number of the living, and of the best method of keeping registers; the whole illustrated with copious lists of births, deaths, and marriages in the states of the King of Prussia, the cities of London, Vienna, and Breslaw, Paris and Berlin, in different years. This work has been of great service to writers on population, and is frequently quoted by Mr. Malthus in his late Essay on that subject. The Abbé Denina says, that Sussmilch, in consequence of his religious zeal, manifested sometimes a spirit of persecution; and that in the consistory, of which he was a counsellor, he often appeared forward and ambitious. He died in 1767, at the age of sixty-one. *La Prusse Littéraire sous Frederic II. par l'Abbé Denina.*—J.

SUWAROF-RYMNIKSKI, ALEXANDER, Count, a distinguished Russian commander, born in 1730, was descended from a Swedish family settled in Russia. He was destined by his father to the legal profession, but the course

of his education inspired him with such an admiration of the military heroes of ancient and modern times, that he determined to devote himself to arms. He began his military career in the humble station of a private soldier in the military guards, in which corps he passed successively through the ranks of corporal and serjeant, and in 1754 he quitted it with the brevet commission of lieutenant. In the course of advancement he obtained the command of Memel, with the rank of lieutenant-colonel. Nature had given him, with a small and meagre body, a hardy constitution, which he strengthened by severe discipline, sleeping on the ground upon hay with a slight covering, and contenting himself with common soldier's fare, which customs he retained in the height of his elevation. He served his first campaign in the war of 1759 against the King of Prussia, and was present at the terrible battle of Kunnersdorf, and the capture of Berlin. On various occasions he distinguished himself so much, that at the peace of 1762, Count Panin sent him to Petersburg with a letter of recommendation to the Empress Catharine, who presented him with a colonel's commission written with her own hand. The court of Russia in 1768 entering into a war with the Polish confederates, Suwarof was dispatched into that country, where he defeated and dispersed the troops commanded by the two Pulawskis, and obtained other successes, for which, in 1770, he was rewarded with the rank of major-general. He had a narrow escape in that year from being drowned in the Vistula, and he received a contusion on being taken out from the river, which laid him up for some months. Returning to the field, he defeated the Poles under Oginski, and took Cracow. He was honoured by the Empress with the order of St. Alexander; and after the first partition of Poland by the three powers, he was received at Petersburg with every mark of distinction. In the Turkish war of 1773, which followed, he served under Marshal Romanzof, and on several occasions gave proof of his military talents and enterprize. He defeated the Turks opposed to him in three different engagements; and making a junction with General Kamen-skoi, he gained a fourth decided victory over the Reis Effendi, near Kasludgi. On the conclusion of peace with the Turks, he was employed to quell the disturbances in the interior of Russia consequent upon Pugatchef's rebellion; and in 1783 he reduced the Tartars of the Kuban and Budziac, and obliged them to take an oath of allegiance to the Empress, who

thereupon sent him the cross of Wolodomir, and nominated him general in chief.

When the war with Turkey was renewed in 1787, Suwarof assisted in the victorious defence of Kinburn against the Turkish fleet; and he afterwards commanded the left wing of the army at the siege of Oczakof, where he received a severe wound in the neck. He participated with the Prince of Saxe-Coburg in the victory at Fockzani; and afterwards, learning that the Prince was surrounded by the Turks, he hastened to his relief, and brought on the great battle against 100,000 of the Turkish troops near the river Rymnik, in September 1789, which ended in a complete victory to the combined armies, and obtained for Suwarof his title of *Rymnikski*, and splendid presents from his own sovereign and the Emperor. The strong fortress of Ismail having long resisted the arms of Russia, the general in chief, Potemkin, resolved that it should be carried without further delay, and committed the enterprize to Suwarof. The commandant refusing to enter into any terms for capitulation, he ordered an assault, promising to the victors the plunder of the place, and directing (it is said) that no quarter should be given. This was one of the most sanguinary actions of the kind upon modern record. The Russians were twice repulsed with great loss, but at length scaled the ramparts and burst into the fortress, when a terrible massacre ensued. Thirty-three thousand Turks were killed or desperately wounded, and about ten thousand of all ranks were made prisoners after the carnage. The general underwent the charge of cruelty on this occasion, though perhaps it would have been impossible to prevent the excesses of a soldiery exasperated by the pertinacious resistance of the defenders: he however deserved the praise of great disinterestedness respecting the booty, not reserving for himself so much as a single horse. After the peace of 1791, which surrendered Oczakof to the Russians, Suwarof, on whom fresh honours had been accumulated, was appointed commander of all the troops stationed in its vicinity, and in the governments of Catharinaslaf, the Krimea, and the conquered provinces near the mouth of the Dniester, and fixed his headquarters at Cherson, where he remained nearly two years. When the struggle for liberty rose in Poland, he was sent into that country to arrest its progress by the Russian arms. He gained several victories over the patriots, and in 1794 laid siege to Praga, a fortified suburb of Warsaw, which he carried by assault, with

a carnage not much inferior to that of Ismail. New honours and rewards from his own sovereign and the two other sharers of Poland followed this success, and he passed a year at Warsaw to secure the servitude of that unfortunate country.

When the Emperor Paul, who had succeeded to the throne of Russia, joined the confederacy against France in 1799, he placed Suwarof at the head of the troops destined to co-operate with the Imperialists in Italy. He assumed the command of the combined army of Russians and Austrians, and a very active campaign ensued, in which the French successively lost all the principal towns in the north of Italy, and were defeated in the bloody battle of Novi. After that action, Suwarof crossed the Alps, and marched into Switzerland, driving the French from Mount St. Gothard. In the meantime another division of Russians under General Korsakof being attacked by Massena near Zurich, was defeated in a bloody battle, and obliged to cross the Rhine into Germany. This disaster, with the failure of the expected aid from the Austrians, obliged Suwarof, who was opposed by Moreau, to commence a fighting retreat towards the lake of Constance. After prodigious exertions of valour, he arrived there with a much diminished army, and effected a junction with the remainder of Korsakof's troops. His fatigues threw him into a dangerous illness; on the intelligence of which, a physician was sent to him from Petersburg, with an order for his return, and an intimation that apartments were prepared for him in the palace. The general suspecting, as was the case, that his capricious master intended to secede from the alliance, sent excuses, accompanied with strong representations of the necessity of a reinforcement. At length he moved with his troops, and took up his winter-quarters in Bohemia. Positive orders, in terms manifesting warm displeasure, were at length dispatched for his immediate return to Russia; and from the time of receiving them his intellects became sensibly affected. Travelling incessantly under the pressure of an intermittent fever, he reached Petersburg, where, instead of a lodging in the palace, he was obliged to take up his residence in a small house belonging to a relation. He soon fell into a state of childishness, and died on the 18th of May 1800, at the age of 70. Paul displayed his resentment by refusing to his remains the ordinary military honours, and even deprived his only son of his rank of major-general. His successor the Emperor Alexander, however,

repaired this injustice to the memory of a man who had deserved so well of his sovereigns, by erecting his statue in the imperial gardens.

Suwarof was an extraordinary person, a singular mixture of the great man and the buffoon. His hardy and simple mode of living has been already mentioned. He rose at four both in winter and summer. He often changed his shirt in the open air in the midst of his camp, and his whole wardrobe consisted of regimentals, and a sheepskin jacket for dishabille. He was cleanly in his person, frequently using the bath; but he banished every ornament, and never used a looking-glass. By his temperance and activity, he preserved the fire of youth to advanced age. He was very pious according to his mode, performing himself, and enjoining upon others, all the prescribed offices of devotion with great punctuality; and on Sundays and festivals he read lectures on religious subjects to those about him. He never gave the signal of battle without making the sign of the cross, and kissing a little image of St. Nicholas which he always carried with him. He was immovable in his purposes, strictly true to his word, and of incorruptible probity. In his speech and writing he affected a laconic style, often mixed with ludicrous expressions, and sometimes made use of doggerel verse in his orders and dispatches. He was well acquainted with many modern languages, but declined all political or diplomatic correspondence, saying that a pen did not suit the hand of a soldier. By his familiar and coarse manners, his disregard of luxury, and contempt of danger, he became the darling of his soldiers, whilst the principal officers were his secret enemies on account of the strict duty he exacted, and the privations to which he subjected them. It was his maxim that a general should always be in the front of his army, for that "the head should never wait for the tail." In such military apophthegms he abounded. In courage, enterprize, and rapidity, he had no superior; but the critics in the art of war have censured him for want of depth in his combinations, and skill in his manœuvres, as well as for violating humanity in his victories. *Hist. of the Campaigns of Count Suwarof. Coxe's Travels in Russia, fifth edit. — A.*

SWAMMERDAM, JOHN, an anatomist and naturalist, distinguished for his singular skill and industry in minute researches, was born at Amsterdam in 1637. His father, an apothecary in that city, designed him for the church, and gave him a suitable education; but his own inclination being turned to physic,

he obtained leave to pursue the studies of that profession. Being also employed by his father in the care of a collection of objects of natural history, to which science he was much attached, he imbibed a taste for the study of nature, especially in the branch of entomology, which became his ruling passion. At an early age he began to make a collection of his own of winged insects, for which purpose he employed himself day and night in excursions not only in the province of Holland, but in the neighbouring ones of Utrecht and Gueldres. He was sent to Leyden for the study of physic, where he soon distinguished himself among his contemporaries by his skill and assiduity in anatomical experiments and the art of making preparations. One of his intimate acquaintance was the celebrated anatomist Nicholas Stenonius, with whom he lived at Paris in 1664, when he visited that capital and kingdom for further improvement. Returning to Leyden he took the degree of M.D. in 1667, on which occasion he published a thesis on respiration. At this time he began to practise his invention of injecting the vessels with a ceraceous matter which should keep them distended when cold; a method from which anatomy has derived the most important advantages. He applied very closely to dissection in conjunction with Van Horne, till the attack of a quartan obliged him to suspend his labours. In 1668 the Grand Duke of Tuscany visiting Holland, was brought by Thevenot, with whom Swammerdam had cultivated an intimacy in France, to see his father's collections in natural history. On this occasion Swammerdam exhibited to the prince some of those dissections of insects which he managed with incomparable dexterity by the aid of very nice instruments of his own invention. The Duke made him a liberal offer for his share of the collection, on the condition of his removal to Florence, which he rejected through his abhorrence of the restraints of a court life, and impatience of any controul in his religion.

Entomology was now his great pursuit; and in 1669 he published in Dutch a "General History of Insects," *Utr.*, 4to., afterwards reprinted, and translated into French, and Latin, the latter with splendid figures. In this work are many curious observations on the changes undergone by this class of animals, which he demonstrated to be mere evolution of parts; and he ascribed every thing in nature which is called generation, to mere evolution, which theory has been adopted from him by other philosophers. He was so devoted to these

pursuits, that his father in vain urged him to think of maintaining himself by engaging in the practice of physic, though the more to stimulate him, he withheld from him any supply of money or cloaths. He, however, consulted his reputation as a medical anatomist by publishing in 1672 a work entitled "*Miraculum Naturæ, seu Uteri Muliebris Fabrica, notis in J. v. Horne Prodrumum illustratum, Leid., 4to., many times reprinted.*" The publication of Van Horne's "*Prodrumus*," in which the author had claimed for himself the fruits of Swammerdam's labours, was the immediate cause of the appearance of this work. There was added to it an account of his new method of waxen injections. The intensity of his application, and the obstacles he had encountered, had now rendered him hypochondriac and totally unfit for society. In this state he received an impression from the reveries of the famous Antoinette Bourignon, which plunged him into the depths of mysticism, and induced him to abandon all his former pursuits as unworthy to occupy a mind devoted to divine contemplation. By her desire, as it is said, he published in 1675 an account in Dutch of the insect named *Ephemeris*, which was his last publication. He followed this fanatical female to her retreat in Holstein; but afterwards returned to Amsterdam, where, reduced to a skeleton by his abstractions and mortifications, he ended his life in 1680. Some time before his death, in a paroxysm of enthusiasm, he burned all his remaining papers. He had, however, previously, under the pressure of indigence, sold the greatest part of his writings and drawings to Thevenot for a trifling sum. These, half a century afterwards, came into the possession of Boerhaave, who caused them to be published in Dutch and Latin, under the superintendence of Gaubius, with the title of "*Biblia Naturæ, sive Historia Insectorum in certas Classes reducta, necnon Exemplis & anatomico variorum Animalculorum examine illustrata, insertis numerosis rarioribus Naturæ Observationibus*," 2 vols. large fol., 1737, with plates; translated also into German, English, and French. This work is a stupendous monument of patient and minute observation, in which qualities probably no one ever surpassed the author. It is divided into four parts, according to the four orders of change which he had observed in insects; and is full of the most curious discoveries. The history of bees is particularly valuable, and is regarded as the writer's master-piece. *Life by Boerhaave. Haller. Bibl. Anat. Eloy.—A.*

SWEDENBORG, EMANUEL, son of a Swedish bishop, and founder of a religious sect distinguished by his name, was born at Stockholm, in 1689. He was educated under the care of his father, and made such progress in his studies that, when only twenty years of age, he published a collection of pieces on different subjects, in Latin verse, under the title of, "*Ludus Heliconius sive Carmina Miscellanea.*" In the same year he set out on his travels into foreign countries, proceeding first to England, and then to France, Holland, and Germany. In 1714 he returned to Sweden, and two years after was appointed assessor in the college of mines by Charles XII., with whom he was in great favour, and who honoured him with frequent conversations. About this period he devoted his chief attention to physical and mathematical studies, and in 1716 began to publish essays and observations on physical and mathematical subjects under the title of "*Dædalus Hyperboreus*," which came out in six parts, containing many experiments in mechanics and natural philosophy, partly by himself, and partly by the celebrated Polhem and others. Among the articles furnished by Swedenborg was a proposal for determining, in a new manner, the longitude of places by the moon. Soon after, he printed a treatise on algebra; and according to Lagerbring was the first person in Sweden who wrote on the differential and integral calculus, but the chapter on that subject was never printed. In 1718 he accompanied the King to the siege of Fredericksall, where his scientific knowledge proved of eminent service to Charles, and enabled him to bring up his heavy cannon, which had been kept back by the badness of the roads. Having lost his patron in the course of the siege, he was taken under the protection of Ulrica Eleonora, his sister and successor, by whom, in 1719, he was ennobled. This elevation, however, did not lessen his ardour for the sciences, as he published in the same year "*A Method to fix the Value of Money and determine the Swedish Measures in such a Manner as to suppress all Fractions and facilitate Calculations*;" and about the same time he gave to the public a treatise "*On the former Height of the Water on the Earth, and the Flux and Reflux of the Sea*," illustrated by Experiments made in different Parts of Sweden, from which he inferred that these phenomena had been greater in former times than at the period when he wrote. He thence concluded also that the earth must be flatter at the poles than at the equator; an idea which

has since been fully confirmed. As he still continued, under the new sovereign, to hold his office of assessor in the college of mines, he thought it necessary for the better discharge of his duty to pay a second visit to foreign countries, that he might examine their mines, but especially those in Saxony and the Harz forest. After his return, in 1722, he divided his time so equally between the business of his office and private study, that in 1733 he completed his grand work, intitled "*Opera Philosophica et Mineralia*," which was printed under his own direction in 1734, partly at Dresden, and partly at Leipsic. It consists of three volumes in folio, written with great strength of judgment, and is illustrated by plates. The same year he undertook a new tour for the purpose of inspecting the mines in Austria and Hungary. In 1729 he had been enrolled among the members of the Academy at Upsal, and between that and 1734 he received a similar honour from those of Stockholm and Petersburgh. Having now attained to a high character in the philosophical world, his correspondence was courted by Wolf and other eminent foreigners; but his mind seems to have taken a new direction, which turned him entirely from his former pursuits, and induced him to imagine that he was particularly called upon to reveal to mankind secrets of the utmost importance to their happiness. By many persons, the approbation of learned societies and the friendship and esteem of learned men would have been highly valued; but to Baron Swedenborg they became of very little importance. "Whatever of worldly honor and advantage may appear to be in these things," says he, "I hold them but as matters of very low estimation, when compared to the honour of that holy office to which I have been called by the Lord himself, who was graciously pleased to manifest himself to me his unworthy servant in a personal appearance, in the year 1743; to open to me a sight of the spiritual world, and to enable me to converse with spirits and angels, and this privilege has continued with me to this day. From that time I began to print and publish various unknown arcana, which have been either seen by me, or revealed to me, concerning heaven and hell, the state of men after death, the true worship of God, the spiritual sense of the Scriptures, and many other important truths tending to salvation and true wisdom." After this extraordinary call, the Baron devoted himself entirely to the great work which, as he conceived, had been assigned to him; and he published from time

to time various treatises on such subjects as were suggested to him by the peculiar state of his mind. Among these were "*De Cultu et Amore Dei*," Lond. 1745, 4to.; "*De Telluribus in Mundo nostro Solari*," 1758; "*De Equo Albo in Apocalypsi*," 1758; "*De Nova Hierosolyma; De Cœlo et Inferno; Sapientia Angelica de Divina Providentia*;" Amsterdam, 1764; "*Vera Christiana Religio*," Amst. 1771, and many others. Among the Baron's supposed discoveries concerning the spiritual world, one is that it exists not in space. "Of this," says he in his *Universal Theology*, "I was convinced, because I could there see Africans and Indians very near me, although they are so many miles distant here on earth; nay that I could be made present with the inhabitants of other planets in our system, and also with the inhabitants of planets that are in other worlds and revolve about other suns. By virtue of such presence (that is without real space), not of place, I have conversed with Apostles, departed Popes, Emperors, and Kings, with the late Reformers of the Church Luther, Calvin, and Melanchthon, and with others from distant countries." Notwithstanding the want of space in the spiritual world, Swedenborg says that after death a man is so little changed, that he even does not know but that he is living in the present world; that he eats and drinks, and even enjoys conjugal delight as in this world; that the resemblance between the two worlds is so great, that in the spiritual world there are cities with palaces and houses, and also writings and books, employments and merchandize, and that there are there gold, silver, and precious stones. "In a word," says he, "there is in the spiritual world every thing that there is in the natural world; but in heaven such things are in an infinitely more perfect state." Such was his zeal in the propagation of these whimsical, and sometimes sensual, doctrines, that he frequently left his native country to visit distant cities, and particularly London and Amsterdam, where his theological works were printed at a great expence, and with little prospect or probability of a reimbursement. "Wherever he resided when on his travels," says one of his admirers, "he was a mere solitary, and almost inaccessible, though in his own country of a free and open disposition. He affected no honour, but declined it; pursued no worldly interest, and spent his time in travelling and printing in order to communicate instruction and benefit mankind. He had nothing of the precise in his manner, nothing of melancholy in his temper,

and nothing in the least bordering on enthusiasm in his conversation or writings." The truth of this panegyric will not be readily admitted by impartial readers who have perused the Baron's writings; and all that can be said in his favour is, that he was an inoffensive visionary, seduced by the delusions of a disordered imagination. He died in London in the month of March 1772; and his remains, after lying in state, were deposited in a vault at the Swedish church near Ratcliff-highway. Though his followers do not appear to have been numerous in his lifetime, they increased after his death, and a sect subsists at present in England which derive their origin from him, and style themselves *The New Jerusalem Church*. The discriminating tenets of this sect appear to be as follows: Holding the doctrine of one God, they maintain that this one God is no other than Jesus Christ, and that he always existed in a human form; that for the sake of redeeming the world, he took upon himself a proper human or material body, but not a human soul; that this redemption consists in bringing the hells or evil spirits into subjection, and the heavens into order and regulation, and thereby preparing the way for a new spiritual church; that without such redemption, no man could be saved, nor could the angels retain their state of integrity; that their redemption was effected by means of trials, temptations, or conflicts with evil spirits; and that the last of them by which Christ glorified his humanity, perfecting the union of his divine with his human nature, was the passion of the cross. Though they maintain that there is but one God and one divine person, they hold that in this person there is a real Trinity, consisting of the divinity, the humanity, and the operation of them both in the Lord Jesus; a Trinity which did not exist from all eternity, but commenced at the incarnation. They believe that the Scriptures are to be interpreted not only in a literal, but in a spiritual sense, not known to the world till it was revealed to Baron Swedenborg, and that this spiritual sense extends to every part of the Scriptures except the Acts of the Apostles. They believe that there are angels attending upon men, residing, as Swedenborg says, in their affections; that temptation consists in a struggle between good and bad angels within men; and that by these means God assists men in these temptations, since of themselves they could do nothing. Swedenborg, indeed, maintains that there is an universal influx from God into the souls of men, inspiring them especially with the belief

of the divine unity. This efflux of divine light on the spiritual world he compares to the efflux of light from the sun on the natural world. Swedenborg says that there are two worlds, the natural and the spiritual, entirely distinct, though perfectly corresponding to each other; that at death a man enters into the spiritual world, when his soul is clothed with a body which he terms substantial, in opposition to the present material body, which, he says, is never to rise out of the grave. *Encyclopædia Britannica*. *Priestley's Letters to the New Jerusalem Church*. *Sammandrag af Swea Rikes Historia af Swen Lagerbring*. — J.

SWERT, FRANCIS, an industrious man of letters, was born at Antwerp in 1567. He passed his life in study, and the composition of a number of works, and was connected with most of the learned men of his time. He was particularly conversant with Belgic history, civil and literary, and with Roman antiquities, and edited many books relative to these topics. Of these the principal are, "*Rerum Belgicarum Annales, Chronicos, et Historicos antiquos et recentiores*," 2 tom. fol.; "*Athenæ Belgicæ*," fol.; "*Deorum et Dearum Capita ex antiquis Numismatibus*," 4to., also inserted in Gronovius's *Greek Antiquities*; "*Monumenta Sepulchralia Ducatus Brabantiae*." He died in 1629. *Moreri*. *Saxii Onom.* — A.

SWIETEN, GERARD VAN, Baron, first physician and librarian to their Imperial Majesties, was born at Leyden in 1700. He lost his parents at an early age; and being of the Roman Catholic religion, he was sent to receive his first academical education at the University of Louvain. Thence he returned to Leyden for the study of physic, where he became a most assiduous and favourite disciple of the illustrious Boerhaave. He took the degree of doctor in 1725, and was appointed to a medical professorship, which he occupied for many years with great distinction. His success, and perhaps the severity and inflexibility of his character, procured him enemies, who were illiberal enough to enforce against him the law prohibiting those not of the state religion from holding any public post; in consequence of which he was obliged to resign his chair. The high reputation he had acquired, probably joined to his being considered as a sufferer for religion, obtained for him an invitation from the Empress Maria-Theresa to settle at the court of Vienna. This he accepted in 1745, after having stipulated that he should be allowed to follow his usual course of life. He would not even change his mode

of dress, but appeared at court with his own lank hair, and without ruffles, till the Empress presented him with a pair worked by her own hands. One of his first attentions was to reform the medical studies of the University of Vienna, for which purpose he took a professor's chair, and held it till the year 1753, when he had laid the foundation of the flourishing school of medicine for which that capital has since been celebrated. His extensive erudition caused him to be thought a proper person to be entrusted with the interests of learning in general in the Austrian dominions, and he was nominated imperial librarian and director-general of the studies in the hereditary territories, with the censorship of books. In the discharge of this last office, the rigour of his temper and principles induced him to proscribe without mercy the writings of the French philosophers, some of whom repaid his hostility by vilifying epithets. He however had the merit of introducing a liberal improvement with respect to the imperial library, that of permitting visitors to make notes and extracts from the books, which a barbarous regulation had before prohibited. He displayed great zeal and firmness in eradicating the abuses which had long prevailed in the medical department of the University of Vienna; at the same time, however, exhibiting that attachment to his own opinions which might be expected from his character, and one instance of which was a long opposition to the salutary practice of inoculation. Possessed of the entire confidence of his royal mistress, honours were accumulated upon him to a degree rarely experienced by one in his station; and the reputation he had acquired throughout Europe was testified by the number of literary societies which were forward to enrol his name among their members. He continued in advanced years to fulfil his various duties with his usual assiduity; but the vigour of his constitution at length declining, he was attacked with a mortification in one of his toes, the consequences of which proved fatal in June 1772, after he had prepared for death by an exemplary performance of all the acts of devotion enjoined by his religion. He died at Schonbrun, but the Empress caused his remains to be interred in the Augustine church at Vienna, and erected a statue to his memory in one of the halls of the University.

The principal work by which this physician made himself known was his "*Commentaria in Hermannii Boerhaavii Aphorismos de cognoscendis et curandis Morbis*," of which the

last editions are in 5 vols. 4to. This is a vast magazine of medical practice, the result both of the author's reading and his experience; and though the theory of physic is greatly changed since its commencement, and many practical innovations have also taken place, the mass of well selected fact in this elaborate work cannot lose its value. He also published another useful work, intitled "*Description abrégée des Maladies qui regnent communément dans les Armées*," 1759, 8vo. *Eloy Dict. Nouv. Dict. Hist.*—A.

SWIFT, JONATHAN, Dean of St. Patrick's. Of this celebrated and extraordinary person so much has been written, that it is more difficult to present a distinct and consistent view of his life and character, than to find copious materials for narrative and observation in the circumstances which have been transmitted from so many different sources. The object alike of extravagant admiration and acrimonious censure, his public and private conduct have been painted in colours the most discordant; and his talents as a writer alone have been appreciated with a reasonable degree of impartiality and uniformity.

The very first point of biographical enquiry concerning him is involved in obscurity, for his birth is claimed both by England and Ireland: this, however, is a trifling subject of dispute, for it is certain that his parentage on both sides was English, and his education was Irish. It seems ascertained that his grandfather was a clergyman, possessed of a paternal estate near Ross in Herefordshire, who had a number of sons, most of whom settled in Ireland; and that one of the youngest, named Jonathan, having married a lady of the name of Erick or Heyrick in Leicestershire, died at an early age, leaving a daughter, and a posthumous son, the subject of this article. His widow, being left in narrow circumstances, was kindly invited to the house of her husband's eldest brother, Godwin, in Dublin, where, according to the most probable account, Jonathan was born on November 30th, 1667. It is said, that being carried, whilst an infant, by his nurse to Whitehaven, he passed three years in that town; he returned, however, to Ireland while yet a child, and was placed by his uncle in a school at Kilkenny when six years old. In his 15th year he was removed to Trinity-college, Dublin, and placed under the tuition of Mr. St. Ashe, a gentleman eminent for mathematical and philosophical knowledge; which, however, was so little to the taste of his pupil, whose inclination lay towards poetry and his-

tory, that on his first examination for the degree of batchelor of arts, he was rejected for insufficiency. It was not till after a residence of seven years that he obtained this degree, which was then, too, conferred *speciali gratia*, or by favour rather than merit. This mortification probably was the cause of the contempt with which, in his writings, he treats mathematical studies. It had, however, the better effect of exciting his diligence in other pursuits; and we are told that about this time he employed eight hours a day in study. A college chamber-fellow has declared that he saw at this period a copy of the "Tale of a Tub" in his hand-writing; a work which certainly implies a large stock of uncommon reading. The radical defects of his temper were also now apparent, and he inspired little esteem and less affection during his academical course.

His uncle's death having deprived him of support in his 21st year, he took a journey to Leicester for the purpose of consulting with his mother, who was residing among her relations. It may be here mentioned that he usually repeated his visits to her every year as long as she lived; on which occasions, partly from economy, and partly from the desire of laying in a store of observations on the manners of mankind in every rank of society, he always travelled on foot, or in a carrier's waggon when the weather was unfavourable, taking up with the company and accommodation of mean alehouses on the road, but indulging himself with the luxury of a single bed and clean sheets. Sir William Temple was at this time in high reputation, and lived in retirement at Moor Park in Surrey. His father had been the intimate friend of Godwin Swift; and his wife was related to Swift's mother. To him therefore Swift was advised to apply, and he was kindly received. His knowledge rendered him so acceptable to the old statesman, that he was detained as an inmate, at Moor Park and Sheene, during two years. At the latter of these seats he had frequent opportunities of seeing King William, who often visited Temple in confidence; and when the gout prevented Temple from attending His Majesty in his walks in the garden, Swift was appointed to that service, and was admitted to converse familiarly with the monarch. Thus he enjoyed the rare advantage of an early and close view of each extremity of human life. The King's favour was displayed by an offer to him of a captain's commission in the horse; but nothing could be less suitable to his disposition than the military profession, if we may judge

from the contempt and aversion which his writings exhibit towards the gentlemen of the army. The church was his choice, and hopes were given him of obtaining a benefice through the interest of his patron with His Majesty, but they were never verified.

A disorder, probably of the stomach, with which Swift was attacked, and which occasioned those fits of giddiness that at intervals afflicted him till they had destroyed his reason, induced him to try the air of Ireland as a remedy; but experiencing no benefit, he returned to Sir William Temple's, and resumed his studies. Some time after, he determined upon taking the degree of M. A. at Oxford, probably to obliterate his disgrace at Dublin; and having entered at Hart-hall in May 1692, after being treated with much civility, he received the desired honour in the July following. He was perhaps in part indebted to his known connection with Sir W. Temple for the respect he experienced at Oxford, but it has also been suggested that the term *speciali gratia* annexed to his Dublin testimonials was mistaken for a compliment to his merit, at the sister university. It is certain that at this time he had given no public specimen of those superior talents which afterwards attracted so much admiration; and he must be reckoned among those literary characters whose youth afforded no promise of the fruits of their mature years. He had, indeed, made some attempts in poetry, but of a kind wholly unfitted to his genius. These were in the form of odes to his patron, to King William, and to an obscure set of philosophers who called themselves the Athenian Society; in which he aimed at the irregular and strained Pindaric flights which Cowley and others had brought into vogue. Dr. Johnson was told the anecdote, that Dryden, to whom Swift was distantly related, upon the perusal of these verses, said, "Cousin Swift, you will never be a poet;" and that this sentence was the cause of the perpetual rancour with which, to his own discredit, he attacked the reputation of that great writer. If, however, it caused him entirely to lay aside that style of poetry, the mortification, though severe, was salutary in its effects.

Swift had been two years longer domesticated with Temple, when, conceiving him negligent in promoting his settlement in the world, he parted from him in 1694, with tokens of displeasure. He then went to Ireland, and took orders, with very moderate expectations from the church. A recommen-

dation to the Lord Deputy Capel, however, procured for him the prebend of Kilroot, in one of the northern dioceses; but, his company was so much missed by Temple, who was now sinking under infirmities, that he received an invitation to return, with the promise of preferment in England. He accordingly resigned his Irish prebend, and again took up his residence at Moor Park. During the four remaining years of Temple's life they passed their time together in harmony; and when Sir William died, he left him a pecuniary legacy and his manuscripts. From the latter, Swift selected two volumes of letters, which he published, with a dedication to King William, to whom he also addressed a memorial to remind him of the promise given by His Majesty to the deceased, that the first vacant prebend of Canterbury or of Westminster should be conferred on himself; but no further notice was ever taken of him by the King. Losing his hopes from this quarter, he accepted an invitation from the Earl of Berkeley, appointed one of the Lords Justices in Ireland, to accompany him in the quality of chaplain and private secretary. When they arrived at Dublin, however, the Earl was persuaded to take a lay secretary; and soon after, Swift met with a fresh disappointment. The deanery of Derry becoming vacant, Lord Berkeley intended to present his chaplain to it; but an intervening application secured that preferment for another person, and Swift was put off with the livings of Laracor and Rathbeggin, in the diocese of Meath, which were not conjunctly of half the value of the deanery. The repeated mortifications he had undergone would naturally rankle in the heart of one in whom pride and resentment were predominant affections, and would nourish that disposition to misanthropy which appears so strongly marked in his writings. How much he was under the influence of the emotions above mentioned, and how unsusceptible of the kind and gentle feelings, is testified by a family incident which took place about this time. His sister united herself in marriage with a tradesman; and though the connection was thought suitable by her uncles and the rest of her relations, Swift regarded the alliance as so degrading to himself, that he entirely renounced all commerce with her, nor could the entreaties of his mother, who came to Ireland on purpose to effect a reconciliation, overcome the obduracy of offended pride.

Swift continued in the family of Lord Berkeley while that nobleman remained in

Ireland, and there began to make himself known by his incomparable talent of writing humorous verses in the true familiar style, several specimens of which he produced for the amusement of the house. His wit, however, was seldom without a sting; and personal satire was a weapon which he wielded on many occasions, both offensive and defensive. After Lord Berkeley's return to England, he went to reside on his living at Laracor, where he is said to have performed the duties of his function with general seriousness and decency, though sometimes he could not resist a temptation to indulge his propensity to humour in his sacred office. It seems extraordinary that a man of his austere ungente deportment could engage the affections of several of the fair sex; but they were perhaps more flattered with the attentions of such a man, than of those who were gallant by habit. He appears to have been for some time the lover of a Miss Waryng, to whom there has been printed a letter of his, dated in 1700, written in a harsh imperious style, with the obvious purpose of breaking off the connection, but of causing the rejection to come from the lady. This ungenerous conduct was probably owing to the superior attractions of the celebrated Stella, whose name was Johnson, and who was the daughter of Sir William Temple's steward. Swift, soon after his settlement at Laracor, invited her to Ireland. She came, accompanied by Mrs. Dingley, and resided near him, while he was at the parsonage, and in that house, when he was absent; nor were they ever known to lodge in the same house, or to see each other without a witness. This mysterious connection lasted till her death, and he usually celebrated her birthday by verses, which exhibit almost the only strokes of tenderness that have fallen from his pen.

Ambition now appeared to be the passion which ruled his mind, and the clergyman was lost in the politician. He increased his consequence by taking the degree of doctor of divinity in England, to which country he paid annual visits in order to form connections. In 1701, his 34th year, he first entered on the stage as a political author, in a work entitled "A Discourse upon the Contests and Dissensions between the Nobles and Commons in Athens and Rome," the scope of which seems to have been to throw discredit upon the impeachments then carrying on by the House of Commons against some of the Whig leaders, to which party Swift was then attached. It was not a work of great force, the age and

learning of the writer considered. In 1704 was published, but anonymously, the famous "Tale of a Tub," which, though never avowed by him, was certainly his composition. Indeed, it seems now acknowledged that no other living writer could have produced a work marked by wit and humour of so peculiar a cast. That he himself never again wrote any thing similar to it, is a proof that it was a production of early life, when his fancy was more vigorous than his taste was correct, and before he was shackled by considerations of professional propriety. It was generally attributed to him, and made a great addition to his reputation for wit, but at the same time brought him under the heavy censure of being a scoffer against revealed religion, and was ever after an obstacle to his preferment in the church. A candid judgment will probably, however, pronounce it rather indecorous than irreligious; and will acquiesce in the apology prefixed by the author to a posterior edition, that "there are several youthful sallies in it, which from the grave and the wise may deserve a rebuke," but that "he will forfeit his life if any opinion can be fairly deduced from it, which is contrary to religion or morality." "The Battle of the Books," printed with the former, is a burlesque comparison of ancient and modern authors, to the disadvantage of the latter. Dryden is a prominent object of his ridicule; but the poet was of too high a class to be permanently injured by the wit. The resemblance of this piece to the "Combat des Livres" is so great, that Dr. Johnson cannot help suspecting that the writer must have seen the French book, though the contrary is anonymously protested.

In 1708 Swift appeared as a professed author by the publication of four different works. The first of these, entitled "The Sentiments of a Church of England Man with respect to Religion and Government," appeared when a change was made in the ministry, and together with the "Letter concerning the Sacramental Test," set the seal to his adherence to the principles of the Tories. In his "Argument against the Abolition of Christianity," he gave a specimen of that talent for grave irony in which he was almost unrivalled. The other piece was a ridicule of astrology, under the title of "Predictions for the Year 1708, by Isaac Bickerstaff, Esq.," which became so popular, that Steele borrowed the name for his Tatler. In the following year he wrote a serious work entitled, "A Project for the Advancement of the Christian Religion," dedi-

cated to Lady Berkeley, "and written (says Dr. Johnson) with sprightliness and elegance." Returning to Ireland he commenced an intimacy with Addison, then secretary to the Earl of Wharton, Lord-lieutenant; he had himself, however, no prospects of advancement, till the Tories came into power, in 1710. In that year he was engaged by the Irish prelacy to solicit the Queen for a remission to the clergy of Ireland of the first fruits and twentieths, payable to the crown. This commission brought him acquainted with Harley, afterwards Earl of Oxford, by whom he was introduced to Secretary St. John, afterwards Lord Bolingbroke; and he gained the confidence of these leaders to such a degree, that he was admitted to their most secret consultations, and made one of the sixteen members of administration and their supporters, who called themselves *brothers*, and dined weekly at one another's houses. He was now in his element, for politics, especially party politics, were the topic on which he felt himself the strongest; and although some have thought, as he himself appears to have done, that there were secrets with which he was not entrusted, he devoted himself with great zeal to the service of the ministry. He wrote a number of papers in the periodical work entitled "The Examiner," in which the system and conduct of the preceding administration were severely censured; but though he exerted his powers both of argument and wit, it is Dr. Johnson's opinion that in the latter he did not equal the papers in which Addison opposed him. He published "A Letter to the October Club," a set of Tory country gentlemen, who, in their zeal, were discontented with the dilatory caution of Harley, and wished to stimulate him to more vigorous measures. Though sensible of the minister's infirmity, it was his object to prevent cabals against him among his party, and his address had the desired effect. Although thus immersed in politics, he was attentive not to appear a deserter from the cause of literature, and in 1711 he published "A Proposal for correcting, improving, and ascertaining the English Tongue," in a Letter to the Earl of Oxford. The institution of an academy for settling the language, was a part of his project; but whatever he thought of the literary merits of that age with respect to wit and genius, it is certain that in the requisite knowledge and philosophical accuracy for such a task it was extremely deficient; and Swift himself had evidently bestowed no more than a superficial consideration on the subject.

The most celebrated of his political tracts, entitled "The Conduct of the Allies," appeared near the close of 1711. Its purpose was to dispose the nation to peace, by shewing that it had been the dupe of foreign interests, and that a disproportionate share of the burden of the war had been thrown upon it. As the public had already become satiated with barren triumphs, and discontented with the indefinite protraction of the contest, which had no longer an important national object, the work was received with great applause, and is said to have furnished the Tory members with all their arguments in parliament. In the following year he published "Reflections on the Barrier Treaty," in which he pursued the same strain of argument with that of the preceding tract. He also printed "Remarks on the Bishop of Sarum's Introduction to his Third Volume of the History of the Reformation;" which introduction had been written by Burnet in order to excite an alarm of popery in the nation. Swift, in his remarks, indulged the rancour of his personal aversion to that prelate.

In all his transactions with the ministers he was most punctiliously attentive to preserve every appearance of equality with them, and to repress every thing that looked like slight or neglect on their parts. They indulged him in his assumption of real or fancied consequence; and there probably is not another example of a man of letters holding up his head so high in his association with men in power. This spirit was not the result of a mind and fortune superior to personal views; for he loved money, and looked to promotion; but it was the dictate of that constitutional pride and unsubmitting nature which governed all his actions. Harley once sent him fifty pounds by his private secretary, which he returned with a letter of expostulation and complaint; but he afterwards accepted a draft of 1000*l.* upon the treasury, which the death of Queen Anne prevented him from receiving. It may be placed to the account either of his sense of the dignity of letters, or of a fondness for displaying his power, that when he had been desired by Harley to introduce Parnell to him, he refused, upon the principle that a man of genius was superior to a man of high station; and he obliged the treasurer to walk with his staff of office from room to room searching for Parnell, to request the honour of his acquaintance. A man so proud for another (who was by no means a first-rate in his class) could not fail of being scrupulously tenacious of his own claims to respect.

A bishopric in England was the mark at which he aimed, and a vacancy on the bench occurring, he was recommended to the Queen by his ministerial friends; but Archbishop Sharp having infused into her mind suspicions of his faith, and other prejudices being raised against him, he was passed by. The highest preferment they could venture to give him was that of the deanery of St. Patrick's, Dublin, to which he was presented in 1713, and in which he remained for life. In the next year he published, anonymously, "The Public Spirit of the Whigs," a pamphlet in answer to Steele's "Crisis." A passage in it reflected with so much severity and contempt upon the Scotch nation, that the peers of that country went up in a body to the Queen, and demanded reparation. A proclamation was accordingly issued, offering a reward of 300*l.* for discovery of the author, and orders were given for the prosecution of the printer; but by some management the storm was averted. He was hastily recalled in this year from Ireland, whither he had gone to take possession of his deanery, by violent dissensions in the ministry, owing to the antipathy that prevailed between Oxford and Bolingbroke. Having in vain employed his influence to reconcile them, he retired to a friend's house in Berkshire, where he wrote "Free Thoughts on the present State of Affairs;" but it was not deemed advisable at that time to print them. They have since appeared in the collection of his works, and contain some curious notices of the political sentiments at that juncture. The death of the Queen put an end to all farther contests among the Tory ministers, by annihilating their power; and the change terminated all Swift's prospects, and condemned him to an unwilling residence, for life, in a country which he always disliked. Arbuthnot draws a striking sketch of him on this disastrous event, in a letter to Pope: "I have seen a letter from Dean Swift; he keeps up his noble spirit; and though like a man knocked down, you may behold him still with a stern countenance, and aiming a blow at his adversaries."

His temper was severely tried on his return to Dublin, the inhabitants of which, joining in the new triumph of the Whigs, treated him, whenever he appeared in public, with great indignity. He therefore withdrew to the exercise of his clerical office, and introduced reforms into the chapter of St. Patrick's, in which he encountered various opposition; by his firmness, however, and the manifest

integrity of his conduct, he overcame resistance, and obtained an authority never before possessed by one in his station. He opened his house twice a week to good company, and gradually increased his acquaintance among the most cultivated and respectable of both sexes. Mrs. Johnson took lodgings in the neighbourhood of the deanery, and on his public days regulated his table, but sat there only as a guest. In 1716 he was privately married by Dr. Ashe, Bishop of Clogher, to this lady, his Stella, if that can properly be called a marriage, which brought the parties no nearer together than before, and was attended with no acknowledgment which could gratify the feelings of the woman who was the unhappy victim of the pride and singularity of her partner. But before this event took place, another amorous connection had been formed by this extraordinary person, which was attended with circumstances rendering it perhaps more censurable than any other occurrence in his life. About the year 1712 he became acquainted, in London, with Miss Esther Vanhomrigh, an accomplished young lady of fortune, with a taste for literature, which Swift was pleased in cultivating by his instructions. The result was a second part of *Abelard and Heloise*. She was flattered by his attentions, till she became enamoured of his person; and her attachment acquired so much force, that she made proposals of marriage to him. He seems to have felt a mutual flame, which dictated his *Cadenus and Vanessa*, the longest and most finished of his poems, relating the story of her love and his admiration. Being probably at this time engaged to Stella, he kept the lady at bay, but had not the resolution to put an end to the intercourse. He frequently corresponded with her when absent; and after he had settled in Ireland, she followed him thither. Some apology may, perhaps, hitherto be found for his reluctance in pronouncing a doom as yet not absolutely fixed; but what can be said in his excuse when, after his marriage to Stella, he still visited Vanessa, and even indulged her hopes! A report of this union having at length reached her, she wrote a note to Stella requesting to know if she was really married. She received an answer in the affirmative, and Stella sent her note enclosed to Swift, and went into the country without seeing him. He immediately went to Vanessa's house, threw a paper on her table with a countenance full of indignation, and left her without speaking a word. This was the catastrophe of their connection. The

unfortunate lady never recovered the shock, and died in 1723, leaving in charge to her executors that they should publish all the letters between Swift and her, together with the poem of *Cadenus and Vanessa*. The poem appeared in print, but the letters were suppressed.

For some years the Dean of St. Patrick's adhered to the plan he had formed of occupying himself with the concerns of his office, and with private society, without entering into public affairs; but in 1720 he merited the regard of his countrymen by publishing a pamphlet entitled "*A Proposal for the universal Use of Irish Manufactures*." So illiberal were the maxims by which Ireland was then governed, that the printer of this work was prosecuted, the effect of which measure was to give popularity to the author, and also to infuse additional exasperation into his mind against the persons in power. It was not, however, till 1724, that he resumed his political character, when it burst out in a manner which rendered him the most conspicuous object of national adoration. There being a great scarcity of small currency in Ireland, one Wood, of Wolverhampton, obtained a patent for coining a large quantity of copper money for that country. This scheme, though for a purpose of apparent utility, seems to have partaken of that jobbing quality which has so frequently attended Irish projects; and Swift engaged with all his powers for its defeat. Besides a number of humorous ballads, addressed to the feelings of the vulgar, he wrote a series of letters under the name of M. B. Drapier, in which he strongly argued on the pernicious nature of the plan, and painted the mischiefs which the reception of Wood's coin must occasion. His reasonings and representations produced such an effect, that the coin was universally refused, to the great displeasure of the Irish government, which offered a large reward for discovering the author. On this occasion an incident occurred which displays Swift's peculiar character in its most favourable light. The only person with whom he had entrusted his secret was his butler, who had transcribed his papers. This man, soon after the appearance of the proclamation from government, absented himself one night from the house, and there was reason to believe that he had betrayed his master. On his return home, the Dean ordered him to strip off his livery, and quit the house; "I know (said he) that I am in your power, but for that very reason I will not bear either your insolence or your neglect."

The butler, who had only yielded to the temptation of drinking all night, humbly confessed his fault, and entreated to be forgiven; but the Dean was inexorable. He was dismissed with disgrace, and not received again till the term of the offered reward was expired. Soon after, his master one day called him up, and ordered the other servants to attend. He then bid them take notice that Robert was no longer their fellow-servant, but Mr. Blakeney, verger of St. Patrick's, which place he had procured him on account of his fidelity. The grateful man, however, still continued to serve his master as butler. In fine, government was baffled, the Drapier triumphed, and *the Dean*, so called by way of eminence, became the idol of the Irish nation. At Dublin he was king of the mob; and so avowed was his authority, that Archbishop Butler, one of the Lords Justices, having once accused him of exasperating the people, he refuted the charge by saying, "If I had lifted up my finger, they would have torn you to pieces." How much of his political conduct was real patriotism, and how much party spleen, it is impossible exactly to estimate; it is, however, certain that he felt sincere detestation of public corruption and tyranny, and was ready in all cases to resist the oppressions of power; as it is likewise undoubted, that he had violent prejudices, and laboured under all the exasperation of disappointed ambition.

A work which he had written about this time, though it was not published till 1726, affords a curious example both of his state of mind, and of his singular cast of genius. This was his "*Gulliver's Travels*," a fiction related with such an air of simple veracity, and such a circumstantial minuteness of invention, that it is wonderfully amusing even to childish readers; whilst the keen satire with which it abounds may gratify the most spleetic misanthropist. That it was the product of spleen we are assured by the author himself, who, in a letter to his most intimate friend, Pope, referring to the intended work, makes the following declaration: "The chief end I propose in all my labours is to vex the world, rather than divert it; and if I could compass that design without hurting my own person or fortune, I would be the most indefatigable writer you have ever seen, without reading. I have ever hated all nations, professions, and communities, and all my love is toward individuals; for instance, I hate all lawyers, but I love counsellor such a one, and judge such a one. 'Tis so with physicians (I

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will not speak of my own trade); soldiers, English, Scotch, French, and the rest: but principally I hate and detest that animal called man, though I heartily love John, Peter, Thomas, and so forth. I have got materials towards a treatise proving the falsity of that definition *animal rationale*, and to shew it should be only *rationis capax*. Upon this great foundation of misanthropy, though not in Timon's manner, the whole building of my *Travels* is erected, and I will never have peace of mind till all honest men are of my opinion." This appears a strangely frank confession, but he knew it would not hurt him with one of the Johns and Peters alluded to; and it is authenticated by the *Travels* themselves, which are, upon the whole, an outrageous satire on mankind, though the justness of many of its strokes cannot be denied. Some of the pictures are also highly disgusting, and others violate the probable of fiction; yet it is a work that will always be read. The curiosity it excited at its first appearance was unbounded: it was the universal topic, prints from it filled the shop windows, and it gave denominations to fashions; and what is a stronger proof of its popularity, it introduced words which have become part of the English language. In the same year, being in England, he published three volumes of *Miscellanies*, in conjunction with Pope, to whom he relinquished the whole profits; for he seems never to have regarded his literary exertions in the light of objects of pecuniary emolument.

On the death of George I. in 1727, he paid his duty to the new King and Queen, by the latter of whom, when Princess, he had been honoured with some attentions; and it seems probable that he flattered himself with some advantages on this change, which, it was thought, would terminate the exclusion of the Tories. He paid his court to the favourite, Mrs. Howard; but in the event he gained nothing, and always afterwards spoke of Queen Caroline with malevolence. Whatever might be his projects of ambition, they were fatally interrupted by the death of one whom, notwithstanding his wrongs towards her, he doubtless loved beyond any other human being. Stella had been long languishing in a state of decline, in which the uneasy feeling of her extraordinary situation probably conspired with bodily malady to sap the powers of life. Irrevocably united with one who was her warmest admirer, but who denied her the honour and reputation of being his wife, subject to his harshness and caprices,

she must have passed a life intolerable to any female of spirit and delicacy. When her health was ruined, it is said that he offered to acknowledge her, but that she replied, "It is too late!" This story, however, is not consistent with another narrative, which one would hope, for the credit of Swift and of human nature, is not authentic, though the testimony of Dr. Sheridan is referred to in its support: that, when within a few days of her dissolution, she adjured the Dean, by their past friendship, not to deny her the satisfaction of dying his acknowledged wife, though she had not lived as such; and that he turned upon his heel, and left the room in silence, nor ever saw her afterwards. She died in January 1728, bequeathing her fortune, in her own name, to charitable uses. Doubts have been attempted to be thrown upon the reality of the marriage, but the proof of it seems incontestible. They were probably suggested by the wish of some resolute panegyrists to vindicate his conduct both with respect to this lady, and to Miss Vanhomrigh; but in each case it must ever remain a foul blot upon his memory.

Affection, and perhaps remorse, rendered the loss of Stella the severest stroke which Swift had ever experienced; and such was its effect upon his mind, that he appears almost to have considered the serious business of life as at an end with respect to himself. He continued, however, for some years to exercise both his patriotic and his rancorous feelings in various effusions, in prose and verse, relative to public topics. He was earnest in schemes for bettering the condition of the wretched poor of Ireland; and he set an example of munificence towards them, by devoting a third of his income to charity, which deduction he could the better bear, as he ceased to open his table to his acquaintance. Some of his most striking poems were written at this time, of which the most finished and interesting was the "Verses on his own Death," formed on a misanthropic maxim of Rochefoucault. He had indulged his hatred and contempt of the Presbyterians in a most bitter poem, in which he had "hitched in a rhyme" the name of a counsellor Bettsworth, who was obnoxious to him as an active leader in the Whig party at Dublin. The effect of his ridicule upon the man's interest was so serious, that he was threatened with a corporal vengeance; but the measure produced a remarkable proof of his popularity, by a resolution of the inhabitants of St. Patrick's district to embody in his defence. In

various other instances he scattered about his satire without measure or distinction, and seemed disposed to maintain a war against all mankind, with the exception of a few favoured friends. The company he kept at this time consisted of inferiors, with whom he could converse as he pleased, and who obliged him neither to restraint nor exertion, especially a knot of females, who were always ready to administer obsequious flattery. His habitual infirmities of deafness and giddiness increased upon him; and in 1736 he had so severe a fit of the latter complaint, that he never afterwards undertook any work of thought or labour. Indeed, some of his later amusements in the literary way were such mere trifling that it was injustice to his reputation to bring them to public view. One piece which he permitted to be published after this period, but the materials of which had been long accumulating, entitled "Polite Conversation," was a remarkable instance of his habits of secretly noting down the minute oddities and improprieties to which he was witness; but his posthumous ironical "Directions for Servants" were a still more extraordinary exemplification of the same propensity, and would induce one to believe that at some period of his life he must have frequented the kitchen as much as the parlour.

The fate which he dreaded at length fell upon him. The faculties of his mind decayed before his body, and a gradual abolition of reason settled into absolute idiocy. He became more irascible as his mental powers declined, and was a torment to himself and all about him. During the violent pain which accompanied a tumour in one eye, he was with difficulty prevented from tearing it out. A total silence for some months preceded his decease, which took place in October 1744, when he was in his 78th year. He bequeathed the greatest part of his property to a hospital for lunatics and idiots, the intention of which he had announced in the verses on his own death,

To shew by one satiric touch,
No nation wanted it so much.

He was interred in St. Patrick's cathedral, under a monument for which he wrote a Latin epitaph. One clause in it most energetically displays the state of his feelings: "Ubi sæva indignatio ulterius cor lacerare nequit."

The character of this celebrated person is so strongly drawn in his life and writings, that it cannot be mistaken by an impartial ob-

server. A stern inflexible temper, and pride in a supreme degree, were its basis, on which were built firmness, sincerity, integrity, and freedom from all mean jealousy; but alloyed with arrogance, implacability, carelessness of giving pain, and total want of candour. Numerous are the anecdotes of his rudeness and petulance in society, some of which were of a kind that meanness alone could tolerate. Of his obdurate and unfeeling nature many more examples might be adduced, if those already given were not more than sufficient.

As a writer, Swift was original, and probably will always remain unparalleled. In wit, he stands first in the walk of grave irony, maintained with such an air of serious simplicity, that it would deceive any reader not aware of his drift. He also abounds in ludicrous ideas of every kind, with which his poems are abundantly interspersed, but which too often deviate into offensive grossness. Indeed it is remarkable that one so fastidiously nice, should take a pleasure in descriptions full of physical impurity, and which cannot be contemplated without absolute disgust. His style in verse is the most perfect example of easy familiarity that the language affords; and his readiness in rhyme is astonishing, the most uncommon associations of sounds coming as it were spontaneously, in words the best adapted to the occasion. That he was capable of high polish and elegance, some of his pieces sufficiently prove; but the humorous, familiar, and sarcastic, was his habitual taste. His style in prose has been held up as a model of clearness, purity, and simplicity; it is, however, void of all the characters of genius, and has only the common merit of expressing the author's meaning with perfect precision. Were Swift to revive, he would probably attain little distinction as a didactic or argumentative writer, but in wit and humour he certainly would not find a rival. He has secured a lasting place among the chiefs of English literature; and his memory is still honoured in Ireland as a patriot, with a fervour that excuses and almost panegyrises his defects. *Biogr. Britan. Johnson's Lives of the Poets.* —A.

SWINTON, JOHN, a very learned antiquary, was born at Bexton, Cheshire, in 1703. He was entered as a servitor at Wadham-college, Oxford, in 1719, and after obtaining the usual degrees, was admitted to priest's orders in 1727. In the following year he was elected Fellow of his college; and soon after, he accepted the post of chaplain to the

English factory at Leghorn. While abroad, he visited Venice, Vienna, and Presburg; and he was made a member of the academy *degli Apatisti*, at Florence, and of the *Etruscan Academy* of Cortona; he had been elected into the Royal Society in 1730. On his return he took up his abode at Oxford, where he was appointed chaplain to the county gaol, and keeper of the archives to the University. He married, but had no family; and died in 1777, at the age of 74. Mr. Swinton had the manners and peculiarities of a recluse scholar, and his occasional absence of mind gave rise to several ludicrous stories; among which, was that of his preaching the condemnation sermon, on Sunday, to some felons, who were to be executed on the next day, and telling his audience that he would give them the remainder of his discourse on the following Lord's-day. His erudition was profound and recondite. He published a number of dissertations, of which the greatest part related to the ancient Etruscan language, to Phœnician and Samaritan coins and inscriptions, to Parthian and Persian coins, and the like subjects. Several of these are papers in the *Philosophical Transactions*. He was also a writer in the *Universal History*, and composed the account in that work of the Carthaginians and other ancient African nations, the Turks, Tartars, and Moguls, Indians, and Chinese, and dissertations on the peopling of America, and on the independency of the Arabs. *Gent. Magaz.* —A.

SYDENHAM, FLOYER, a meritorious but unfortunate man of letters, was born in 1710. He was educated at Wadham-college, Oxford, where he took the degree of M. A. in 1734. Without any other patronage than that which he expected from the public, he undertook the arduous task of an English translation of all the works of Plato. His proposals were given out in 1759; and from that time to 1767 he produced in succession versions of the "Io," the "Greater and Lesser Hippias," and the "Banquet, Parts I. and II." He was then or afterwards living in indigence; and in 1787, or 1788, he died, as it is said, in consequence of being imprisoned for a debt to a victualler. He is characterised as one of the most useful, if not of the most competent, Greek scholars of the age, generally beloved for his candour, and the gentleness of his manners; and the circumstances of his death affected with compunction the opulent friends to literature in England, and were a principal cause of the institution of the benevolent Literary Fund. *Gent. Ma-*

gaz. Account published by the Society of the Lit. Fund.—A.

SYDENHAM, THOMAS, a physician, whose practice forms an era in the medical art, was the son of a gentleman at Winford-Eagle in Dorsetshire. He was born about the year 1624, and at the age of eighteen was admitted a commoner of Magdalen-hall, Oxford. When that city became a garrison for the King in the civil war, Sydenham, whose connections were with the parliament party, in the service of which his eldest brother was a colonel, withdrew to London. He there, as he himself relates, fell in company with Dr. Thomas Cox, an eminent physician, who, finding him undetermined with respect to his future destination, persuaded him to adopt the medical profession. Returning to Oxford in 1646, when it was yielded to the parliament, he entered upon the physic line, and in 1648 took the degree of bachelor in that faculty. The interest of a near relation procured him a fellowship of All-Souls-college, in the place of an ejected member. He there continued to pursue his medical studies with such helps as the place afforded; till at length, leaving the University without a doctor's degree, which he afterwards took at Cambridge, he commenced the practice of his profession in the city of Westminster.

At this period the schools of medicine in Europe were divided into three principal sects; the old Galenical, which reigned chiefly in France and the south; the chemical, flourishing in Germany, which reasoned little on the cause of diseases, but trusted to powerful remedies derived from chemistry; and the Sylvian, prevailing in the Low-countries, and which attributed diseases to vicious ferments and viscosity of the fluids. None of these engaged the confidence of our self-educated physician; who, endowed with natural sagacity, and coming to the subject without preconceived opinions, adopted the principle that the healing art was to be learned only by the practice of the art itself, and by attentive observation of the natural phenomena of diseases. In what manner Sydenham was introduced to the great practice which he is said to have enjoyed from 1660 to 1670, we do not learn. His political connections must have been on the wrong side after the Restoration; and he had not the advantage of rank among his brethren of the faculty, since he was not even a licentiate of the college till the latter part of his career. His modes of treating diseases would indeed soon distinguish him from his rivals; and as they were probably attended with peculiar suc-

cess, the confidence of the public would naturally follow, as soon as this success became a matter of notoriety. Although he experienced no small share of the enmity and calumny always accompanying innovation, yet he appears, from the dedications of his writings, to have had intimate friends among the faculty; and he seems to have been free from the arrogance which too often has characterised bold and original thinkers in all professions.

Febrile disorders were the first and principal object of his attention, and he had not practised many years before he communicated to the public the result of his observations, in a work entitled "*Methodus curandi Febres, propriis Observationibus superstructa*," 1666. This was reprinted with the remarks of some succeeding years, in 1675, under the title of "*Observationes Medicæ circa Morborum Acutorum Historiam & Curationem*." The work begins with his definition of *disease*, which is that of "an effort of nature to exterminate a morbid cause;" and his distinction of *acute* and *chronic* is founded on the degree of rapidity or violence with which the disease proceeds to effect its critical operation. This general notion is conformable to the doctrine of Hippocrates, and is as much *theory* as any thing he has rejected; nor is his language free from a large admixture of figurative expression referring to these theoretical opinions. But in his practice he seems to have been guided by little else than actual observation of the *juvantia* and *ledentia*; and in this the great improvement justly ascribed to him consists. In treating on fever he pays particular regard to what he terms the epidemic constitution of the year, or the tendency to produce symptoms of a particular kind by which each year is characterised, and which modifies all the prevalent diseases occurring in it; and he has marked the constitutions of several successive years as they appeared to him. His practice is commonly simple and vigorous, and directed by few indications. He was especially famous for his treatment of the small pox, then one of the most frequent and dangerous of epidemics. Instead of the mode of forcing the eruption by heat and stimulant medicines, then usually practised, he substituted the plan of diminishing the eruptive fever by cool air and antiphlogistic remedies, with the expectation that the quantity of future disease would thereby be proportionally lessened; and experience has fully confirmed the justness of his reasoning, and evinced the benefit resulting from the change. On the whole, Sydenham is generally

thought to have carried nearly to perfection the mode of treating febrile disorders of the inflammatory class; but later practitioners have found much to add with respect to those of a typhous or malignant character.

The work above mentioned, which is dedicated to Dr. Mapletoft, and is said by the author to have had the approbation of their common friend, the celebrated John Locke, then a student of medicine, is his principal performance; but he continued to enrich the art with occasional publications, the result of his further observations. Of these were, "Epistolæ Responsoræ duæ; 1. De Morbis Epidemicis, a 1675 ad 1680; 2. De Luis Venereæ Historia & Curatione," 1680; "Dissertatio Epistolaris de Observationibus nuperis circa Curationem Variolarum Confluentium; necnon de Affectione Hysterica," 1682; "Dissertatio de Febre putrida Variolis Confluentibus superveniente; & de Mictu sanguineo & Calculo," 1682; "De Podagra & Hydrope," 1683; "Schedula Monitoria de Novæ Febris Ingressu," 1686. In speaking of the gout and stone, this physician had too much occasion to refer to his personal experience, having been a sufferer under these diseases during the greatest part of his life, which was shortened by their effects. He died in 1689, at the age of 65, with the character of a generous and public-spirited man, as well as of the greatest physician of the age. After his death a manual of practice appeared under his name, said to have been left in manuscript for the use of his son, and entitled "Processus Integri in Morbis fere omnibus curandis," 1693.

The high reputation of Sydenham, as well in foreign countries as his own, is proved by the numerous editions of his works, as well singly as collectively, and by the deference paid to his authority, and the commendation bestowed upon him, by almost all practical writers since his time. Haller denominates from him one of his *ages* of medicine, that in which experiment and observation have been the guides instead of hypothetical reasonings; and Boerhaave, who never mentions him without expressions of the highest respect, sums up his praises in the following sentence: "Unum eximium habeo Thomam Sydenham, Angliæ lumen, Artis Phœbum; cujus ego nomen sine honorifica præfatione memorare erubescerem: quem quoties contemplor, occurrit animo vera Hippocratici viri species, de cujus ergo Rempublicam Medicam meritis nunquam ita magnifice dicam, quin ejus id sit supera-

tura dignitas." *Biogr. Britan. Halleri Bibl. Medic. Eloy.* — A.

SYKES, ARTHUR ASHLEY, D.D., a learned and liberal divine of the church of England, was born in London about 1684. He received his early education at St. Paul's school under that eminent master Mr. Postlethway, and was admitted of Benet-college, Cambridge, in 1701, of which seminary the tutor at that time was the Rev. C. Kidman, one of the first persons who introduced Locke's Essay on the Human Understanding into the course of reading in that University. Of Mr. Sykes's proficiency in the studies proper to his destined profession, a judgment may be formed from the circumstance of his composing, when under-graduate, a copy of Hebrew verses on the death of King William, which was printed in the Cambridge collection of pieces upon that occasion. He took the usual college degree, that of M. A., in 1708; and after quitting the University, engaged as one of the assistants at St. Paul's school. This employment he relinquished in order to devote more time to his private studies, especially to that of the Scriptures; and in 1712-3 he entered upon the clerical office as vicar of Godmorsham in Kent, to which preferment he was collated by Archbishop Tenison. Dr. Thomas Brett having about this time published a sermon entitled "The Extent of Christ's Commission to baptize," in which he professed to "shew the capacity of infants to receive, and the utter incapacity of our dissenting teachers to administer, Christian baptism," Mr. Sykes drew up an answer to that part of it which related to the incapacity of persons not episcopally ordained to administer Christian baptism. This was a bold attempt at that period, especially as he spoke in it with respect of the Dissenters; and he anticipated much personal calumny, as the consequence. It did not, however, prevent his being presented by the Duchess-dowager of Bedford in 1714 to the rectory of Dry-Drayton in Cambridgeshire, on which he resigned his vicarage. Proceeding in the career of liberal thinking, he published in 1715 a tract entitled "The Innocency of Error asserted and vindicated," which was an argumentative defence of a position advanced by him, "That no heresy is so destructive to religion as a wicked life; no schism so damnable as a course of sin." The ground of his reasoning was, "that no errors, if involuntary, are or can be punishable." On this work some anonymous remarks were written, to which the author re-

plied in the preface to a second edition. His doctrine was also animadverted upon in a charge to his clergy by Dr. Potter, Bishop of Oxford, published in 1720. Mr. Sykes thereupon printed a "Vindication," in a letter to his Lordship; and some years afterwards he gave a third edition of his work, much corrected and improved, followed by a fourth, in which state it is regarded as one of the most valuable of his writings.

The principles of the church of England having, under Queen Anne, been assiduously employed in support of the doctrines of passive obedience and non-resistance, and the introduction of the house of Hanover having given a shock to those principles, a great body of the clergy were left in a state of disaffection to the new order of things. Hence arose many controversies, to which were joined others relative to the power and the danger of the church, and its connection with the state. In several of these Sykes took part, always shewing himself a decided supporter of Whig principles in state, and of the principles called Hoadleian in church. As these controversies, warm and important at the time, are now gone by, it is unnecessary to take notice of all the pamphlets published by our author in the course of them; and it is sufficient to state in general, that he was the ally and associate of such men as Hoadly and Clarke. It may, however, be proper to mention a position which he maintained in a tract, entitled, "The external Peace of the Church only attainable by a Zeal for Scripture in its just Latitude, and by mutual Charity; not by a Pretence of Uniformity of Opinion." Sensible of the impossibility of establishing this uniformity in a Protestant church, and conscious that his own creed was not in all points conformable to the articles he had subscribed, like many others in similar circumstances, he wished to satisfy his mind by a salvo, and therefore argued "that a latitude of opinion is intended and allowed by the legislature to subscribers, as they are members of the church of England." That this position is untenable was clearly proved by the acute author of "The Confessional." In 1718, Mr. Sykes was instituted to the rectory of Rayleigh in Essex, and soon after resigned his living in Cambridgeshire. In the same year he was nominated by Dr. Clarke, as rector of St. James's, to be afternoon preacher at King-street chapel, Golden-square, Sir Isaac Newton being one of the governors who unanimously confirmed the appointment. He afterwards wrote an answer to Mr. Rogers's

"Discourse of the visible and invisible Church of Christ;" and in 1721 he addressed a letter to the Earl of Nottingham, who, in his answer to Whiston's letter to him on the eternity of the Son and the Holy Ghost, for which his Lordship was thanked by the University of Oxford, had advanced some very intolerant maxims. In 1721, the office of morning preacher at King-street chapel becoming vacant, he was nominated to it by Dr. Clarke. In that year he published a pamphlet, entitled, "The Case of Subscription to the XXXIX Articles considered, occasioned by Dr. Waterland's Case of Arian Subscription," in which he again appeared as the defender of latitudinarian subscription, though upon a different ground. The controversy ran out into replies and rejoinders; but it may suffice to mention Whiston's summary opinion, that Sykes "twice endeavoured to wash a blackmore white."

In 1725, still on the nomination of his friend Dr. Clarke, he was appointed assistant-preacher at St. James's. The controversies respecting church authority were now in great measure at rest, but they had given some advantages to the opposers of Christianity itself, and had evidently increased their number. Collins, in 1724, published his "Discourse on the Grounds and Reasons of the Christian Religion," in which he argued, that the proof of Christianity resting solely on the prophecies of the Old Testament, if the arguments brought from thence be not conclusive, and the prophecies be not fulfilled, Christianity has no just foundation. And he attempted to shew, that the prophecies cited in the New Testament from the Old in proof of Christianity, are only typical and allegorical proofs, and therefore of no validity. Among the many replies to this work was one by Sykes, published in 1725, and entitled "Essay on the Truth of the Christian Religion; wherein its real Foundation upon the Old Testament is shewn." It was written with great temper and moderation, and has been pronounced by good judges one of the best books on that topic. In 1726 he proceeded to the degree of doctor in divinity in Cambridge, on which occasion it is said that "he stood like the sturdy oak to receive and return back the fiery darts of the orthodox." The death of Dr. Clarke in 1729 produced an eulogy of that eminent man by Dr. Sykes, printed in a periodical work. Soon after, he engaged in a controversy with Dr. Waterland, who had published "Remarks upon Dr. Clarke's Exposition of the Church Catechism."

Several pamphlets were written on this occasion by both combatants; and the contest was scarcely closed, before Dr. Sykes engaged in another with Whiston, Chapman, and Douglass, on the eclipse recorded by Phlegon, which, he contended, had no relation to the darkness that occurred at Christ's crucifixion. In 1736 he appeared as an advocate for extending the toleration granted to Protestant Dissenters, in a tract, entitled, "The Reasonableness of applying for the Repeal or Explanation of the Corporation and Test Acts impartially considered;" and he followed it by "The Corporation and Test Acts shewn to be of no Importance to the Church of England."

A new subject employed his pen in 1737, in which year he published an "Inquiry into the Meaning of the Demoniacs in the New Testament." In this treatise he adopted the system of Joseph Mede, which was, that the word *demons* signified the souls of departed men, whose influence was supposed to be the cause of symptoms really occasioned by epilepsy or madness. Various attacks were made upon this piece, which was defended by the author; but though he remained persuaded of the truth of his opinions, he did not long pursue the controversy. In 1739 Dr. Sykes was promoted to the deanry of St. Burien's in Cornwall, in the patronage of the crown; and in 1740, through the friendship of Bishop Hoadly, he was collated to a prebend in the church of Winchester. This was the sum of his church preferments, which amounted on the whole to a liberal provision. In 1740 he published one of his most elaborate works, "The Principles and Connexion of Natural and Revealed Religion distinctly considered." It was well received, and was regarded as an able defence of Christianity. "A brief Discourse on Miracles," was his next publication; followed by "The Rational Communicant, or a Plain Account of the Nature, &c. of the Sacrament of the Lord's Supper." He then ventured to make an attack upon the redoubtable Warburton, in a book, entitled, "Examination of Mr. Warburton's Account of the Conduct of the Ancient Legislators; of the Double Doctrine of the old Philosophers; of the Theocracy of the Jews; and of Sir Isaac Newton's Chronology," 1744. In this work there is learning and sound argument, though it was contemptuously treated by Warburton in a reply. Dr. Sykes vindicated his examination in a rejoinder. The principal remaining works of our author were "An Essay on the Nature, Design, and Origin of Sacrifices;"

"Two Questions previous to Dr. Middleton's Free Inquiry impartially considered;" and "A Paraphrase and Notes upon the Epistle to the Hebrews." In all these he maintained the same character of a free examiner, whose great object was truth, which he pursued with cool judgment and moderation, and without private or party views. His industry and readiness in composition may be estimated by the number of his publications, amounting to sixty-three, many of them, indeed, only pamphlets.

Dr. Sykes was long much afflicted with the gout and stone, but upon the whole enjoyed a tolerable share of health, which brought him on to a mature old age. He was seized in November 1756 with a paralytic stroke, which carried him off a few days after, in his 73d year. He had been married many years to a widow lady, by whom he had no children. In his manners he was mild and obliging, cheerful in temper, and unsoured by the many controversies in which he engaged. He was punctual in the discharge of his public and domestic duties, and passed through life with general respect. *Memoirs of the Life and Writings of Dr. Sykes, by J. Disney, D. D.* — A.

SYLBURGIUS, FREDERIC, a learned philologist, was born near Marburg, in Hesse, in 1546. He passed his early years in instructing youth; and afterwards employed himself in correcting and revising the editions of ancient authors printed by Wechel and Commelin. All the editions which passed through his hands were much esteemed; and his reputation as a Greek scholar stood very high among the first critics of his time. He was the author of a Greek Grammar, which Vossius preferred to all preceding ones; and he had a considerable share in Stephens's Greek Thesaurus. He also composed Greek poems; and published some other works in which he displayed both learning and sound judgment. This industrious man died at Heidelberg in 1596, in the flower of his literary age, worn out by his labours. *Thuanus. Baillet. Moreri.* — A.

SYLLA, LUCIUS CORNELIUS, a distinguished Roman commander and party leader, was descended from a branch of the noble Cornelian family, but which had sunk into comparative indigence and obscurity. He passed a licentious youth, in dissolute pleasures of all kinds, and in the company of mimics and buffoons, among whom he acquired that taste for vulgar jocularities which adhered to him in his highest fortune. He, however, pos-

essed some of the attractive qualities of a gay libertine; and he rendered himself so agreeable to a celebrated courtesan of that time, that she bequeathed him all her property. He also ingratiated himself so much with his mother-in-law, that at her death she made him heir to a large estate. Thus enriched, and satiated with common pleasures, he began to attend to the suggestions of ambition; and he procured himself to be elected questor to the celebrated Marius at his first consulate, B. C. 107. Marius was much dissatisfied with being supplied with a questor whom he regarded as a mere man of pleasure; and when he went to his African campaign against Jugurtha and his allies, he left Sylla in Italy to raise recruits. Sylla did not join the army till it was about to go into winter-quarters; but immediately upon his arrival, he showed that he was capable of sustaining a character very different from that in which he had hitherto appeared. He contented himself with the food of the soldiers, was forward to undertake the most severe and laborious duties, and by imitating his great commander, acquired his esteem and friendship. Opportunities soon offered for the display of his courage and military talents, and he first signalized himself in repelling an attack by surprise, which Jugurtha and Bocchus made upon the Romans. He afterwards gained a battle fought with the two Kings, in which he was second in command, and entirely defeated the numerous forces of Bocchus. This King afterwards entering into a treaty with the Romans, Sylla was deputed as one of the negotiators; and when it was concluded, upon the implied condition that Bocchus should undertake to deliver up Jugurtha, Sylla accepted of the hazardous office of going to the Mauritanian King's court in order to keep him firm to his engagement. In his way, with a guard of cavalry, he fell in with Jugurtha at the head of a much superior force; and though he suspected that he was betrayed, he proceeded boldly under the sanction of his character as an ambassador through Jugurtha's army, and was suffered to pass without molestation. It was this instance of good fortune that fixed upon him the appellation of *Felix*. Sylla found Bocchus wavering between his attachment to Jugurtha, who was his father-in-law, and his dread of the Roman power. At length, by the force of his persuasion, Bocchus was induced to become a traitor, and Jugurtha was delivered into the hands of Sylla. Nothing could surpass the joy of the Romans on being freed from this formidable enemy, who had so long

withstood their arms; and the credit which Sylla acquired in the transaction was a severe mortification to Marius. Sylla aggravated this feeling by causing a signet to be engraved for his common use, in which he was represented in the act of receiving the illustrious captive.

The jealousy of Marius, however, did not prevent him from profiting by his services in another war, and when appointed to the command against the Cisalpine Gauls and Cimbrians, B. C. 104, Sylla acted as his lieutenant-general. In this situation he gave several defeats to the Tectosagæ, and he persuaded the powerful tribe of the Marsi to become the allies of Rome. Sylla afterwards served as lieutenant to the consul Catulus, and subdued most of the barbarous tribes inhabiting the Alps. These successes entitled him, as he thought, to farther civic honours, and he went to Rome and declared himself a candidate for the pretorship. He failed in his first application, but obtained the office in the following year, partly by means of bribery. On the expiration of his magistracy, he was sent, B. C. 96, into Cappadocia, with a commission to settle on the throne Ariobarzanes, who had been declared king by the senate, but expelled by Tigranes, King of Armenia. This he soon effected; and whilst encamped on the Euphrates, he received a friendly embassy from Arbaces, King of Parthia, the first which had occurred between the two nations. On this occasion Sylla is said to have given proof of his lofty and aspiring disposition, by ordering three chairs to be set, that in the middle for himself, and those on each side for Ariobarzanes and the Parthian ambassador. The Social war between the Romans and their Italian allies breaking out, B. C. 91, Sylla had a command in Samnium, in which he obtained various successes; and Marius afterwards resigning the post of general, Sylla distinguished himself beyond all the other commanders, so that he acquired the principal share of glory. The consequence was his election to the consulate, B. C. 88; and now the declared hostility and rivalry between him and Marius commenced. At this time, according to Plutarch, he was fifty years old; and he strengthened his interest by a marriage with Cæcilia Metella, daughter of Metellus, the high pontiff. The great object of competition between Marius and Sylla was the command in the Mithridatic war. Marius, having gained to his party the turbulent tribune Sulpitius, proposed a law in favour of the Italian allies in order to secure them to his interest. Sylla, who had joined the

army which was besieging Nola, being recalled to Rome, agreed with his fellow-consul Pompeius Rufus, to decree *feriæ*, or holidays, during which no public business could be transacted. Sulpitius thereupon assembled a desperate band to compel the senate to annul this decree; and in the tumult, the son of Pompeius, who had married Sylla's daughter, was killed, and Sylla himself, closely pursued, took refuge in the house of Marius. This great rival, though sanguinary and revengeful, would not stain his own house with the blood of a consul who had trusted to him for protection; and after exacting an oath from him that he would repeal the decree of the *feriæ*, sent him out in safety at his back door. Sylla performed the condition, and then repaired to his camp near Nola. Sulpitius, now unopposed, procured a decree of the people that Sylla, though already invested by the senate with the command of the army against Mithridates, should remain in Italy, and Marius should proceed to head the troops in Asia. The latter sent two military tribunes to acquaint the army at Nola with this resolution; but the soldiers, attached to Sylla, stoned the tribunes, and demanded to be led to Rome. Marius revenged himself by putting Sylla's friends in the city to the sword, and plundering their houses; upon which, Sylla did not hesitate to comply with his soldiers' wishes. At the head of six legions he advanced towards Rome, which was thrown into great consternation at his approach. Two pretors were sent out to stop his march, but they were treated with great indignity by the soldiers, who would have massacred them and their attendants, but for the interposition of their commander. Sylla at length reached the walls of Rome, where there was nothing to oppose him but unarmed citizens and a disorderly band of the Marian partisans. He forced an entrance with his legions, and became complete master of the capital, whence Marius had fled. He exerted himself, however, to prevent disorder and pillage, and assembling the people on the following day, he harangued them with great calmness on the necessity of new laws to remedy the abuses of the government. He proposed four, the purpose of which was to throw more weight into the senatorial scale; and coming from the master of six legions, they passed without opposition. He then proceeded to articles of impeachment against Marius, his son, Sulpitius, and others of that party, and a decree of proscription was issued against them, and a price set upon their heads. Sulpitius was betrayed by one of his slaves, and

killed, and his head was fixed upon the rostra. Though these acts were not opposed, they were disapproved, and Sylla was charged with ingratitude towards Marius, who had saved his life. At the next consular election he felt the effects of this public displeasure, for the two candidates whom he recommended were rejected; but instead of shewing dissatisfaction, he prudently said, that "he rejoiced to see the people restored by his means to the power of choosing whom they liked;" and he suffered them to elect Cinna for one of the consuls, a man strongly attached to the Marian faction, after taking from him a solemn oath to adhere to the senate.

The adventures of Marius after his proscription are recorded in our account of his life. Sylla remained at Rome for some time after the expiration of his consulate, and had the mortification of seeing the violent commencements of Cinna. He was cited through Cinna's influence to give an account of his past conduct; but he avoided the danger by embarking his troops, and setting sail for the East. He landed in Thessaly, and immediately received the submission of the Grecian cities which had been forced to declare for Mithridates. Athens alone was held against the Romans by the tyrant Aristo, who would not listen to any terms of surrender, and Sylla was obliged to undertake the siege of that city. In order to furnish himself with money for the enterprize, he seized the treasures of several temples, and even violated the sanctity of the Delphian Apollo. After a long siege, Athens was stormed with great slaughter of the inhabitants, Sylla being peculiarly provoked by their licentious taunts of himself and his wife Metella, whose conduct was far from irreproachable. He then proceeded against Archelaus, the general of Mithridates, whom he defeated in a great battle at Chæronea. He afterwards gained two other complete victories over the forces of Mithridates; and then prepared a fleet to pass over into Asia. The consul Flaccus had been sent from Rome by the opposite party to command there, but from that rival he was freed by the consul's lieutenant Fimbria, who excited a revolt against him, and put him to death. Fimbria, who was one of the cruellest of men, but an active and able commander, gained such advantages over Mithridates, that this King was desirous of a peace; and Sylla also being impatient to return to Rome, where his party was suffering under the sanguinary proscriptions of the Marians, shewed himself ready to enter upon a negotiation. Archelaus

was the medium through whom proposals were made on each side; and Sylla at length held a conference with Mithridates in person, when articles of peace were agreed upon. The King consented to resign all his conquests, and to confine himself to his paternal territory of Pontus, and also to pay a large sum of money to the Romans, and deliver to Sylla 80 of his ships; and thus was terminated the first Mithridatic war. Sylla then marched against Fimbria at Thyatira, and that leader, having failed in an attempt to procure his enemy's assassination, and suspecting the fidelity of his own men, put an end to his life; after which, all his troops went over to Sylla. This chief now possessed uncontrouled power in Asia, which he employed in declaring several states free as a reward for their having taken part with the Romans in the late war; and on the other hand, laying heavy fines upon those which had been hostile. He thus amassed vast treasures to carry with him to Rome; and he displayed a regard to literature by bringing away, as part of the spoil, some valuable libraries, particularly that of Aristotle which had belonged to Apellicon the Teian, a very wealthy person, whose great passion had been the collection of rare books, in the purchase of which he outbid crowned heads.

The camp of Sylla had been the refuge of all the patricians who were able to escape the proscriptions of Marius and his party, and he had with him a number of the first nobility, and was at the head of a powerful army. Marius was now dead, and the chief authority at Rome remained in the hands of Cinna, who caused himself to be repeatedly appointed to the consulate, with Carbo, a man equally violent and sanguinary, for his colleague. When Sylla had reached Dyrrachium, he was met by deputies from the senate, to intreat that he would not suffer his resentments to plunge his country in a civil war; but they received an answer which left no doubt of his intention of taking an ample revenge for all the injuries sustained by himself and his party. Cinna was killed in a mutiny of his troops; and in the following year, B. C. 83, Cornelius Scipio and Junius Norbanus were elected consuls. Numerous levies were made, and forces under different commanders were posted to resist the attempts of Sylla. His army, in the meantime, had shewn their attachment to their commander by taking a voluntary oath of fidelity and obedience to him. He then embarked, and landed 40,000 men without opposition at Brundisium and Tarentum. In his

advance, he defeated the army of the consul Norbanus, and the report of this action caused him to be joined by several persons of distinction. The other consul, Scipio, then brought against him an army so formidable, that Sylla thought it necessary to practise the artifice of proposing terms of accommodation. These were listened to by Scipio, who agreed to an armistice; but the communication between the soldiers on each side which ensued had the effect of bringing over the whole consular army to Sylla's party. Scipio and his son were brought prisoners to Sylla, who dismissed them with a safe-conduct. When the news of this desertion reached Carbo, who was encamped in Cisalpine Gaul, he exclaimed, "We have a fox and a lion in one to deal with; but the fox is more formidable than the lion." Young Pompey, now, though invested with no public character, assembled the friends and dependents of his family, and declared for Sylla; and his forces daily increasing, he was soon at the head of a considerable army, with which he reduced several cities. His extraordinary success against three commanders of the opposite party (see his article) caused him to be honoured with the title of *imperator*. The alarm was now great at Rome, and the two consuls with Carbo repaired thither with such forces as they could raise. The senate was compelled to declare Sylla and his adherents enemies to their country; and each party was actively employed in gaining allies by negotiations and bribes. At the expiration of the consular year, Carbo procured the election of himself and young Marius for the succeeding consuls; and the latter, by his proscriptions, seemed ambitious of surpassing his father in cruelty. Sylla, approaching Rome, was met near Præneste by Marius at the head of a powerful army, and a desperate action ensued, in which Marius was defeated with great slaughter, and obliged with the relics of his troops to take shelter in Præneste. Sylla invested that town, and then entered the capital unopposed, where he made a complete change in the public offices; but at this time he shed no blood. In the meantime his generals were successful in various parts of Italy, and Carbo was obliged to withdraw to Africa; but a new enemy appeared, who, for a time, checked the good fortune of Sylla. This was Pontius Telesinus, a noble Samnite, who having by his interest raised an army of 40,000 men among the Italian allies, joined the Marian party (which had been always favourable to the rights of the Italian states), and advanced to

the relief of Præneste. Being encircled by the armies of Sylla and Pompey, he silently decamped in the night, and made a push for Rome. Sylla hastened to its relief, and trusting in his good fortune, rashly attacked Telesinus, who defeated his left wing with great slaughter, brought Sylla himself into imminent danger, and forced him to fly to his camp. Marcus Crassus, however, who commanded the right wing, falling unexpectedly upon the victors, put them to flight, Telesinus being killed in the action.

No enemy now remaining who could excite in Sylla any apprehensions of further hazard, he gave a loose to that unrelenting spirit of revenge which was in his nature, though he is said on small occasions to have displayed tokens of a feeling disposition. He first went to the place whither the fugitive Samnites had retired, and admitting them to surrender, with the hope of saving their lives, carried them to Rome, to the number of six thousand. He there caused them to be shut up in a circus, and then summoned the senate to meet in the neighbouring temple of Bellona. He was haranguing them, when his soldiers, entering the circus, began an indiscriminate massacre of the prisoners. Their cries and groans were heard by the senators, who were struck with extreme terror, not knowing the occasion, or what they were themselves to expect. Sylla desired them to attend to what he was saying, and not to concern themselves with the noise they heard, which only proceeded from some offenders whom he had ordered to be chastised; and without emotion he went on with his discourse, in which he informed them that it was his purpose to settle the republic on the plan that subsisted in the best of times. Præneste soon after surrendered, and Marius escaped the cruelty of the victor by a voluntary death. Sylla sentenced all the persons found in the place, of military age, to be put to death, and the town to be given up to pillage. Plutarch even affirms that he was the calm spectator of the promiscuous slaughter of 12,000 men. He excepted from the number one person to whom he had formerly been a guest, but the generous Prænestine indignantly refused to accept his life from the butcher of his fellow-citizens. The civil war was now ended, but vengeance was only beginning its work. Sylla returned to Rome at the head of his troops, and assembling the people, he sternly acquainted them that he had conquered; but that those who had obliged him to take arms against his country should expiate the blood they had made him shed,

with their own. "I will not (said he) spare one who has borne arms against me—they shall perish to a man." Immediately after, a table of proscription was fixed up, containing the names of 40 senators and 1600 knights, and death was denounced to all who should give shelter to the proscribed, though their nearest relations, while large rewards were offered to their assassins. Rome was steeped in blood; for not only the persons named were hunted out to death, but the detestable ministers of the tyrant gratified their private enmities by murdering the objects of them, under the pretence of their being in the proscribed list. Sylla was at length reproached for his cruelties by his best friends; and Metellus, a young senator, one day ventured to ask him in full senate when he intended to put a period to the calamities of his fellow-citizens? "We do not (said he) intercede for those whom you have doomed to destruction; we only request that you will relieve from their fears those whom you have determined to spare." Sylla, without appearing to be offended with this freedom, coolly answered, that he did not yet know whom he should save. "Name to us then (replied Metellus) those whom you have determined to destroy." "That (said Sylla) I will do;" and on the same day he put up a new list of proscription, followed by two others on the two succeeding days. At length, after the murder of 9000 persons of different ranks, he told the people that "he had now proscribed as many as he could at present think of, but if any more came to his recollection, they should be added to the number." These proscriptions were not confined to Rome, but extended to the Italian towns which had embraced the opposite party, and which he also severely mulcted, in some cases to the confiscation of all the effects of the inhabitants. Such, however, was the terror his name inspired, that no resistance was made to his tyranny; and we are told but of one instance of any personal danger that he incurred from his cruelties, which arose from the virtuous indignation of a boy; but that boy was Cato. (See his article.)

After the death of the consuls, Marius and Carbo, an interrex was created, who, at the suggestion of Sylla, moved the nomination of a dictator, without limitation of time, till the evils under which the state laboured should be redressed; and this dictator could be no other than Sylla himself. He was accordingly appointed to that supreme authority, and he immediately made a law to regulate elections; after which two consuls were chosen, who

were sent to foreign commands, leaving Sylla sole master at home. He then passed a number of laws, one of which was to curb the power of the tribunes, and to confine that office to the senators. Several of his regulations were wise and salutary, and continued a part of the Roman law long after his death. In order to supply the places of so many massacred citizens with men devoted to himself, he enfranchised ten thousand slaves, and gave them the rights of Roman citizenship. He rewarded his legionaries with lands, and decreed himself a triumph for his foreign conquests, which was celebrated for two days with extraordinary magnificence. In the following year, B. C. 80., Sylla was both consul and dictator; and in order to render his sway popular, he feasted the whole Roman people. A jealousy of Pompey's rising reputation caused him to oppose that young commander's claim of a triumph for his successes in Africa; but Pompey spiritedly persisting in his demand, he thought proper to decline his opposition. The only two cities which held out against him being now reduced, he declined the consulate for the next year, and formed the remarkable resolution of resigning his dictatorial authority, and returning to the condition of a private citizen. For this determination various causes have been assigned, which can be only conjectural; but it cannot be denied to be a trait of greatness, that one who had attained to supreme power by means which must have raised him an infinite number of enemies, should voluntarily lay it down in the midst of the city which he had filled with blood, trusting for his safety to the conviction of his fellow citizens that he had used his power, though with extreme rigour, yet upon the whole for the public benefit. The act took place in an assembly of the people which he had convoked for the purpose; and he concluded his speech on the occasion, with saying that he was ready to give an account of his whole administration, and to answer in his private capacity any accusation that might be brought against him. He then dismissed his lictors, descended from the rostra, and before the wondering multitude walked for some time in the forum, conversing familiarly with his friends. One person alone in Rome was found to insult his fallen dignity: this was a young man who followed him to his house with scurrilous abuse. Sylla disdained to reply to him; but turning to his friends, he observed that this treatment would deter any one in future from resigning the sovereign power as he had done.

It would have been for Sylla's reputation if his conduct in retired life had corresponded with the philosophical spirit which carried him into it; but his early habits of debauchery adhered to him, and he disgraced himself by the most dissolute company and manners. He had lost his wife Metella, by whom he had two children, and married again Valeria, sister to the orator Hortensius, who was not able to restrain him from indulging in low and scandalous amours. Gross intemperance corrupted his mass of blood, and threw him into a loathsome distemper which no art could relieve. He died B. C. 78., at the age of 60, and his remains were honoured with one of the most magnificent funerals that Rome had ever witnessed. He composed an epitaph for himself, of which the sense was, that "he had returned with interest all the good he had received from his friends, and all the evil from his enemies."

Sylla was the only man to whose name the epithet of *Fortunate* was a perpetual appendage. Fortune, indeed, was the goddess to whom he attributed all his successes, and with the superstition common among the heathens, he would not offend her by assuming to himself the merit of his actions. He was led by his faith in the predictions of astrologers to believe that he was her favourite, and should continue so to the end of his life; and this belief inspired him with courage in his enterprizes, and perhaps induced him to venture upon the most dangerous step of all, and the most memorable act of his life, the resignation of his power. *Plutarch. Vit. Syllæ. Univers. Hist. — A.*

SYLVIUS, (DELEBOE) FRANCIS, an eminent physician, and founder of a sect in medicine, was born of a good family at Hanau in 1614. He studied physic in the University of Basil, where he graduated in 1637; and afterwards travelled for improvement to the principal cities in Germany and France. He applied assiduously to anatomical researches, became skilful in pharmaceutical chemistry, and qualified himself both as a practitioner and teacher of the medical art. After practising in his profession for some time at his native place, he removed to Amsterdam, where for many years he ranked among the most distinguished physicians of that capital. In 1658 he was elected first professor of the practice of medicine in the University of Leyden; and soon, by his genius and eloquence, attracted a great number of auditors from all parts of Europe. He was one of the earliest defenders of Harvey's doctrine of the circulation of the blood, and was instrumental in causing it to be

received in the medical school of Leyden. But his principal fame arose from his theory of the vital actions, and the cause of diseases, which he chiefly attributed to fermentations, especially to a supposed fermentation between the pancreatic juice and the bile. To a morbid acidity thence produced he ascribed the generality of acute diseases, which he therefore proposed to cure by alkalies; and an oily volatile alkali was his favourite remedy. As the whole of his practice was founded upon a hypothetical theory, it may be readily imagined that in many cases it could not fail of being mischievous, especially when administered by disciples who were more sanguine and confident than their master; and it was one of the greatest benefits conferred on medicine by Sydenham, to have detached physicians from this and other theoretical systems of practice, and fixed it upon the only true basis of experience and observation. The publications of Sylvius were for the most part disputations, in which the principles of his system were proposed and defended. He was also the author of "*Praxeos Medica Idea nova*," and of various other tracts, which were frequently edited singly, and conjunctly, while his sect continued to hold the sway that for a considerable period it possessed. They are now consigned to that neglect which is necessarily incurred by a mass of opinion founded upon mere hypothesis, and unable to stand the test of inquiry. This physician, who was certainly not deficient in knowledge and ingenuity, died at Leyden in 1672, at the age of 58. *Halleri Bibl. Anat. & Med. Vander Linden. Eloy. — A.*

SYLVIUS, (DU BOIS,) JAMES, a learned physician, son of a camlet manufacturer at Amiens, was born in 1478. After acquiring, under his brother Francis, professor at the college of Tournay in Paris, a more elegant use of the Latin language than was usual at that time, and perfecting himself in the Greek, he devoted himself to the study of the ancient medical writers, especially Galen, of whom he was all his life a zealous disciple and defender. He did not, however, limit his enquiries to books, but engaged experimentally in anatomical and pharmaceutical researches, and made several journeys to examine the effects of simples in the place of their growth. Returning to Paris, he commenced a course of private lectures in medicine, by which he acquired a reputation that excited the jealousy of the Parisian faculty; and as he had not yet taken a medical degree, he was obliged in 1530 to go to Montpellier for the purpose of graduation.

His avarice, however, would not permit him to undergo the necessary expence at that University; but at length he accommodated his differences with the faculty at Paris, and was admitted a lecturer at the college of Triquet, where he was attended by a numerous audience. In 1650 he became professor of medicine at the royal college, in which post he died in 1555, at the age of 77. The manners of this physician were rude, and his parsimony was so extraordinary as to have afforded several anecdotes, among which is that of keeping himself warm in winter without a fire, by carrying a large billet up and down stairs. To this virtue of frugality he was so much attached, that he published a work for the benefit of poor scholars, intitled, "*De Victus ratione facili ac salubri Pauperum Scholasticorum*." As a professional writer he merits the greatest praise in anatomy, for though he had few opportunities of human dissection, he made various discoveries and improvements, which are contained in his "*Isagoge Anatomica*," and his "*Observata in variis Corporibus secandis*." His bigotted attachment to Galen, however, made him a defender even of the errors of that author; and he wrote with great acrimony against Vesalius, for his presumption in correcting the ancients. Several of his writings related to pharmacy, in which he was well skilled for the age, and he published a valuable edition of Mesue with a translation and comments. His works were popular during the reign of the old school, though now obsolete. He was also author of a French Grammar; and he cultivated mechanics so far as to have presented some machines of his invention to the magistrates of Paris. *Bayle Dict. Halleri Bibl. Anatom. & Med. — A.*

SYMMACHUS, Q. AURELIUS AVIANUS, a Roman senator of the 4th century, was the son of a prefect of Rome, and himself arrived at the same dignity, with those of pontiff and augur, and proconsul of Africa. Warmly attached to the ancient religion, of which he possessed the highest honours, he exerted himself to save its rites from the abolition with which they were threatened by the triumph of christianity, and was at the head of a deputation from the senate to request from the Emperor Valentinian the restoration of the establishment of priests and vestals, and of the altar of victory. His petition to this Emperor is extant, in which he pleads with all his eloquence for these relics of the religion of conquering Rome. He had a formidable opponent in St. Ambrose, Bishop of Milan, who com-

posed an answer to this petition, as did also the poet Prudentius; both, however, treat their antagonist with great respect. Symmachus lost his cause; and for some reason he was banished, either by that Emperor or by Theodosius, but was recalled by the latter, and raised to the consulate in 391. Ten books of Epistles by Symmachus have been preserved, in one of which is the petition above mentioned. Though highly celebrated for oratory in his time, it was of the corrupted kind which characterised the decline of Roman literature. "The luxuriancy of Symmachus," (says Gibbon,) "consists of barren leaves, without fruits, and even without flowers. Few facts, and few sentiments, can be extracted from his verbose correspondence." Of the editions of these Epistles, the best, with regard to the text, is accounted that of Scioppius, 4to. *Mogunt.* 1608. *Moreri. Gibbon. Bibliogr. Dict.*—A.

SYMMACHUS, POPE. At the decease of Pope Anastasius II. in 498, two parties appeared for the election of a new pontiff. The most numerous made choice of Symmachus, a Sardinian, and a deacon of the Roman church. On the same day, the other party, headed by the patrician Festus, who had promised the Emperor Anastasius to procure the reception of the *Henoticon*, or edict of agreement with the see of Rome, elected the arch-presbyter Laurentius. A schism thus took place in the church, which occasioned a kind of civil war in Rome, accompanied with murders and other outrages. In order to put an end to these disturbances, it was agreed by the leaders of both parties to refer the cause to Theodoric King of the Goths, at Ravenna, who equitably decided, that *he* should remain Bishop of Rome who was first chosen, and had the greatest number of votes. Both these circumstances concurring in Symmachus, he was declared the lawful possessor of the pontifical chair, and he ordained his rival Bishop of Nocera. A council summoned by Theodoric in the following year made some regulations to preserve the purity of future elections. The opponents of Symmachus, dissatisfied with his final success, attempted his deposition, and laid before Theodoric a charge against him of various crimes, requesting that he would appoint a delegate to take cognizance of the cause upon the spot. The Emperor's delegate suspended the Pope; in consequence of which the civil tumults at Rome were renewed with greater fury than before. Many lives were lost, and violences were offered even to ecclesiastics and nuns. Theodoric, desirous of restoring con-

cord, went himself to Rome, where he was received with general acclamations; and during his residence in that capital the disorders were pacified. He summoned a council to determine the difference respecting the holy see, which assembled at Rome in July 501. Symmachus being summoned to appear before it, proceeded from the church of St. Peter, attended by a great body of the populace. They were encountered by an opposite party, and a conflict ensued, in which Symmachus was wounded, and with difficulty escaped back to St. Peter's. He pleaded this danger as an excuse for not appearing to the repeated summons of the council; and his apology was at length admitted. At the final meeting of the council, after a warm debate between the friends and enemies of the Pope, a decree passed in which he was acquitted, without hearing his accusers, of all the crimes laid to his charge, and all persons were required to submit to his pontifical authority, on pain of excommunication. A protest was made against this decree by the friends of Laurentius, but Symmachus from that time kept undisturbed possession of the papal see. It was on this occasion that the position was first advanced, that no assembly of bishops has power to judge the pope, who is accountable for his actions to God alone.

In 502 Symmachus held a council at Rome, in which the law of Odoacer, declaring that the election of a Pope could not be made without the knowledge and consent of the sovereign, was annulled. The Emperor Anastasius, who had given his interest to Laurentius, being displeased with the success of Symmachus, wrote a letter of invective against him, the Pope's apologetical reply to which is extant. In this, he treats the Emperor with great freedom; charges him with being an Eutychian, or a favourer of that sect; reproves him for despising the authority of the holy see, and endeavours to prove to him the superiority of the episcopal to the imperial dignity. In 503 he held a council at Rome to confirm the acts of the council which had absolved him; and in the following year another was held, which passed a decree for anathematizing all who should seize or appropriate the goods or estates of the church, even though they held them by grants from the crown. Towards the close of his pontificate he made various regulations for the restoration of discipline in the churches of the West, which had fallen into great disorder in consequence of the long wars between the Romans and the barbarous nations. He

expended large sums from the papal revenues on various religious edifices, and for the support of the catholics who were suffering under the Arian persecution in Africa. He died in 514, and his memory has received the honour of canonization from the church of Rome. Eleven of his epistles and several of his decrees are remaining. *Dupin. Moreri. Bower.*
— A.

SYNCELLUS, GEORGE, a monk, so called, because he was syncellus, or constant resident with Tarasius, Patriarch of Constantinople, was a Greek historian or chronicler. He wrote a "Chronography," in which he transcribes the whole of the chronicle of Eusebius, but with a perpetual censure of that author, whom he often justly corrects. He himself, however, frequently errs in history and chronology. This author lived in the time of Charlemagne, and began to write his history in 792. He was prevented by death from bringing it down lower than the times of Maximian and Maximin. This work was published in Greek and Latin by F. Goar in 1652, fol. It is reckoned valuable for the account of the Egyptian dynasties. *Vossii Hist. Græc. Nouv. Dict. Hist.*
— A.

SYNESIUS, a person remarkable for uniting the characters of a Christian bishop and a heathen philosopher, was a native of Cyrene in Africa, of noble extraction. He studied philosophy under the famous Hypatia of Alexandria, who presided in the Platonic school of that city. He passed his early life in secular employments, much honoured for his learning and abilities; and from the year 397 to 400 he resided at Constantinople as deputy from his native city to the Emperor Arcadius. Having become a convert to Christianity, on a vacancy of the see of Ptolemais in 410, he was elected bishop, though he was not in orders, and by his own account was little inclined or qualified to fill such an office. There is extant a remarkable letter of Synesius to his brother on this occasion, in which he very frankly states the objections against his assuming the episcopal function. "My time (he says) has been divided between books and sports. In the hours of study we are perfectly retired, but in our sports every eye is upon us; and you well know that no man is fonder of all kinds of recreation than myself. You know also that I have an aversion to civil employments; as, indeed, my education, and the whole bent of my studies have been quite alien from them. But a bishop ought to be, as it were, a man of God, averse to pleasures and

amusements, severe in his manners, and perpetually employed in the concerns of his flock. But I have still farther reasons for declining this charge, which I will here state; for although I am writing to you, I desire this letter may be made public. I say, then, that God, the laws of the country, and the holy hands of Theophilus, have given me a wife; and I declare to all men that I will neither suffer myself to be separated from her, nor consent to live with her clandestinely like an adulterer; one of which I think impious, the other unlawful. I further declare that it will be my earnest wish to have as many children by her as possible. Again, let it be considered how difficult, or rather how impossible it is, to pluck up those doctrines which by means of knowledge are rooted in the soul with the force of demonstration. But you know that philosophy is diametrically opposite to the doctrines of Christianity; and, for example, I shall never be able to persuade myself that the soul had no existence previously to its union with the body, that the world and all its parts will perish together, and that the trite and thread-bare doctrine of the resurrection, whatever mystery be couched under it, can be true, as it is held by the vulgar. A philosopher, indeed, who is admitted to the intuition of truth, will see the necessity of lying to the people; for light is to the eye, what truth is to the people: the eye cannot bear much light, and if indisposed, is even relieved by darkness: in like manner fable and falsehood may be useful to the people, while presenting truth unveiled might do them harm. If, then, I may freely philosophize at home, while I preach tales abroad; and neither teach nor unteach, but suffer people to retain the prejudices in which they were educated; if this be consistent with the episcopal duties, I may indeed be consecrated; but if it be asserted that a bishop ought to go farther, and not only speak, but think, like the people, I must beg to be excused."

Notwithstanding this very open declaration which, it may be presumed, was not read to the whole assembly, Synesius was consecrated by Theophilus, Primate of Egypt, who conceived that a man whose life and manners were in every respect exemplary, could not possibly be long a bishop without being illuminated with heavenly truth. Accordingly we are told that he was no sooner settled in his bishopric, than he acquiesced in the doctrine of the resurrection; at least it is certain that, from his own principles, he

would not oppose it. That he was able to employ the episcopal authority with which he was invested, in a dignified and resolute manner, is testified by the following fact. In the reign of the younger Theodosius, Libya was cruelly oppressed by the President Andronicus, who invented new modes of rapine and torture, and added sacrilege to robbery. Synesius, after employing, without effect, mild and pious admonition, launched against him a sentence of excommunication, in which his associates and even their families were involved, and he further made use of his interest with the Byzantine court to bring the offender to submission, which was at length effected. How much longer this bishop survived is not known.

There are extant of Synesius several writings on different topics, and 155 epistles, all in Greek. One of these is "An Oration concerning Government, or the Art of Reigning," pronounced before Arcadius when he was deputy from Cyrene. It is a free and liberal discourse, in which he speaks against the abuses prevalent in courts, dwells upon the duties of princes, and the virtues that become a throne, and points out the source of those evils which infested the empire, and which he traces to the credit and power given to the Goths and other barbarian mercenaries. A singular and ingenious piece of his is entitled "The Praise of Baldness," in which he has enlivened that apparently barren subject with many amusing remarks and images. In his book entitled, "Dion Prusæus," to the praises of that eminent person, he adds an account of his own studies, and a defence of philological learning. He wrote "Homilies," which are much commended; and "Hymns," said to contain a sublime theology, but not to be free from some Platonic and Pythagorean ideas, derived from the schools he frequented before his conversion. In his book "On Dreams," are several curious remarks on the nature and signification of those phenomena. His "Letters" are replete with historical passages, sublime notions, and moral sentiments. Some of them relate to points of church discipline, which are important in ecclesiastical history. The style of this writer is characterised as lofty and dignified, but inclining to the poetical or rhetorical. Several of his pieces have been printed separately: the best edition of his whole works is that of Petau, Greek and Latin, fol., Paris, 1612. *Synes. Epist. Dupin. Moreri.* — A.

SYNGE, EDWARD, a worthy Irish prelate, was the son of Edward, Bishop of Cork, and

was born in 1659 at Inshonane, near Cork, of which parish his father was then vicar. He received his education first at the diocese school, in Cork, whence he was removed to Christ-church-college, in Oxford; and he finished his course at the University of Dublin. For above twenty years he served a church in Cork; after which he obtained the chancellorship of St. Patrick's, in Dublin, to which was annexed the cure of the parish of St. Werburg. He there preached with great approbation to crowded audiences, and in 1714 he was presented to the see of Raphoe. The succession of the House of Hanover to the crown, in the interest of which he had displayed much zeal, caused his translation, in 1716, to the archbishopric of Tuam; on which occasion he generously gave up the quarter-archiepiscopal parts of his see, and procured an act for settling them on the resident clergy of the diocese. He was made a privy-counsellor; and in some subsequent years was appointed one of the keepers of the Great Seal in the absence of the Lord Chancellor. These political engagements, however, do not seem to have interfered with his duties as a minister of religion; for he was the author of a great number of tracts, partly practical, and partly controversial, which attest his piety and his serious attention to the proper concerns of his function. Some of these pieces were very popular; in particular, his "Answer to the Excuses Men make for not coming to the Communion," reached the 21st edition in 1752. This prelate died at Tuam in 1741. It is mentioned, as an extraordinary instance of close connection with the episcopacy, that he was the son and the nephew of a bishop, and the father of two bishops. *Biogr. Britan.* — A.

SYPHAX, King of Masæsyliæ, or the western part of Numidia, was engaged in the second Punic war on the part of the Romans against the Carthaginians, when he was defeated by Massinissa, and obliged to retire into Mauritania. He afterwards made a treaty with the Carthaginians; but a conference with Scipio, who had transferred the war into Africa, induced him secretly to enter into a negotiation with that commander. Asdrubal, however, possessed a means of bringing him back to the Carthaginian interest, in his beautiful and accomplished daughter Sophonisba; and an union with her was the price of a new alliance with Carthage. For some time he acted as mediator between the two contending powers; but finding that his rival Massinissa had positively declared for the

Romans, he no longer delayed to act in favour of the Carthaginians. He, however, encamped with his army apart from that of Asdrubal; when, in a nocturnal attack, both camps were surprized and burnt by Scipio. In a general engagement some time after, the united Carthaginian and Numidian armies were defeated by Scipio; and Syphax, with the relics of his forces, hastened back to his own country. He was pursued by Lælius and Massinissa, and in another action was taken

prisoner with his son Vermina. Massinissa then made a captive of Sophonisba, and married her, which was the occasion of the tragedy related in the life of that prince. Syphax was sent to Rome; and Polybius relates that he was led in Scipio's triumph, and died a few days after in prison; but other historians assert that he was removed from Alba, his first place of confinement, to Tibur, where he died of grief before the return of Scipio from Africa. *Livy. Univers. Hist.—A.*

T.

TABERNÆMONTANUS, JAMES THEODORE, a physician and botanist, named from his birth-place, Berg-Zabern in Alsace, was first an apothecary, but having acquired a taste for botany under Jerome Tragus, he went to France, and took the degree of M. D. He advanced in his profession, so as to become first physician to the Elector Palatine, the Bishop of Spire, and other persons of high rank. He resided for a time at Worms, which he quitted for Heidelberg, where he died in 1590. This physician had great faith in the virtue of herbs; and it was his system that every country was furnished by Providence with the remedies proper for the diseases to which it was liable. Hence he seldom employed foreign drugs; and it is said that when acting as physician to the army at the siege of Metz in 1552, he used scarcely any other medicine than the powder of Mugwort. Tabernæmontanus published in 1558 a German Herbal, with figures, fol. of which a second volume appeared in 1590, after his death, edited by Nicholas Brauer, and a third in 1592. The figures are partly from other authors, and partly his own, well copied from nature. He has added to each plant a vast farrago of medical virtues. The work was in esteem, and has been several times reprinted. He also published in German a treatise on Baths and Mineral Waters. *Halleri Bibl. Botan. Eloy.*—A.

TACHARD, GUY, a French Jesuit, accompanied as missionary the Chevalier de Caumont and the Abbé de Choisi on their embassy to Siam. He returned to Europe in 1688, and making another voyage to the Indies, died at Bengal about 1694, in the exercise of his vocation. Father Tachard's two "Voyages to Siam," in 2 vols. *Paris*, 1686 and 1689, reprinted at *Amsterdam* in 1700, were well received at the time, but have since been found to be composed in a spirit of exaggeration, and

to betray marks of great credulity, in consequence of the writer's confidence in the artful representations of Constant, the King of Siam's minister; who, it is known, wished to obtain credit and support by the embassy of Louis XIV. to his sovereign, as the Jesuits on their part did by the pretended conversion of the King of Siam. The Chevalier de Forbin, a plain naval officer, has shewn in his *Memoirs* how much the public were imposed upon by the narratives of Tachard and Choisi. *Nouv. Dict. Hist.*—A.

TACITUS, CAIUS CORNELIUS, a highly distinguished historian, was born about A. D. 57. It is probable that his father was a Roman knight, and possessed the office of procurator of Belgic Gaul; and it has been the perpetual tradition of Interamna, the modern Terni, that he was a native of that place. Little is known of the manner in which he spent his early years; but it may be concluded from his character, that he passed unstained through the dissolute period of Nero, occupied in the cultivation of letters. If the Dialogue concerning Orators be of his composition, he was a diligent attendant upon M. Aper and Julius Secundus, not only in their pleadings, but at the conversations in their own houses; and it cannot be doubted that he engaged in the study of eloquence with all the ardour of one who regarded it as the instrument of future fame and fortune. His reputation must have been well established when he arrived at the age of puberty; for the excellent Julius Agricola, when Consul A. D. 77., betrothed his daughter to him, and gave her in marriage after the expiration of his consulate. He received his first public honours from Vespasian, which were augmented by Titus. Under Domitian he was admitted to the quinquagennial priesthood, and was raised to the post of pretor, in which capacity he was present at the secular

games exhibited in the year 88. After serving that office, he was absent from the capital during four years, but on what account we are not informed. It was in this absence that he lost his father-in-law Agricola; and he laments that he was not suffered to pay the last duties to this revered relative. On his return he found Domitian in the fiercest exercise of his tyranny; and he has recorded the bitter feelings with which he was constrained, as a senator, to be present at scenes of despotic cruelty, and to partake of the degradation of his order. Better times recurred with Nerva, who, in the year 97, entered upon his third consulship with Verginius Rufus. This last illustrious citizen dying before the expiration of his office, Tacitus was appointed his successor; and he pronounced an oration at the funeral of Verginius, who, says Pliny in one of his Epistles, "crowned the felicity of his life, by possessing the most eloquent of eulogists at his death." About this time he appears to have begun the composition of his immortal writings: he did not, however, desert the public duties of the forum; for we find him, in the early part of Trajan's reign, joined with his intimate friend Pliny (the Younger) in the accusation of Marius Priscus for the crimes committed in his proconsulate of Africa; on which occasion Tacitus undertook the reply to Fronto Catus, the defender of Marius. The senate, to their sentence of condemnation of the culprit, added an encomium of the conduct of Tacitus and Pliny in the prosecution. Nothing is known concerning the other circumstances of his life, or the time of his death; but, as he makes no allusion to the reign of Adrian, it is conjectured that he died whilst Trajan was still on the throne.

The principal works of Tacitus were his "Annals," and his "History." Of these, the "Annals," so called because the narrative is exactly distributed into years, comprehended the Roman affairs from the death of Augustus to that of Nero. This work has come down to us in a very mutilated state, there being lost part of the 5th book, all the 7th, 8th, 9th, and 10th, the beginning of the 11th, part of the 16th, and those which followed to the end of Nero's reign. The "History," written with less attention to the chronological order of events, comprized the period from the end of Nero to the death of Domitian. Of this work a still smaller proportion is preserved, there remaining only the four first books and part of the 5th, which carries the narrative little beyond the accession of Vespasian. It is agreed

by critics that the History was first written, and then the Annals. Tacitus had reserved the reigns of Nerva and Trajan for the task of his old age, but he probably did not survive to that period. His other works, which have reached our times entire, are a "Life of Agricola," his father-in-law, and a treatise "On the Manners of the Germans." A "Dialogue concerning Orators," or "On the Causes of the Corruption of Eloquence," has been ascribed to him by some learned critics, and is usually printed with his works, but who was the real author of it is a matter of great uncertainty.

In historical reputation perhaps no name stands higher than that of Tacitus, nor has any writer of his class been the subject of more discussion, both with regard to his meaning and his merits. The frequent obscurity of his sentences is the consequence of a style singularly concise, abrupt, and elliptical, of which it is often difficult to make out the grammatical construction, and which abounds more in thoughts than in words. Hence the reader is frequently under the necessity of considering more what he was likely to intend, than what his language actually imports; and no one can with advantage peruse him, who is not in some measure prepared to think along with him. It is partly his fault, and partly his excellence, perpetually to aim at saying a great deal in a small compass, and to give to a thought the force of an apophthegm by concentration. This he has commonly done with such effect, that his writings have been the great storehouse of political maxims, the energetic brevity of which impresses them indelibly on the memory: but occasionally an affectation appears of converting common remarks into aphorisms, and of philosophizing when he was only required to narrate. It is however to be remarked, that no prose-writer in any language surpasses or perhaps equals him in force of description, and the choice of circumstances by which he dramatizes a scene, and brings it before the eyes of his reader; and no want of perspicuity appears in his style when employed in the relation of striking events.

With respect to his moral merits as a historian, the different judgments given can scarcely have proceeded from any thing but the prepossessions of those who gave them; for it is impossible for readers of a liberal and enlightened spirit, the friends of freedom and virtue, not to admire the writer whose great aim appears to be to inculcate the noblest principles of action both public and private, and to

display the evils arising from uncontrouled power, united, as it generally must be, with vice and tyranny. He has been charged with a certain malignity in the interpretation of actions according to their motives, and a misanthropical bias in his views of human nature. But surely the times concerning which he wrote, and which he had personally witnessed, would justify the most unfavourable opinion of society as it then existed. That he was a believer in the reality of virtue, is evident from the admirable examples of it which he occasionally exhibits, with the animation of one who felt all their excellence. If he has employed the darkest colours in painting a Tiberius and a Nero, he has not adopted the popular tales of their enormities which we find in Suetonius. He was guarded by philosophy against credulity, and by the love of truth against calumny. On the whole, whatever defects may be justly imputed to him, his works can never fail to keep a distinguished place among the most valuable treasures which antiquity has bequeathed to us.

A writer of such excellence and eminence was certain to attract the early notice of men of letters, and many of the first names in literature and criticism appear among his editors and commentators. Of the numerous editions of the whole of Tacitus the following may be mentioned as the most in esteem: Ryckii, *Lugd. Bat.* 1687, 2 vols. 12mo.; Gro-novii, *Traj.* 1721, 2 vols. 4to.; Ernesti, *Lips.* 1752 and 1772, 2 vols. 8vo.; Brotier, *Paris*, 1771, 4 vols. 4to., and 1776, 7 vols. 12mo., an excellent edition, with supplements, and every help for understanding the author. Tacitus has likewise occupied the labour of translators in almost all the countries of modern Europe, who have found sufficient difficulty in representing the energy and conciseness of the original, by versions into languages so different in their texture from the Roman. This difficulty it seems impossible entirely to overcome, at the same time preserving the requisites of an elegant modern style; but some happy attempts have been made, particularly in the Italian. *Tiraboschi. Brotier in Prefat. de Vita et Scriptis Taciti.* — A.

TACITUS, M. CLAUDIUS, a short-lived emperor of Rome, was the first of the senators at the time of the death of Aurelian, A.D. 275. He was about 75 years of age, had been twice invested with the consular dignity, bore a high character for wisdom and moderation, and enjoyed a patrimony valued at between two and three millions sterling.

An extraordinary interregnum had taken place from the period of the vacancy made on the imperial throne, owing to the reciprocal refusal of the army and senate to nominate a new emperor, when each was urged by the other to assume that office. Tacitus had been the first adviser in the senate of the reference of the choice to the army, knowing that in fact the approbation of that body was necessary to render the throne a seat of safety; but when he found that the eyes of the public were turned upon himself, he withdrew to his country seat in Campania, where he remained for two months in retirement. At length, the consul having convoked a full assembly of senators, to put an end to this dangerous state of affairs, Tacitus appeared among the rest. The consul, after a speech to point out the necessity of coming to a determination, addressed himself to Tacitus, requiring his opinion. He arose, but was immediately saluted on all sides with the titles of Augustus and Emperor. When the acclamations were over, he represented his unfitness from age and infirmities to undertake so arduous a task; but his excuses were not admitted, and he was in a manner compelled to accept the purple on September 25, 275, after the interregnum had subsisted nearly eight months. The Roman people and the pretorian guards confirmed the election, and Tacitus entered upon his office.

Bred in the senate, of which he had become almost the father, his predilections were all in its favour; and his first object as Emperor was to restore to that body those rights and privileges which would in reality make himself little more than their servant, and render the constitution a limited monarchy. The senators were transported with joy at this recovery of their dignity, and wrote circular letters announcing the event to the principal cities of the empire. A proof that they felt the authority thus conferred on them, was their rejection of the Emperor's recommendation of his brother Florianus for the consulate; and Tacitus was patriot enough to be gratified with this exertion of their liberty. He made several regulations for the reformation of the public morals; and he gave an example of simplicity and frugality in his own appearance and that of his family, at the same time displaying unusual munificence with regard to public objects. He had already distinguished himself as a lover of literature, and still cultivated it on the throne. It was his boast to number among his ancestors the great and virtuous historian Tacitus; and he showed his regard

for his memory and writings by directing that ten copies of his works should annually be made, and deposited in the public libraries; and had his reign been of sufficient length, we should probably have been indebted to his care for an entire copy of a history of which the fragments are invaluable.

An early visit to the army was obviously essential to fix the Emperor on his throne, and he accordingly proceeded at the beginning of 276 to the camp of Thrace. He made a suitable address to them, and promised the usual donative, which produced a due obedience to his authority. He punished the principal of those who had been guilty of the murder of Aurelian, but some were suffered to escape, either through his lenity, or for want of detection. A body of the Alans, from the borders of the Palus Mæotis, who had been engaged by Aurelian as auxiliaries against the Persians, having, during the interregnum, spread through the Asiatic provinces, and committed great ravages, Tacitus, by paying them their arrears, induced many of them quietly to return to their own country. Against the remainder, who refused to depart, he led a division of his army, and placed another under the command of his brother Florianus, and by their united efforts they soon cleared Asia from these invaders. Dissensions now broke out among the troops, partly occasioned by the appointment of Maximin, one of the Emperor's relations, to the government of Syria, in which he exercised so much severity, that he was killed in a mutiny. Those of Aurelian's murderers who had escaped, joined the malcontents; and either by direct violence, or by the vexation they gave to the aged Emperor, (for historians do not agree in this part of the narrative,) they brought his life to a close at Tyana in Cappadocia, after a reign of no more than 200 days. *Crevier. Gibbon.* — A.

TACQUET, ANDREW, a mathematician, was born at Antwerp in 1611. In 1629 he entered into the order of Jesuits, and taught the languages and the mathematics for several years. He died in 1660. He was the author of various works upon mathematical subjects, among which were the following: "Cylindricorum et Annularium Libri V. Elementa Geometriæ planæ et solidæ, prefixa brevi historica Narratione de Ortu et Progressu Mathesios," which was printed at Venice in 1737, with Whiston's Additions; "Arithmetica Theoria et Praxis;" "Theoremeta selecta ex Archimede." Montucla says that this able mathematician endeavoured to extend the

boundaries of geometry in his book "De Annularibus et Cylindricis;" but he remarks, that in this work the author affects rather to give a rigorous demonstration of things which present very little difficulty, than to exhibit new truths, especially after what had been done by Cavalleri and Father St. Vincent. Several of his treatises were collected, after his death, and published in a folio volume, under the title of "Andræ Tacqueti Antverpiensis Opera Mathematica." It contains "Astronomiæ, lib. VIII." "Geometricæ Practicæ, lib. III." "Opticæ, lib. III." "Catoptricæ, lib. III." "Architecturæ Militaris liber unus," &c. The chief recommendation of this collection is its clearness and perspicuity. *Jocher's Allgem. Gelehrte. Lexicon. Montucla Histoire des Mathematiques.* — J.

TAGLIACCOZZI (TALIACOTIUS), GASPARO, famous for the chirurgical operation of restoring lost parts by insition, was born at Bologna in 1546. He was a professor of physic, surgery, and anatomy in his native city from the year 1570 to 1599, in which he died, leaving a high degree of celebrity, as was testified by a statue of him with a nose in his hand placed by the magistrates in the medical hall. The practice associated to his name was not of his own invention, but had been exercised a century before by some Sicilian and Neapolitan surgeons; he was the first, however, who published the rationale and exact description of it. It was founded on the law in the animal (as well as the vegetable) economy, that two raw surfaces of living bodies or parts, being kept in close contact, will cohere, and transmit circulating fluids from one to another. Tagliacozzi published two works on this subject, one entitled "Epistola ad Hieronimum Mercurialem de Naribus, multo ante abscissis, reficiendis," *Francof.* 1587: the other, which was a full disclosure of his method, "De Curtorum Chirurgia per Insitionem, lib. duo, additis Cutis traducis, Instrumentorum omnium atque Deligationum, Iconibus & Tabulis," *Venet.* 1597, fol. The essence of this art consisted in chusing some proper part of the patient's own body (not another's) from which a piece might be taken to supply the lost part, so situated that by deligation they might be kept in contact till the union was completed; as e. g. the inside of the upper arm, for the nose. And although the difficulties of the process would appear almost insurmountable, yet there is strong evidence that it was really practised by this writer and his predecessors. There is no wonder, however, that it has since

been laid aside in Europe. In India a similar operation appears to have been in ancient use, and to be still resorted to occasionally after the common punishment of amputating the nose; but it is done in a more ingenious manner by engrafting a piece from the skin of the forehead, as represented in an engraving published some years since. It may be added, that use has been made of the principle in modern surgery, to accelerate the healing after amputation and other operations, by bringing over flaps of the adjacent skin. *Halleri. Bibl. Chirurg. Tiraboschi. Eloy. — A.*

TALBOT, JOHN, first Earl of Shrewsbury, a famous commander, was born in 1373. He was the second son of Sir Richard Talbot of Goodrich-castle, Herefordshire; and on the death of his elder brother, Sir Gilbert, he became heir to that family. John, who was called to parliament by Henry IV. by the title of Lord Furnival, whose eldest daughter and co-heiress he had married, was appointed Lord-Justice of Ireland in 1412, and Lord-Lieutenant in 1414, in which post he continued seven years, during which he performed great services to the crown, by keeping the native Irish in subjection, and taking prisoner Donald Mac Murrough, a dangerous insurgent. In 1420 he attended on Henry V. to France, and was present with him at two sieges, and in his triumphant entry into Paris. Being retained to serve the King in his French wars with a body of men at arms and archers, he assisted at the siege of Meaux, and remained in France till the death of Henry. At the beginning of Henry the Sixth's reign he was created a Knight of the Garter, and was a second time made Lord-Justice of Ireland. He then served in France under the regent Duke of Bedford, and by his exploits rendered his name more terrible to the foe than that of any other English leader. Being raised to the rank of general, he commanded the troops which were sent into the province of Maine to the succour of the Earl of Suffolk, and he made himself master of Alençon. He afterwards took Pontoise, and joined the Earl of Salisbury at the siege of Orleans, which failed through the intervention of the celebrated Maid of Orleans. The French, recovering their lost courage under the guidance of one whom they thought inspired by Heaven, became assailants in their turn, and in 1429 gave a defeat to the English at Patay, in which Talbot was taken prisoner. He obtained his liberty by ransom, and, raising fresh troops in England, re-crossed the sea, and marched to the Duke of Bedford in Paris. After a con-

ference with that prince, he took Beaumont sur Oise by assault, defeated the French at Brunes in Normandy, and recovered Pontoise. For these and other great services he was raised to the dignity of Marshal of France; and in 1442 the title of Earl of Shrewsbury was conferred upon him. In 1443 he was nominated one of the ambassadors to treat of peace with the French King. He was a second time sent to Ireland as Lord-Lieutenant, and the earldom of Wexford and Waterford in that kingdom was added to his honours. The English affairs in France continuing to decline, Talbot was again sent thither in 1451, and was constituted Lieutenant-General of Aquitaine, with extraordinary powers. His presence restored success: he took Bourdeaux, and brought back several towns to their allegiance to the English crown. Receiving intelligence that the French were besieging Chastillon, he marched to its relief, and made an attack on the enemy; but fortune at length deserted him: he was shot through the thigh with a cannon-ball, and died on the field of battle. One of his sons was slain in the engagement, the English were defeated, and the consequence was their total expulsion from France. This great captain, whose merit was acknowledged equally by friends and foes, fell in 1453, at the age of 80. His body was found by one who had been his herald 40 years, who kissed it, and with many tears disrobed himself of his coat of arms, and threw it over his lifeless master. His remains were interred at Whitchurch, where a splendid monument was erected to his memory. *Monstrelet. Collins's Peerage. — A.*

TALLIS, THOMAS, an eminent English musician, was born in the early part of the reign of Henry VIII. He was a gentleman of the chapel royal in the reigns of Edward VI. and Mary, and was organist of the same under Elizabeth. His compositions appear to have been entirely devoted to the church, and their excellence was such, that Dr. Burney does not hesitate to denominate him "one of the greatest musicians, not only of this country, but of Europe, during the sixteenth century." He introduced harmony into the English cathedral service, which was admirable in its kind, and produced a very solemn effect. The best of his works that have been preserved are judged to be those entitled "Cantiones quæ ab argumento Sacrae vocantur, quinque & sex partium: Autoribus Thoma Tallisio & Gulielmo Birdo Anglis, Serenissimæ Reginae Majestati a privato sacello Generosis & Organistis," 1575. These are hymns or motets, of which the words were

originally Latin, but which were afterwards adjusted to English words by Dr. Aldrich and others, for the use of our cathedrals. Dr. Burney says of them, "The canons, inversions, augmentations, diminutions, and other learned and fashionable contrivances of the times, which were of very difficult accomplishment, are carried to a wonderful degree of ingenuity in these productions." He also mentions an extraordinary performance of this master, which was a *Song of forty parts*, a most stupendous effort of labour and contrivance! Tallis died in 1585, and was buried in the old parish church of Greenwich. His favourite disciple and coadjutor was Bird, the joint-author of the "Cantiones" above-mentioned. *Burney's and Hawkins's Hist. of Music.*—A.

TAMERLANE, see TIMOUR.

TANNER, THOMAS, an English prelate, and eminent antiquary, was born in 1674, at Market Lavington in Wiltshire, of which parish his father was vicar. He became a student of Queen's-college, Oxford, in 1689, and having taken the degree of B. A., he removed in 1694 to All Souls'-college, of which he was elected a fellow in 1696. From his entrance into the University he distinguished himself by the study of antiquities, at that time a favourite pursuit among his contemporaries; and in 1695 he published a work, entitled "*Notitia Monastica; or a short Account of the Religious Houses in England and Wales;*" which brought him into notice. Dr. Moore, Bishop of Norwich, soon after made him his chaplain, and in 1701 appointed him to the chancellorship of his diocese, in which situation his accurate knowledge of the municipal and ecclesiastical law caused him to be frequently consulted by persons high in the church. He married Bishop Moore's daughter, and obtained various preferments, one of which was that of a prebendary of Ely in 1713: he had previously, in 1710, taken the degree of D. D. In 1723 he was nominated to a canonry of Christ-church, Oxford. His reputation caused him to be chosen, in 1727, Prolocutor of the Lower House of Convocation; and in 1732 he was raised to the see of St. Asaph. He died at Christ-church in 1735, and was buried in the cathedral there. Dr. Tanner was thrice married, but left only one son. He fulfilled the duties of his station in an exemplary manner, and was very liberal in his charities. Besides the *Notitia Monastica*, he published a "Second Edition of Wood's *Athenæ Oxonienses*, much corrected and enlarged, with the addition of more than 500 new Lives from

the Author's Original Manuscript," *Lond.* 1721, 2 vols. fol. Wood on his death-bed had made a present to Tanner, then a Fellow of All Souls, of his papers containing a continuation of his work. Dr. Tanner left ready for the press a large work, founded on his *Notitia*, bearing the following title, "*Notitia Monastica, or, an Account of all the Abbies, Priories, and Houses of Friars, heretofore in England and Wales, and also of all the Colleges and Hospitals founded before 1540.*" This was published by his brother, the Rev. John Tanner, *Lond.* 1744, fol. He had likewise prepared for the press "*Bibliotheca Britannico-Hibernica; sive de Scriptoribus qui in Anglia, Scotia, & Hibernia ad Sæculi XVII. initium floruerunt, literarum ordine juxta familiarum nomina dispositis Commentarius.*" This work, the fruit (with the former) of forty years' application, was published in 1748, folio, under the care of Dr. Wilkins, who prefixed a long and learned preface. The Bishop had made large collections for the history of his native county of Wilts, though his removal to a distance had prevented him from prosecuting his design. He bequeathed to the Bodleian Library a much larger collection, consisting of charters, grants, deeds, and other instruments, illustrative of the history of these islands. He was long a distinguished member of the Society of Antiquarians, and was freely communicative of the stores of his knowledge to all writers engaged in similar pursuits; and by his labours he has merited to be regarded as one of the most valuable contributors to British literary and ecclesiastical history. *Biogr. Brit. Nicolson's Hist. Libr.*—A.

TANSILLO, LUIGI, an Italian poet, born about 1510, was a native of Nola. He lived a long time at Naples in the service of the Viceroy, Don Pedro de Toledo, and his son Don Garcia, and he accompanied the former in his expedition to Africa. When he was 24 years of age he gave the first specimen of his talents in Tuscan poetry, by a piece entitled "*Il Vendemmiatore,*" in which he related with too free a pen the scurrilous and obscene jests which in some parts of the kingdom of Naples pass from one to another among the vintagers. This poem was first printed in 1534, and being rendered popular by its subjects, it went through several other editions under the title of "*Stanze amorose sopra gli Orte della Donne.*" To Tansillo was also attributed another poem of the same licentious character, entitled "*Stanze in lode della Menta.*" The disrepute into which the author

fell in consequence of these pieces, was the cause that all his poems, which were numerous, and on various topics, were placed by Pope Paul IV. in the list of prohibited books. Deeply mortified by this circumstance, Tansillo addressed a penitential canzone to the Pope, in which he requested forgiveness, and informed His Holiness that he had made reparation by composing a devout poem, entitled "*Le Lagrime di San Pietro*." This apology was admitted, and his name was erased from the list. Of his life nothing farther is known, than, that being Judge-royal at Gaeta in 1569, he entertained Scipio Ammirato, who relates that he was then in a very declining state of health, and that he did not long survive.

Of Tansillo's "*Tears of St. Peter*" only a small part had appeared before his death, and he left it unfinished. It was afterwards published in 15 cantos, and was much applauded, as appears from a French and a Spanish translation of it, the former by Malherbe. His other poems, consisting of sonnets, canzone, capitoli, &c. have often been printed: the most complete edition is that of Venice, in 1738. Two other elegant poems of his, "*La Balia*," and "*Il Podere*," were given to the public so lately as 1767 and 1769. Some admirers of this writer have represented him as equal to Petrarch; but though this is considered as an exaggeration, it is allowed that he was one of the most elegant and spirited poets of his age. He would have merited additional praise if it could be proved that a piece of his, recited at Messina in 1539, was a pastoral drama, since he would then appear the inventor of this species of composition; but Apostolo Zeno has shewn that this piece was only that entitled "*I due Pellegrini*" in his works, a composition of an entirely different kind. The same writer has evinced that three comedies which have been ascribed to Tansillo, really belong to Pietro Aretino. *Moreri. Tiraboschi. — A.*

TANUCCI, BERNARDO, Marquis of, Prime-minister in the kingdom of Naples, was born in 1698, of indigent parents, at Stia, a village in Tuscany. He studied law at the University of Pisa, and so much distinguished himself by his application and talents, that the Grand Duke, Gaston, nominated him to the professorship of jurisprudence in that seminary. When Don Carlos, Infant of Spain, came into Italy to receive the inheritance of the House of Medici, Tanucci was presented to him, and rendered himself agreeable by his conversation. At this period, a Spanish soldier, who had

committed an assassination, took refuge in a church, whence he was forced in order to be delivered into the hands of justice. The Court of Rome reclaimed the soldier, and insisted on the privilege of sanctuary. Tanucci, in a spirited writing, supported the authority of the sovereign, and maintained that the assassin could not be protected from the rigour of the laws. The papal court procured a censure of Tanucci, and the condemnation of his work; Don Carlos, however, had read and approved it, and it was eventually the cause of the writer's brilliant fortune. Soon after the Infant was seated on the throne of Naples, he added Tanucci to his ministry, and gave him his entire confidence. His favour augmented from year to year; and he was advanced successively from the place of counsellor of state to that of superintendant-general of the posts, and finally to that of first minister. When Don Carlos quitted Naples in 1759, to take possession of the crown of Spain, he placed Tanucci at the head of the regency formed to govern the two Sicilies during the minority of his son Ferdinand. For the space of fifty years, his power, and the kindness of the sovereigns whom he served, underwent no diminution. His ministry was glorious; he was, however, by some reproached with too strong a passion for stripping the court of Rome of the prerogatives it enjoyed in the kingdom of Naples, and with recollecting too sensibly, when minister, the censure inflicted on him as professor at Pisa. He restricted within the narrowest limits the jurisdiction of the nunciature. Without having recourse to the pontifical authority, he united bishoprics, and suppressed 78 monasteries in Sicily. He nominated to the archbishopric of Naples without the Pope's concurrence; and he obliged Pius VI., through fear of a schism in the church, to give canonical induction to the Bishop of Polenza. He also contributed every thing in his power to effect the suppression of the annual homage to the holy see of a white palfrey, established by Charles of Anjou. Tanucci was an enlightened patron of the sciences; and it was he who caused the excavations to be made at Pompeii and Herculaneum. He never neglected the interests of his sovereign to pursue his own, and was justly accounted one of the greatest ministers of his time. At the age of 80 he retired from office, and died five years after, in 1783. *Nouv. Dict. Hist. — A.*

TARGIONI TOZETTI, GIOVANNI, an eminent Italian physician and naturalist, was born in 1772 at Florence, where his father,

Leonardo Targioni, practised medicine with distinction. He studied at Pisa, where he took the degree of M.D., and acquired a reputation which caused the University to confer upon him the title of professor-extraordinary. Returning to Florence, he particularly attached himself to botany, and was an assiduous attendant on the celebrated Micheli, who presided over the botanical garden, and had founded an academy for that science. At the age of 22, he was aggregated to the society of botanists at Florence; and, four years after, Micheli at his death bequeathed to him his library, herbarium, and manuscripts, and the succession to his directorship of the botanical garden. The Grand Duke also nominated him professor of botany in the Florentine College. Targioni had a comprehension of mind which embraced a variety of pursuits, and his literary qualifications procured him admission to the two academies of the Apatisti, and Della Crusca. He repaid these honours by a benefit which he rendered to letters on the death of the famous Magliabecchi, who bequeathed to the public his very valuable and copious library. Of this, Targioni and Cocchi undertook to draw up a catalogue, which they completed in 1739, and Targioni was recompensed for his labour by the post of librarian to the Grand-duke. Finding his different employments too burdensome (for he also followed the practice of physic) he resigned the office of director of the botanical garden in 1749. He had in the preceding year published Micheli's Catalogue of the Plants in the Florentine Garden, to which he prefixed a history of the garden, first founded by Lorenzo Ghini in 1544, and added an appendix containing the description of many rare plants, native and foreign. The active mind of Targioni could not content itself with the acquisition of knowledge at home. He made several scientific excursions, of which he published the results in a work entitled "*Relazioni d'alcuni Viaggi fatti in diverse Parte della Toscana per osservare le Produzioni naturali, e gli antichi Monumenti d'esse*," *Firenz.* T. I. 1751, 8vo. In his medical capacity, in which he rose to be physician to two Regents, and to the Grand-duke Peter Leopold, he gave observations on the treatment of several diseases, printed in the collection of his relation Giovanni-Lodovico Targioni; *Memoirs on the Medical Constitution of the Year 1752*; *Experiments on Grain which had been preserved under Ground for 13 Years*; and *Directions for the Recovery of drowned Persons*. He also promoted inoculation for the small-pox;

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attended to the treatment of epidemics, the draining of marshes, the prevention of inundations of the Arno, which render several parts of Tuscany insalubrious, and the examination of vegetable articles which may be substituted for bread in times of scarcity. From 1770 to 1780 he confined his cares to the practice of medicine, having taken leave of his literary labours by a work on the progress of the physical sciences in Tuscany, of which he published four volumes. In 1782 his constitution began to decline, and in January 1783 he sunk under a gradual decay in his 71st year. *Eloges par Vicq-d'Azyr. Halleri Bibl. Botan.* — A.

TARQUINIUS, named PRISCUS, (the Ancient,) fifth King of Rome, was the son of a wealthy merchant of Corinth, who left his country to secure himself from the tyranny of Cypselus, and settled at Tarquinii in Etruria. He married a woman of rank in that place, and had two sons, Arunx and Lucumo. The former died shortly before his father, leaving no children, but his wife pregnant: as this circumstance however was unknown to the father, he left all his property to his surviving son. Lucumo married Tanaquil, a person of high birth, and of equal ambition; and her husband, notwithstanding his riches, being debarred from rising to any considerable post in Etruria, she urged him to remove to Rome, where strangers had already been placed on the throne. He accordingly procured himself to be admitted a Roman citizen; when, in order perfectly to become naturalized, he changed his prænomen of Lucumo to Lucius, and his family name of Damaratus into Tarquinius, borrowed from the city in which he was born. By his manners, he ingratiated himself both with the King, Ancus Martius, and with the people; and lest his wealth should give umbrage, he offered to deposit it in the public treasury. He not only contributed to the expences of the wars in which Rome was engaged, but distinguished himself by his courage and conduct in the field, and raised a reputation which caused him to be advanced to the rank of patrician and senator. The King also conferred on him the high trust of guardian to his two sons, one, at the time of his death, nearly 15 years old, the other an infant.

Ancus died B. C. 616., (according to the received chronology,) and Tarquin immediately took measures to secure the succession to himself. The crown was properly elective, but lest the people should cast their eyes on the son of Ancus, he sent him out of the way. By his bribes and solicitations he obtained the

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suffrages of the people, and was proclaimed King; and in order to strengthen his party in the senate, he added 200 members to that body, chosen out of plebeian families. A war with the Latins was the first public event of his reign, in which he took several of their towns; and having finally defeated a national confederacy formed among their states, with the Sabines and Etrurians, he obliged them to sue for an alliance with Rome on terms of dependence. For this success Tarquin was honoured with a triumph, and he employed the spoils of war in erecting the Circus Maximus, for the exhibition of the Great or Roman games. A confederacy of all the Etrurian tribes against the Romans soon followed, which, after some diversity of fortune, terminated in a request for peace by the Etrurians, which Tarquin granted upon the condition of their recognizing him for their sovereign. They sent to him splendid ensigns of royalty, which, after the senate and people had given their consent by an express law, he wore at his triumph. The war thus ended, is stated to have been of nine years' duration. This interval of repose was employed by Tarquin in improvements in the city of Rome, the nature of which convey an exalted idea both of the genius of the King, and the resources of the people. Besides enclosing the city with walls of hewn stone, he constructed, for the purposes of health and cleanliness, those celebrated sewers, which, at the height of the Roman splendour, were not viewed without admiration, and the repair of which, at a distant period, is said to have cost a thousand talents. A new war now breaking out with the Sabines, Tarquin found a disadvantage from the small proportion of cavalry in the Roman army, according to the establishment of Romulus, which continued unchanged. He therefore projected to add some new bodies of knights; but either superstition or party policy raised an opposition to this design, and a story is related by Livy and others concerning Nævius the augur, who wrought a miracle in order to induce the King to change his purpose. It is certain that by some means the effect was produced; for Tarquin, instead of increasing the number of divisions of cavalry, was contented with augmenting the strength of each. The Sabines, after being defeated in several engagements, at length submitted on the condition of putting all their fortresses into the possession of the Romans. Tarquin, who had vowed a temple to Jupiter, Juno, and Minerva, now laid its foundations on the Tarpeian rock, and had thus the glory of

being the founder of the principal seat of the Roman worship.

He had now, in the course of a highly prosperous and splendid reign, nearly reached his 80th year; when the sons of Ancus, who had reluctantly acquiesced in the rule of one who had used artifice to set them aside, finding that by the marriage of Tarquin's daughter to Servius Tullius, it was intended to perpetuate the crown in the present family, resolved to make an attempt for defeating the plan, by the King's death. They hired two young men, who, in the habit of woodmen, were to begin a feigned quarrel near the palace gates. Several other conspirators joined the crowd occasioned by this brawl, and the King was called out by the tumult. The fictitious combatants were parted by a lictor, and while the King was intently listening to the story of one of them, the other struck him on the head with his hatchet, and fled, leaving his weapon in the wound. It proved mortal; but Queen Tanaquil with great presence of mind kept the event secret, till she had secured the succession of her son-in-law. The sons of Ancus, whose concern in the conspiracy had been detected, went into voluntary banishment.

Thus, B. C. 570, fell *Tarquinius Priscus*, or *the Elder*, an epithet afterwards annexed to his name by way of distinction. He was undoubtedly one of the most illustrious of the Roman Kings, and equally distinguished by his actions in peace and in war. He was ambitious, but history records no crime as the consequence of that passion, unless it be thought that he violated his duty as guardian by his conduct towards the sons of his predecessor. *Livy. Dionys. Halic. Univers. Hist. — A.*

TARQUINIUS, named SUPERBUS, (the Proud,) is supposed to have been a grandson of the older Tarquin. When grown to maturity, the King Servius Tullius gave his two daughters in marriage to Tarquin and his brother Arunx. Tarquin early displayed a violent and ambitious disposition, whilst his brother was mild and unambitious. On the other hand, the same characters were reversed in their respective wives. The tragical deaths of Arunx and the wife of Tarquin, and the criminal union between the latter and Tullia, the widow of Arunx; with the murder of Servius Tullius, and the usurpation of the throne by Tarquin; are related in the account of that King. The accession of Tarquin is dated B. C. 534. As he came to the crown by the aid of a party, in contempt of the suffrages of the nation, he acted as an arbitrary monarch, never commu-

nicating state-affairs to the senate or people, but determining all causes public and private in a junto of his friends, and making his will the only rule. Like other tyrants, he relied upon a guard of foreign mercenaries for his security, who were ready to execute his commands on all occasions. Among the victims to his suspicion and avarice was M. Junius, a wealthy patrician, who had married a daughter of the elder Tarquin. He caused this senator, with one of his sons, to be assassinated; the other son, afterwards the celebrated Junius Brutus, escaping by counterfeiting insanity. To avoid a similar fate, many of the principal senators retired into a voluntary banishment. The plebeians, who at first had been gratified with the humiliation of the senate, found the yoke of tyranny to press equally on themselves. The laws made in their favour were abrogated; spies and informers watched their words and behaviour; and all public assemblies for business or amusement were prohibited. Tarquin, conscious of the odium under which he laboured at Rome, made it an object of his policy to ingratiate himself with the allies; and with this view he married his daughter to Mamilius, a man of great influence among the Latins. Finding himself opposed by Herdonius, another distinguished person in that nation, Tarquin effected his destruction by a false accusation, and then procured himself to be declared general of the Latin armies. He afterwards persuaded the Hernici and two cantons of the Volsci to enter into the alliance; and he erected a temple near the ruins of Alba, consecrated to Jupiter Latialis, at which the diets of the confederate cantons were annually to assemble, the Romans, as chief members of the confederation, presiding at the sacrifices and deliberations. It is admitted that this institution contributed essentially to the strength of the Roman state, and the extension of its dominion throughout Italy.

Tarquin now found himself able to undertake a war against those of the Volscians who had rejected his alliance, and he took by storm the flourishing town of Suessa Pometia, and gave it to be plundered by his troops. He then turned his arms against the Sabines, and gaining two decisive victories, rendered the whole nation tributary. Returning to Rome, he twice triumphed, and he employed the idle populace in finishing the great circus, and the sewers, begun by his grandfather. Many of the discontented patricians having taken refuge at Gabii, a Latin city not far distant from Rome, a war ensued, which is said to have

lasted seven years with various success. At length, Sextus, one of the sons of Tarquin, pretending a quarrel with his father, went to Gabii, and by his military exploits gained the entire confidence of the citizens, who entrusted him with the command of their army. He treacherously employed his power first in massacring, upon a feigned charge of conspiracy, all the leading men of the place, and then in setting open the gates, and admitting his father's troops. Gabii was conquered, but the victor politicly treated the remaining inhabitants with lenity, and incorporated them with the Romans. It was in the reign of this Tarquin that the famous Sibylline books were brought to Rome, where they were for many ages resorted to for purposes of superstition or state-policy. This King also had the glory of finishing the Capitolian temple founded by the elder Tarquin, for which purpose he sent for skilful artists and workmen from Etruria, which country had long been a seat of the arts, whilst Rome was comparatively barbarous. His next warlike enterprize was the siege of Ardea, the capital of the Rutuli. It was this circumstance which was the remote cause of that tragic incident, the rape of Lucretia, wife of Collatinus, by Sextus Tarquin, which eventually expelled from Rome the Tarquinian family, and, with it, kingly government. The particulars of this memorable transaction will be found in our articles of Junius Brutus and Lucretia, and it will be sufficient here to follow to a close the reign and life of Tarquin. Brutus, skilfully employing the passions excited in the multitude by the unhappy fate of Lucretia, to rouse a detestation of the tyrannical government under which Rome groaned, procured a public decree for the banishment of Tarquin and his sons; and the army lying before Ardea concurring in this resolution, and refusing to readmit the King, who had in vain attempted to gain an entrance into Rome, he was obliged, at the age of 76, B. C. 509., to abandon his capital, and take refuge at Cære in Etruria. Various attempts were made by his party at Rome for his restoration, in which even the sons of Brutus were engaged; but they were rendered abortive. The Tarquins were able to interest some of the neighbouring states in their favour, and a battle was fought, in which Arunx, one of Tarquin's sons, and Brutus, fell by mutual wounds. Porsena, King of the Clusini, an Etrurian tribe, even invested Rome, demanding the restoration of the Tarquins, but the discovery of a treacherous action on their part, induced him to renounce the

alliance he had formed with them. The Latins also made a great effort in the same cause, with which was joined a dangerous conspiracy in Rome itself, planned by the adherents of the family; but the genius of the new republic finally triumphed over all its enemies. Tarquin at length, having seen his sons all perish in the field, retired into Campania, to Aristodemus the tyrant of Cumæ, where he died in the 90th year of his age, and 14th of his exile. He appears to have been a man of talents and vigour, and in many respects fit for command, but violent, cruel, and wholly unprincipled. *Livy. Dionys. Halic. Univers. Hist. — A.*

TARTAGLIA, NICHOLAS, an Italian mathematician of eminence, was born at Brescia about the beginning of the sixteenth century. It is often the lot of genius to struggle on its outset with poverty and every misfortune that can tend to repress the noblest energies of the mind. This was the case with Tartaglia. Having lost his father, who followed the humble occupation of a carrier, he was left while yet a child almost destitute, and in 1512, a few years after, when the French sacked Brescia, he received several wounds in the head and face from some of the soldiery, one of which divided his lip in such a manner as to prevent him from articulating distinctly his words. On this account he got the name of *Tartaglia*, which he ever after retained. In consequence of the indigent condition of his mother, he was taught only to read and write; but this defect of education was compensated by his own talents and industry, which enabled him to become one of the best mathematicians of his time. Of his early history, however, very little is known. It appears that he resided ten years at Verona, and that he was afterwards professor of the mathematics at Venice, where he settled in 1534. In 1548 he was invited by liberal promises to Brescia, in order to establish a school of mathematics in that city; but finding, after a stay there of eighteen months, that the flattering prospects held out to him were not likely to be realised, he returned, very much discontented, to Venice, where he continued till the time of his death, in 1557. Besides giving translations of Archimedes and Euclid, Tartaglia wrote several original works on the mathematics, one of the most important of which, entitled "*Quesiti e Inventioni diversi*," was published at Venice in 1546, with a dedication to Henry VIII. of England. It consists of nine books, containing answers to various questions which had been proposed to the author at different times concerning

mechanics, statics, hydrostatics, &c., with a short account of the occasion of each of them. But the most remarkable part of the whole is the history of the invention of the rules for solving cubic equations, which he communicated to Cardan in the month of March 1539, under a promise, and even solemn oath, that he would keep them a secret. Two of these rules were discovered by Tartaglia in 1530, and the other two in 1535 at Venice, to which he had come to reside the preceding year. At this time there was at Venice one Antonio Maria del Fiore, who had received from his preceptor Scipio del Ferro, about thirty years before, a general rule for solving one of these cases; and being elated with his knowledge, he challenged Tartaglia to a contest, on condition that each should propose thirty questions, and that he who first resolved those of his adversary should be declared victor, and obtain for himself and friends as many treats as the number of the questions amounted to. These questions were to be proposed on a certain day at some weeks' distance, and Tartaglia made such good use of his time, that on the day of meeting he resolved all his adversary's questions in the space of two hours, without receiving one answer from Fiore in return. Some years after, Cardan had nearly finished the printing of a large work on arithmetic, algebra, and geometry; and having heard of Tartaglia's discoveries in cubic equations, was desirous of drawing the before-mentioned rules from him, that he might add them to his book before it was finished. For this purpose he first applied to Tartaglia by means of a bookseller whom he sent to him in the beginning of the year 1539, with many flattering compliments and offers of service and friendship, accompanied with some critical questions for him to resolve, according to the custom of the times. Tartaglia, however, refused to disclose his rules to any one, as the knowledge of them gained him much reputation, and gave him a great advantage over his competitors for fame, who, on account of these very rules, were commonly afraid to encounter him. He only sent Cardan, at his request, a copy of the thirty questions which had been proposed to him in the contest with Fiore. Cardan next applied, in the most urgent manner, to Tartaglia by letter, which procured for him only the solution of some other questions proposed by Cardan, with a few of the questions that had been proposed by Fiore, but none of their solutions. Finding that he could not prevail by all his fair

promises, Cardan then fell upon another scheme. As there was at Milan a certain Marquis, a great patron of Cardan, and of learned men in general, Cardan conceived the idea of employing the influence of this nobleman to draw Tartaglia to Milan, hoping that by personal entreaties he should succeed in obtaining the long concealed rules. He accordingly wrote a second letter to Tartaglia, strongly inviting him to come and spend a few days at his house at Milan, and representing that, as he had often recommended him in the highest terms to the Marquis, that nobleman desired much to see him. This manœuvre had the desired effect. Tartaglia proceeded to Milan, but when he arrived, the Marquis was absent. Being, however, prevailed on to stay three days with Cardan, the latter in that time obtained his object, on taking a solemn oath never to reveal the rules communicated to him, and even to note them down in cyphers, that after his death no other person might be able to understand them. Cardan, notwithstanding this solemn promise, published these rules in his Algebra, or treatise "De Arte Magna," printed in 1545; and as this was the first work in which formulæ appeared for the solution of cubic equations of the third degree, they retained the name of Cardan, though, as Montucla justly observes, they ought more properly to be called the formulæ of Tartaglia. Finding he had been deceived, Tartaglia loudly complained of his breach of honour; but Cardan coolly replied that he had made additions to his discoveries which rendered them his own, and that, having given demonstrations of them, he considered himself entitled to use them as he thought proper. A violent quarrel now ensued between these two mathematicians, which was carried to such a length, that Nonius, speaking of it, says, "Tartaglia seemed to have lost his senses." But it was not in algebra alone that Tartaglia displayed the extent of his genius. In another work, entitled, "Quesiti ed Inventioni diverse," he treats of artillery and every thing belonging to the art of gunnery, as well as of the different methods of fortifying towns, together with various mechanical and algebraic questions. He proposes also many questions in regard to the motion of bodies, and the method of measuring distances, in his "Nuova Scienza," and in his treatise "De' Numeri e Misura." It appears, indeed, that Tartaglia paid great attention to the doctrine of projectiles, but being unacquainted with the true principles of motion, his researches led him

only into error. He, however, discovered one truth respecting the theory of projectiles, though he accounted for it by false reasoning, namely, that the elevation necessary to throw a ball or a shell to the greatest distance is an angle of forty-five degrees. All the before-mentioned works afford evident proofs of the extensive knowledge which the author had in various branches of the mathematics, and contain many inventions and discoveries entirely his own; among which is that ingenious method of determining the area of a triangle when the three sides are given, without the perpendicular being known. We are indebted to Tartaglia also for a method of raising sunken vessels, and other heavy bodies, from the bottom of the sea; and the means by which a person may be enabled to remain a considerable time under water, together with a treatise on the signs which announce changes in the atmosphere. To the labours of Tartaglia must be added also a large "Treatise on Arithmetic, Algebra, and Geometry," published at Venice in folio, in 1556. This is a very complete and curious work upon the two first branches, but that of Algebra is carried no farther than quadratic equations, called book the first, with which the work terminates. It is evidently incomplete, owing to the death of the author, which happened before this latter part was printed, as appears by the dates and the prefaces. It appears also from some parts of the work that the author had several very severe conflicts with Cardan and his friend Lodovico Ferrari: and particularly that there was a public trial of skill between them in the year 1547, in which it would seem that Tartaglia had greatly the advantage, his questions mostly remaining unanswered by his antagonists. Tiraboschi remarks, that all Tartaglia's works shew much penetration and acuteness, and would be still worthier of commendation, had the author paid more attention to his style, and were the editions more correctly printed. But with all their faults, and though little sought after by mathematicians at present, as modern inventions have given rise to more improved treatises on the same subjects, they were much esteemed in their day, and considered as the most useful of all those that appeared in the same century. P. de Chales bestows high encomiums on some of them; and, speaking in general, says, that all Tartaglia's works are excellent and useful. *Tiraboschi Storia della Letteratura Italiana. Montucla Histoire des Mathematiques. Hutton's Mathematical Dictionary. — I.*

TARTINI, GIUSEPPE, a very eminent musical composer and performer, was born in 1692, at Pirano, in Istria. He was intended for the law, but having early manifested an attachment to a person of inferior condition, he was shut up by his father. During his confinement some musical instruments falling in his way, he applied to them as a diversion of his melancholy, and thus discovered in himself those talents which raised him to fame, and occupied his whole future life. He was, however, for a time a student in the University of Padua; but marrying before he was twenty, (not the object of his first passion,) he was entirely abandoned by his family, and left to find an asylum and maintenance where he was able. A monk of Assisi, his relation, giving him a temporary shelter, he employed himself in practising on the violin; and he was one festival-day performing in the orchestra of the conventual church, when the wind accidentally blowing aside a curtain, he was recognized by a Paduan acquaintance, through whose intervention the family differences were compromised, and he settled with his wife at Venice. He afterwards took up his residence at Ancona, where, by diligent study and practice, he rendered himself such a master of his favourite instrument, the violin, that he was invited in 1721 to the place of first violin-player and master of the band at the church of St. Anthony, at Padua. His reputation became so extensive, that he received repeated invitations from London and Paris; but his regard for the Paduans, and his pious veneration for the patron saint of the city, caused him to decline every offer for a removal. Here he opened a school for students of the violin, which produced many excellent performers, and formed a kind of era of new practice upon that instrument. He also published a number of compositions, consisting of solos and concertos, which were much admired, and were played throughout Europe. It is Dr. Burney's opinion that Tartini "had a larger portion of merit as a mere instrument composer, than any other author who flourished during the first fifty or sixty years of the eighteenth century;" and he pronounces him, "as a harmonist, more truly scientific than any other composer of his time, in the clearness, character, and precision of his bases."

Tartini also distinguished himself as one of the principal musical theorists of his time, by his two works, "*Trattato di Musica secondo la vera Scienza dell' Armonia*," 1754; and

"*Dissertazione de' principi dell' Armonia Musicale contenuto nel Diatonico genere*," 1767. To explain the doctrines contained in these works, he has recourse to numerical and algebraical calculations, in which he has shewn himself but indifferently skilled. His system has therefore been confuted in the scientific part; but, says Dr. Burney, "there are frequently to be found in his writings such admirable ideas, traits of modulation, and curious harmony, as are invaluable to practical musicians." This ingenious person, who was a man of modesty and great private worth, died at Padua in 1770. His patience is said to have been tried, like that of Socrates, in the conjugal union, and to have equally stood the test. He had no children, except his scholars, whom he regarded with paternal affection, which was not unreturned. Nardini, his first pupil, came from Leghorn to visit him in his last illness, and attended upon him with filial tenderness. *Burney's Musical Tour and Hist. of Music.* *Hawkins's Hist. of Music.* — A.

TASSO, BERNARDO, a distinguished Italian poet, was born of an ancient and noble family at Bergamo in 1493. He became an early proficient in Greek and Latin literature, under the instructions of the celebrated grammarian Batista Pio, and the superintendence of his uncle, the Bishop of Recanati, who acted as a parent to him after he had lost his father. That prelate being murdered by robbers in 1520, and the family falling into indigence, Bernardo left his native city, and in 1525 placed himself in the service of Count Guido Rangone, general of the papal army, to whom he became secretary. In 1529 he removed to a similar situation under the Duchess of Ferrara, which, however, he did not long occupy; and he passed some time pursuing his studies at Padua and Venice. In 1531 he published at Venice a volume of poems (*Rime*), which made him known to Ferrante Sanseverino, Prince of Salerno, who invited him to his court. Tasso complied with the invitation, and rendered himself so acceptable, that he obtained pensions and stipends to the amount of 900 ducats a-year. He accompanied his patron in various expeditions, among which were those to Africa, Flanders, and Germany. He went with him to reside at Naples, and there married Porzia de' Rossi, of a noble family, formerly lords of Pistoia. For some time he was permitted to withdraw to Sorrento, where he lived in a studious retreat; at length his tranquil life was disturbed

by the following circumstance. The Prince of San Severino, in 1547, was one of the deputies from Naples to the Imperial court, for the purpose of petitioning against the establishment of the Inquisition in that city; an office which he had been advised by Bernardo to accept, contrary to the counsel of Vincenzo Martelli, who was also in his service. This embassy was fatal to San Severino, who, finding that he had incurred by it the Emperor's displeasure, and fearing worse consequences, threw himself into the French party, and was declared a rebel, with confiscation of his property. Tasso, faithful to his patron, followed him to France, where he at first received a pension from his Prince, and also tasted the bounty of the King, Henry II. But after a time he was forgotten, and deprived of all support; and having lost his wife, he wished to change his residence, and requested his dismissal from the Prince. Guidubaldo II., Duke of Urbino, a splendid protector of letters, now gave him an invitation to his court, and made him a liberal compensation for his past sufferings; and he was also at this time made a member of the celebrated Venetian Academy. In 1563 he was engaged as first secretary at the court of Mantua, in the service of which he died, in 1569, being then governor of Ostiglia. The Duke of Mantua caused his body to be brought to that city with great solemnity, and interred in one of the churches, raising a marble monument over his tomb, with the simple inscription, indicative of his celebrity, *Ossa Bernardi Tassi*.

Of the poems of Bernardo there are two which belong to the class of the *Romanesque*. The principal of these is the "*Amadigi*," the subject taken from the romance of Amadis de Gaul, and recommended to the author when at Ghent, by D. Luis de Avila, and D. Francesco de Toledo. He undertook this work about 1545, when living at Sorrento. His first intention was to write it in blank verse, and confine the action, according to epic rules, to a single fable; but he was induced by the taste of his patron, the Prince, and the courtiers, to alter his plan, and compose in ottava rima, and with the variety of adventure related in the original. Tasso brought it to a conclusion in 1559, and published it in the following year. It is a poem of vast length, consisting of 100 cantos; and though it has met with warm eulogists, and is said by more moderate critics to have a great deal of merit in parts, yet it is acknowledged that it wants, as a whole, that variety

of manner and continued interest, which lead a reader with pleasure through a long work, and that few persons at present would have the courage to peruse it entire. The other poem, "*Il Floridante*," is a kind of episode rising out of the former, which the writer did not finish; but which, corrected by his son Torquato, was published at Bologna, in 1587. It is judged to be inferior in merit to its predecessor. The other works of Bernardo are five books of "*Rime*," with other poems of various kinds, Eclogues, Elegies, Hymns, Odes, &c. They are admired for purity of style, and a singular sweetness, which is the characteristic of this poet. He was also the author of a "*Discourse concerning Poetry*," and "*Letters*," of which an edition has been given in three volumes. The style of the latter is elegant; but it is an elegance more suitable to academic discourses, than to familiar correspondence. *Tiraboschi*. — A.

TASSO, TORQUATO, one of the first names in Italian poetry, and bearing a high rank in the poetical roll of modern Europe, was the son of the preceding Bernardo, and of Porzia Rossi. He was born at Sorrento on the 11th of March 1544, and from infancy manifested such quickness of understanding, that at the age of five he was sent to attend the Jesuits' school at Naples. Here his progress was so rapid, that two years afterwards he was able publicly to recite verses and orations of his own composition. His education was interrupted by the misfortune which obliged his father to quit the kingdom of Naples; but this disadvantage was compensated by the care taken of him at Rome, by a gentleman of Bergamo, residing in that capital, to whom his parent recommended him. He was thence removed to Bergamo, where he perfected himself in Greek and Latin; and when twelve years old, he was judged fit to be entered at the University of Padua, and commence the usual course of academical instruction. This he pursued with so much success, that in his seventeenth year he was honoured with degrees in the four branches of canon and civil law, theology, and philosophy. His attention to legal studies was merely the result of his father's commands; for, like so many other devotees to polite literature, he was soon disgusted with the dryness of the law, and he placed all his affections on poetry. So extraordinary a youth, the son of a man in high esteem, could not fail of being the subject of conversation; and the vice-legat of Bologna, Pier Donato Cesi, afterwards cardinal and le-

gate, and a munificent patron of letters, was induced to invite him to that city. Tasso complied with the invitation, and gave many proofs of his abilities in the academies and schools of Bologna. It appears from an unpublished letter of his to the vice-legat, that during his residence there he was accused of being the author of some defamatory verses, on which account the house in which he lodged was searched, and all his books were taken from him. He strongly protested his innocence of the charge; but the affront he received caused him to quit that city, and retire to Castlevetro, a place in the possession of the Counts Rangoni, who probably took him under their protection. Tasso afterwards returned to Padua, where he distinguished himself as one of the most illustrious of the academicians named *Eterei*. He had already, when only 18, published, in 1562, at Venice, a poem of the Romanesque class, entitled, "Il Rinaldo," written in ottava rima, and containing 12 cantos; and though it had many juvenile defects, it gave indications of what the writer was destined to become. It was dedicated to Cardinal Luigi D'Este, which compliment was so well received by the Cardinal and his brother the Duke Alfonso II., that Tasso was invited in 1566 to the court of Ferrara. He was there splendidly entertained, well lodged, and provided with every necessary, so that he was at full leisure to carry on his noble design of the *Gerusalemme Liberata*, of which he had conceived the plan at so early an age, that he is said to have composed six cantos in the year 1561, the 17th of his life. It is not, indeed, to be supposed that they were like what they now appear; but to have laid the foundation of such a structure at a period which is scarcely beyond the boyhood of a common intellect, displays a wonderful force of genius. In 1571 he accompanied the Cardinal D'Este into France, where he was very honourably received by Charles IX. and all his court, as well as by the learned men of Paris, who were apprized of his great undertaking, which the avocations of his journey did not wholly interrupt. He returned to Italy in the following year, when he caused to be represented his dramatic pastoral of the "Aminta," written at the court of Ferrara. Of this kind of composition several specimens had appeared in Italy, but they were all eclipsed by the work of Tasso, concerning which the only doubt remains, whether it is to be reckoned the first or the second of the class; in poetical merit it cannot

be questioned that it challenges the first place; and, like the *Comus* of Milton, it would have secured lasting fame to the author, even if he had never so successfully laid claim to the epic laurel.

In the meantime, separate cantos of the *Gerusalemme* were scattered in manuscript throughout Italy, and in 1579, the fourth canto was printed in a collection of poems at Genoa. In the following year, sixteen cantos, but in the state of fragments, were published at Venice, to the great displeasure of the author, who was naturally indignant at seeing his great work ushered to the public in such a slovenly garb; but these impressions were a proof of the admiration which the detached parts had excited, and the impatience with which the whole was expected. In 1581 three editions were printed, of which the third, at Ferrara, may be regarded as that which first exhibited the work in its genuine form. It will appear extraordinary that Tasso himself had not anticipated these incorrect and unauthorized publications by one given under his own hand; but whilst his fame was making a triumphant progress throughout Italy, and he was generally regarded as the glory of his age and country, he was in person suffering under the severest of mental distresses. The story of this unhappy part of his life is involved in great obscurity, and very different accounts are current concerning the origin of his calamities; but upon the whole it can scarcely be doubted that a mental malady, connected with the keen sensibility and fervent genius with which he was endowed, was their primary source. In the narrative we shall follow Tiraboschi, who appears to have examined the question with equal diligence and judgment.

Tasso was in high favour with Alfonso, Duke of Ferrara, to whom he has addressed his *Gerusalemme* in terms of warm gratitude, as the patron who had given him a harbour from the storms of the world; when, according to the relation of the Marquis Manso, derived from the poet himself, a courtier having betrayed some secret respecting his amours, resentment induced him to insult this person in the Duke's presence-chamber, in consequence of which he had to defend himself with his sword against him and his three brothers. This tumult produced the banishment of the brothers, and the confinement of Tasso himself to his apartment. This event is dated in his 33d year, or in 1577, but more probably in 1578. His mind being disturbed, and apprehensions of some worse treatment occupy-

ing it, he made his escape, and wandered on foot to Turin, where, when his arrival was made known at the court, he was received with great honour. Courts were however now become suspected abodes to him; and he secretly quitted Turin, and after a long and disastrous journey reached Rome, where he was kindly entertained by his fellow-citizen, Cardinal Albano. Still bent upon change of place, he disguised himself as a shepherd, and travelled to Sorrento, where he had a married sister. With her he spent some months, when he felt a desire to return to Ferrara, and obtained permission to gratify it. But scarcely had he shewed himself at the court, when imagining that in the assembling of the courtiers round him, and in the countenance of the Duke, he discerned some new misfortune, he withdrew in 1579 to the court of Urbino. By the advice of the Duke of that place he soon returned to Ferrara, where, his disorder of mind now becoming manifest, he was shut up by order of Alfonso in a part of the hospital of St. Anne, appropriated to the cure of lunatics. It is this incident of his life that has particularly awakened the curiosity of anecdote-hunters, who have thought it a matter of great importance to discover what peculiar circumstance occasioned this step to be taken. Muratori relates a traditionary story, that Tasso being once at court in presence of the Duke, and his sister, the Princess Leonora, unable to restrain the violence of his passion for the lady, approached, and gave her a salute; and that the Duke, turning to his courtiers, said, "What a misfortune that so great a man should have lost his senses to such a degree!" and in order to save him, under this pretext, from worse consequences, sent him to the lunatic hospital. That he was really an admirer of the Princess is not only rendered probable by the verses which he wrote in her honour, but is affirmed by Manso, who also mentions two other Leonoras as objects of his love. It is not easy, however, to conceive that at a time when he was labouring under suspicion and apprehension, he should be transported to such a violation of respect in the Duke's sight; and the indications he had already given of derangement were sufficient to justify his confinement. He had twice fled from the court, and the letters which he wrote during his wanderings to his friends, and to different princes, were sufficient proofs of a disordered mind. The effects of this measure, intended for his benefit, were only to aggravate his mental malady.

Regarding himself as a prisoner, he fancied a variety of causes for this treatment. Among the rest was a supposed charge of impiety and heresy, to obviate which he addressed a memorial to the congregation of the Holy Office at Rome; but the charge was a mere phantom of his imagination. He likewise imputed his condition to the persecution of his enemies; and he sent letters to his friends, to the city of Bergamo, to the princes of Italy, and to the Emperor himself, imploring their interference to procure his liberation. At length melancholy gained ground upon him so far that he was in continual fear of being poisoned; a common impression among the insane; and conceived that he was haunted by demons and spectres. At the same time the faculties of his mind in other respects were in their full vigour; as he proved by his writings in defence of his poem against the virulent attacks of critics; for that source of vexation was added to the rest. Meanwhile his applications for aid were attended to, and several princes, with the city of Bergamo, interested themselves to obtain his liberty; but the Duke, who feared that such indulgence might be prejudicial to him, was at a loss how to act. At length, the nuptials of D. Cesare d'Este and Donna Virginia de' Medici, in 1586, having brought to Ferrara Vincenzo Gonzaga, Prince of Mantua, he was persuaded to employ his influence with so much effect, that Tasso was first removed to his former apartments at the court, and in the same year was permitted to go to Mantua, where he was received with great kindness by Duke Guglielmo, and subjected to no other restraint than that of not passing the bounds of the city; and he was soon after restored to entire liberty.

In 1587, Duke Guglielmo being dead, Tasso, apparently seized with a new fit of wandering, went to Bergamo, and after a short stay, proceeded for Naples to settle some family law-suits, though at the same time he was invited to Genoa to read lectures on the Ethics and Poetics of Aristotle at a liberal stipend. That he had taken little care to furnish himself for such a journey appears from a billet, which has been preserved, written to D. Ferrante Gonzaga, Lord of Guastalla, by whom he was much beloved. In this, the unfortunate man acquaints his noble friend that he was just arrived extremely weary at Loretto; that he is without money to finish his journey; and being informed that D. Ferrante was in that city, he humbly requests of him ten crowns as an alms. This was the condition of the

admired author of *Jerusalem Delivered*, the favourite of princes, the boast of Italy; which surely could not have been, had he not, like many other men of genius, harboured in his mind something which defeated every friendly plan to render his circumstances prosperous. The latter years of his life passed partly in Rome, partly in Naples, with the exception of some months in 1590, when he was in Florence, invited and honourably entertained by the Grand Duke Ferdinand; but no treatment could fix his restless and mutable disposition. From some of his letters it appears that certain Neapolitan gentlemen had projected to unite in making a provision for the poet of 30 crowns a-month; but it is not known that this design was brought to effect. His last retreat was with Cardinal Cinzio Aldobrandini, at Rome, who obtained for him a pension from Pope Clement VIII., and had intended, as some compensation for his misfortunes, to procure him the honour of a solemn poetical coronation in the Capitol. But an illness with which the Cardinal was attacked caused the ceremony to be delayed; and in the mean time Tasso, who had long been in a declining state of health, was seized with symptoms which announced approaching dissolution. As he had always preserved a deep sense of religion, as soon as he became acquainted with his danger, he desired to be removed to the convent of St. Onofrio, where, with the consolation of every office of kindness paid him by the Cardinal, and with all the demonstrations of sincere piety, he closed his days in April 1595, at the age of 51. His remains were honoured with splendid obsequies, but it was long before any monument pointed out the tomb of this great man. At length this debt was paid to his memory by Cardinal Bonifacio Bevilacqua, in the church of St. Onofrio. The death of Tasso is attributed by one who well knew him, to that disordered imagination and morbid melancholy, under which, supposing that every day would be his last, he was induced continually to make use of strong remedies by way of preservative, which at length ruined his constitution. In person he was tall, active, and well-proportioned, naturally of a firm temperament, and fit for all bodily exercises. He was sparing of words, sedate and grave in manner, and in conversation displayed little of the fire that animates his works. He was kind and affectionate in all his social relations, and conducted himself with great propriety in company.

The writings of Tasso are so numerous, that it is astonishing how a man of his moderate

length of years, and his wandering and unfortunate life, could have composed so many; but it is to be observed, that even in the depth of his melancholy, and when confined as a lunatic, he retained full possession of his intellectual powers, and was probably led to employ them the more intensely, in order to obtain relief from his mental distresses. His works in prose consist of a great number of treatises, dialogues, and letters, on moral, literary, and familiar topics, in which he displays much ingenuity and profundity, but is occasionally too subtle and refined. Of his poetry, the "*Gerusalemme Liberata*" undoubtedly stands at the head, and is indeed at this day generally enumerated among the very few epics, ancient and modern, which rank as first-rate compositions in that first class of productions in the poetical art. Its subject is singularly happy, its characters well drawn and supported, its fictions strongly imagined, its style dignified, and its versification harmonious. It is marked with some faults of its age and country, but upon the whole, displays taste and judgment, as well as genius. When it first appeared, the Italian critics broke into parties respecting its merits, especially in comparison with the great national favourite, the *Orlando Furioso*; but, as Tiraboschi observes, it would be as reasonable to compare Virgil's *Æneid* and Ovid's *Metamorphoses*, as the performances of Tasso and Ariosto. Perhaps the Italians in general feel more enthusiasm for the latter poet, but this is a matter of liking, not of critical comparison. Tasso himself took a leading part in the controversies respecting his work, and he was at length so much moved by the technical objections made to the plan, on the principle of the supposed epic rules, that he in a manner recomposed it, and published it in 1593 under the title of "*Gerusalemme Conquistata*;" but the public preferred it in its first form, in which alone it is now read. Of the "*Aminta*" it is unnecessary to add to what has already been said, more than that it continues the delight of all the lovers of Italian poetry, native and foreign. His "*Rime*," or occasional and miscellaneous pieces, are regarded, both in style and sentiment, as among the finest compositions of their kind. His "*Sette Giornate*," or Works of the Seven Days, and other pieces on sacred topics, written in his later and calamitous times, bear the stamp of the author's genius, but are probably little read at present. The editions of the *Jerusalem* and the *Aminta* are extremely numerous, and some of them richly ornamented. *Tiraboschi*.—A.

TASSONI, ALESSANDRO, an Italian poet and man of letters, was born at Modena in 1565, of an ancient and noble family. He lost both his parents when young, and was besides a sufferer from disease and the persecutions of foes, which, however, did not prevent him from cultivating with success Greek and Latin literature, poetry and eloquence. At the age of twenty he went for farther improvement to the University of Bologna; and among other sciences, he applied both there and at Ferrara, to the study of jurisprudence. The narrowness of his circumstances rendering it necessary for him to find some profitable employment for his talents, he repaired to Rome, where he made himself known by his writings, and at length he entered into the service of Cardinal Ascanio Colonna as secretary, and in 1600 accompanied him to Spain. In 1602, the Cardinal being offered the viceroyalty of Arragon, dispatched Tassoni to Italy to obtain the Pope's licence; and in the following year he was sent by the Cardinal to Rome in order to take care of his effects in that city. It is not known whether he voluntarily quitted or was dismissed from the service of that cardinal, who died in 1608: but it appears that he was some time domesticated with Cardinal Cesi, a great protector of letters, and that he became a member of the Academies degli Umoristi and de' Lincei, and stood high among the literati of Rome. A fruit of his frequenting these learned assemblies was his ten books of "*Pensieri Diversi*," (Thoughts on various Subjects,) of which a specimen was published in 1608 under the title of "*Quesiti*," and the whole in 1612. The freedom of literary opinion in this work, in which Homer, Aristotle, and other great names were submitted to censure, and the utility of letters themselves was called in question, scandalized many of his contemporaries, who raised an alarm, as if he had declared war against learning and the sciences. In fact, several of the notions here published were rather ingenious and sportive paradoxes, than the result of solid thinking; but intermixed with them were reflexions and elucidations highly useful to the readers of ancient and modern authors. He touched, however, a much more delicate nerve of literary opinion in Italy by his "*Considerations on Petrarch*," first printed in 1609. It appeared to him that the national idolatry of this author exceeded all reasonable bounds; but in attempting to restrain it, he went into the opposite extreme, of finding faults where none existed. A de-

fender of the favourite bard soon arose, and a controversy ensued, in which the limits of civility were soon exceeded.

In the mean time it became necessary for Tassoni to obtain some other situation of profit, and in 1613 he entered into the service of Charles Emanuel Duke of Savoy, first as gentleman to his son, the Prince Cardinal, at Rome; and afterwards as private secretary to the Duke at Turin. In these posts he experienced much of the fluctuation attendant on courts, which seems to have chiefly proceeded from the frequent changes of the politics of Savoy with respect to Spain, the two courts being sometimes friendly and sometimes hostile. Tassoni was regarded as an enemy to the Spanish monarchy, and not without foundation, since he was the reputed author of certain "*Philippics*" against the Spaniards, and of a book entitled "*Essequie della Monarchia di Spagna*:" he, indeed, denied that they were of his composition, but there appears to be reason to believe that he was concerned in them. In 1623, wearied with a service in which he met with so much disquiet, he quitted his connection with the family of Savoy, and passed some time in the tranquil pursuit of his studies, and the cultivation of flowers, in which he took much delight. It was probably about this time that he employed himself in finishing a *Compendium* of the *Annals* of Baronius, which he had begun some years before, and of which some manuscript copies remain, in four volumes. His fortune again improved in 1626, when Cardinal Lodovisio, nephew of Gregory XV., took him into his service at an annual stipend, and with apartments in his palace. That Cardinal dying in 1632, Tassoni was invited to the court of his natural sovereign Francis I. Duke of Modena, who gave him the title of gentleman and counsellor, with a pension. He did not long enjoy this situation, dying in 1635, at the age of 70. He had a prepossessing countenance, with a cheerful expression, was open in conversation, a good speaker, serious or pleasant according to the occasion, of a lively imagination and sound judgment.

The work by which the memory of Tassoni is chiefly preserved is his mock-heroic poem, "*La Secchia Rapita*." It takes its title and subject from a supposed petty war between the Modenese and Bolognese, which ended in the capture of a *pail* or *bucket* by the former from the latter; a fact in some measure authenticated by the preservation of an old bucket, fastened by a chain, in a chamber of the tower

of the archives at Modena. This piece is the first in which the mock-heroic has been brought to perfection in the Italian language, unless the "Scherno degli Dei" of Francesco Bracciolini can claim the priority, which is a matter of controversy. It is supposed that Tassoni wrote his poem in 1611; at least it is certain that it was finished in 1615, except two cantos afterwards added, and that in 1616 he began to treat about printing it, in which he found such difficulties, that it was first brought to the press at Paris in 1622, and in the same year at Venice. Some expressions being objected to by the Pope, the author was obliged to make alterations, which appeared in an edition at Rome under his own name, with the date Ronciglione, in 1624; after which, editions were multiplied, and it has become one of the Italian classics. Of the merit of a work of this kind only the poet's countrymen are adequate judges, as being alone able to enter into all the local allusions, and peculiarities of language and dialect, in which much of the humour consists. In the "Secchia Rapita" may be discerned much comic incident not without some indecency, and occasional flights of fancy worthy of poetry of a higher order. To most of the editions are added a canto of an intended heroic poem on the discovery of America, entitled "L'Oceano."

Another ALESSANDRO TASSONI of Modena, born in 1488, made a compilation of the different annals of that city, which was published in Muratori's collection of Italian historians. *Tiraboschi. Vita di Tassoni, prefixed to an edition of the Secchia Rap.* — A.

TATIANUS, surnamed *the Assyrian* from his native country, an ecclesiastical writer of the second century, was a sophist by profession, and was brought up in the principles of the Grecian philosophy and theology. He was converted to Christianity, and became a disciple of Justin Martyr, whom he accompanied to Rome. After the death of that father, giving the reins to his fancy, and impressed with the notions which he had early imbibed, he framed a new system which has been termed the heresy of the *Encratite*, or the *Continent*, on account of the austerities which it inculcated. He condemned marriage; enjoined abstinence from animal food and wine, and even rejected the use of the latter in the holy mysteries; he adopted some of the errors of the Valentinians, and held that Adam and his immediate posterity were damned. Tatian propagated his doctrines for a time at Rome, and then returned into the East, where he

opened a school in Mesopotamia about the year 172. He afterwards preached at Antioch and in other parts. The time and place of his death are not known. Tatian composed a great number of books, of which the only one preserved is a work in Greek, usually entitled, "Oratio ad Græcos," and which may be denominated either an apology for Christianity or an attack on Heathenism. Its title at length is, "The Discourse of Tatianus against the Gentiles, proving that the Greeks are not the Inventors of any of the Sciences, as they boast themselves to be, but that they were all invented by those whom they call Barbarians." In maintaining this position he displays a profusion of learning, but it is of more consequence to know his opinions concerning the Christian religion. This work (says Brucker), every where breathes the spirit of the Oriental philosophy. He teaches, that God, after having from eternity remained at rest in the plenitude of his own light, that he might manifest himself, sent forth from his simple nature, by an act of his will, the Logos, through whom he gave existence to the universe, the essence of which had eternally subsisted in himself. This first emanation which, after the Alexandrian Platonists he calls the Logos, he represents as proceeding from the divine nature, without being separated from it. He conceives matter to have been the production of the Logos, sent forth from his bosom; and that the mind of man is reason produced from a rational power, or an essential emanation from the divine Logos. He supposes the world to be animated by a subordinate spirit, of which all the parts of visible nature partake; he peoples the aerial regions with demons clothed in material vehicles, and imagines that above the stars, æons, or higher emanations from the divine nature, dwell in eternal light. After Plato, he held the imperfection of matter to be the cause of evil, whence he deduced the merit of rising above corporeal appetites and passions. He had not, however, when he wrote this work, proceeded so far as absolutely to condemn marriage, though, with other fathers, he held the superiority of celibacy. Jerom asserts that Tatian adopted the Gnostic opinion, that Christ had no real body; which is rendered probable by what is related of a work of his, which was a concordance or harmony of the Gospels. From this he retrenched the genealogy of Christ, with every thing referring to his human nature, and his extraction from the lineage of David. St. Clement, in his Stromata, cites a work of Ta-

tian's, entitled "Of Perfection according to the Saviour," written after he had adopted his system of rigorism.

The "Oratio ad Græcos" of Tatian was first printed at Zurich, in 1546, with the Latin version of Conr. Gesner. It is annexed to editions of Justin Martyr's works, and those of others of the fathers; but the best edition is that by Worth, Gr. and Lat. *Oxon.* 1700, 8vo. *Dupin. Brucker. Bibliogr. Dict.*—A.

TATIUS, ACHILLES, a Greek writer of Alexandria, was the author of a work on the Sphere, of which a fragment remains, being an introduction to, or commentary on, the Phenomena of Aratus. This was copied by Peter Victorius, from a manuscript in the Florentine library, and printed. Petau afterwards translated it into Latin, under the title "Isagoge in Phenomena Arati." Tatius also, according to Suidas, wrote Erotics, in which he includes "The Loves of Leucippe and Clitophon." This work is preserved, and is one of the examples of Greek Romance. A Latin version of it was made by Annibal Cruceius, and published at Basil, 1554. Commelin procured the original from the Palatine library, and printed it with the version at Heidelberg, in 1608. It was afterwards re-edited by Saumaise, in a more correct form, with notes, *Leyden*, 1640. The latest edition of this piece is that of Boden, Gr. and Lat. *Lips.* 1776., 8vo. It is elegantly written, but is of a licentious cast, whence it is taken for granted that the author was a heathen at the time of its composition; but Suidas affirms that he afterwards became a Christian, and even arrived at the episcopacy. The period in which he lived is not known, but it is conjectured to have been in the latter part of the third century. *Suidas. Vossii Hist. Græc. Moreri.*—A.

TAUBE, FREDERICK WILLIAM VON, L.L.D., a German writer and statesman, was the son of Dr. Taube, physician to Queen Caroline, consort of George II., whom he accompanied to London, where the subject of this article was born, in 1728. On the death of the Queen, in 1737, Dr. Taube retired with his family to Zelle, where he settled; and young Taube, after going through the usual course of school education, was entered in 1743, a year after his father's death, at the University of Gottingen. Here he applied chiefly to the study of jurisprudence, which he prosecuted with great diligence under the direction of Professors Klaproth and Böhmer. During the time he remained at the

University, he commenced author, and published a dissertation "De Differentiis Juris Civilis a Jure Naturæ," in which he endeavoured to prove that the principles of the Roman, canon, and German law were contrary to the law of nature, and inconsistent with the rights of man. This piece met with so little approbation that no notice was taken of it in the literary journal of Gottingen; and the author, who was only in his nineteenth year, felt his pride so much hurt by his want of success in his first attempt, that he abstained from writing for many years after. When he quitted the University, which he did in the year 1747, he travelled into foreign countries; and, as appears, paid a visit to some parts of Africa and America. On his return he practised the law at Gottingen, and by his abilities acquired considerable reputation; but having exposed himself to hatred and persecution by some complaints which he made in regard to the tediousness of the forms employed in law suits, he embraced the first opportunity that occurred of quitting a place where he saw little prospect of advancement. In 1756 he removed to Vienna, where he became secretary to Baron Von Moltke, privy counsellor to His Imperial Majesty, and colonel of a regiment of foot. While in this situation, the seven years' war took place, and being desirous to try his fortune in the army, he entered as a volunteer, and was present at the bloody battle fought near Collin, in which he received a slight wound in the head. About this time he abjured the Lutheran religion, and embraced the tenets of the church of Rome, with the hope, in all probability, of being sooner promoted in the imperial service. The talents and fidelity which he displayed while secretary to Field Marshal Moltke recommended him to the notice of the Austrian minister, and being well acquainted with English language, he was appointed secretary to Count Von Seilern, the imperial ambassador at the court of London, to which he repaired in the month of October 1763. Here he employed his leisure time in collecting information in regard to the government of Great Britain, its trade and finances, and the state of the British colonies in America, for which he had the best opportunity, having married a niece of the celebrated Dean Tucker, with whom he lived in habits of friendship and intimacy. He received considerable assistance also from a nephew, the son of his elder brother, who served with the rank of major in the American

army, under the name of Dove, which is a literal translation of his German name Taube. In 1766 he was recalled from London and returned to Vienna, where, in consequence of the knowledge he had acquired of the English commerce, he was made secretary to the council of trade; an office attended with much trouble, and which rendered it necessary for him to undertake fatiguing journeys on business relating to trade, sometimes to Trieste, Temeswar, and Transylvania, and sometimes to Brussels and Ostend. The college of commerce being abolished in 1776, Taube retired to Brussels. In the same year, however, he was ordered by the Emperor to proceed immediately to Slavonia, and thence to Transylvania, to assist at the synod held at Carlowitz, for the purpose of settling some ecclesiastical affairs respecting the Greek religion in Illyria; after which he was to examine the disputed limits between Hermanstadt and Cronstadt, and, at any event, to continue his journey to Belgrade. Soon after his return to Vienna, in 1777, he was ennobled by the Emperor, and appointed a member of the government of Lower Austria. The close application rendered necessary by this new employment, impaired his health, and next year he was attacked with an inflammation in the lungs; but being unacquainted with the cause of his illness, he continued his ordinary mode of life, drank strong Hungarian wine, and pursued his usual occupations abroad. His disease thus increased, and at length terminated in his death, which took place in the month of June 1778, in the fiftieth year of his age. Taube was a man of great integrity; exceedingly zealous to promote the interest of his friends; and being of a liberal disposition, was always ready to serve those who applied to him for assistance. He possessed a considerable share of learning; and his literary labours afford sufficient proofs of his great diligence and acuteness in research. His principal works are: "De Differentiis Juris Civilis a Jure Naturæ," *Göttingæ*, 1747; "Thoughts on the present State of our Colonies in North America; on their Behaviour to the mother Country, and on the true Interest of the Nation in regard of the Colonies," *London*, 1766; the materials for this publication were obtained by the author from his friends in North America. "Historical and political Sketch of the present State of the English Manufactures, Trade, Navigation, and Colonies, composed partly from the Author's own Observations, and partly from the best and most authentic

Communications, both oral and manuscript," 1774, 8vo.; "History of the English Trade, Manufactures, Colonies, and Navigation, from the earliest Periods till the Year 1776; with an authentic Account of the true Causes of the present War with North America," 1776, 8vo.; "J. J. Schatzen's Elements of Geography, improved and enlarged," 1786, 8vo.; "Historical and Geographical Description of the Kingdom of Slavonia, and the Duchy of Syrmia, both in regard to their natural state and their civil, ecclesiastical, and military Establishments; drawn up from the Author's own Observations and Remarks made on the spot," Parts I. and II., 1777; Part III., 1778, 8vo. Busching says that this work, though of great importance, as it contained much useful information in regard to two provinces very little known, was prohibited at Vienna; and as no bookseller in that city would put his name to it, it was printed at Jena. "An Account of various new Discoveries, made in the Year 1776 and 1777, in Slavonia, Syrmia, and the neighbouring districts, in regard to Antiquities and Objects of Natural History, with engravings and maps," *Leipsic*, 1777, 4to. Between the years 1773 and 1778 Taube furnished Busching with many articles for his periodical publications, and sent him authentic materials for the description of Austria and England in his well known work on Geography. He communicated also to the Royal Society of London, "A short Account of a particular kind of Torpedo found in the river Danube, with several experiments on that fish," which was published in the *Philosophical Transactions* for 1775. *Beyträge zu der Lebensgeschichte denkwürdiger Personen von A. F. Busching.* — J.

TAUSEN, JOHN, one of the first promoters of the Reformation in Denmark, and on that account styled the Danish Luther, was born in 1499, in the island of Fyen, where his parents resided in the humble station of peasants. Having gone through his school education at Aarhus and Odense, he embraced the monastic life, and entered into a convent of the order of St. John of Jerusalem at Antvorskow, where he became so great a favourite with his prior, that he was allowed a pension, to enable him to travel for his improvement into foreign countries, but on the express condition that he should not visit Wittenberg, which was considered at that time, as the focus of heresy. In consequence of this indulgence he proceeded to Louvain and Cologne, where he had an opportunity of

seeing some of Luther's works, with which he was so captivated that he could not restrain his desire of going to Wittenberg, notwithstanding the prohibition of his superior. Here he devoted himself to study, and made so much progress, particularly under the instruction of Melanchthon, that on his return he was appointed to give public lectures on theology, in the University of Copenhagen. In a short time, however, he was recalled to his convent, where he frequently preached; and at length, in 1524, he threw aside the mask, and in a sermon delivered on Good-Friday avowed himself a disciple of Luther. This declaration, as may readily be supposed, excited the displeasure of his brethren, and obliged him to quit the convent of Ankvorskow, and retire to another at Wiborg. As he here began to propagate the new doctrine, he was imprisoned by the prior; but instead of being intimidated by this severity, he assumed more boldness, and preached to the populace from a window. About 1526 he was liberated from his confinement, and the same year was appointed chaplain to the King, with permission to preach the gospel openly at Wiborg. The people now flocked to hear him from all quarters, and he soon acquired a great number of followers, who went to church armed, in order to protect him from the resentment of the papists. In 1529 he was invited to Copenhagen to be clergyman of the church of St. Nicholas; and in the following year he attended, as director, the conference which took place in that city between the Lutherans and the Roman Catholics. He here continued to preach and inculcate the new doctrine, till the death of Frederick I., when he was banished from Zeland; but after an absence of fifteen days, he was invited to return, and in 1537 was appointed clergyman and lecturer in theology at Roeskild. At length, in 1542, he was raised to the episcopal chair of Ribe, and died in the year 1561. Besides an improved Danish translation of the Psalms, printed in 1544, and afterwards at Copenhagen, in 1557, Tausen wrote various works, consisting of Danish hymns and treatises respecting the doctrine of Luther. A full account of his merit and services may be seen in Professor Munter's *History of the Reformation in Denmark*; "*Memoria Tausani*," *Hafn.*, 1721, 4to., and "*Sciagraphia Lutheri Danici, sive Biographia Johannis Tausani, quam loco Dissertationis pro Collegio Elersiano conscripsit Paulus Rön*," 1757, 8vo. *Forsøg til et Lexicon over*

Danske, Norske og Islandske lærde Mænd. af Jens Worm. Historisk — Statistisk Skildring af Tilstanden i Danmark og Norge i ældre og nyere Tider ved Rasmus Nyerup, Professor i Litterairhistorien og Bibliothekar ved Kiøbenhavns Universitet. — J.

TAVANES, GASPARD DE SAULX DE, Marshal of France, one of the most eminent commanders of his time, born in 1509, was descended from an ancient family in Burgundy. He was brought up at court as one of the king's pages, and was taken prisoner with Francis I. at the battle of Pavia. He afterwards served with distinction in the war in Piedmont; and became particularly attached to the Duke of Orleans, second son of Francis, with whom and others of his courtiers, he joined in a number of frolics and disorders, only pardonable in young men who wanted other occupation for their love of adventure. Tavanès was more honourably employed in quelling the revolt of the Rochellers in 1542, and at the battle of Cerisoles in 1544. After the death of the Duke of Orleans, the King gave him half that prince's company, and made him his chamberlain. Henry II. in 1552 promoted him to the post of *maréchal-de-camp*, in which he gained great reputation during the wars with Charles V. At the battle of Renty he was the principal cause of the defeat of the famous German Reisters, whose commander had boasted that with them alone he would rout all the French *gens d'armes*. Tavanès, who did not want self-confidence, was sufficiently sensible of the value of his own exertions on this day; and when the Duke of Guise said to him, "M. de Tavanès, we made the finest charge to-day that was ever seen;" "Sir (he replied) you supported me very well." On this occasion, the King took from his own neck the collar of the order of St. Michael, and threw it upon that of Tavanès as he returned covered with blood and dust. He assisted in 1558 at the capture of Calais and Thionville. During the civil wars of Francis II. and Charles IX. he reduced the insurgents of Dauphiné and Burgundy, and displayed a violent hatred of the Protestants. He even, in 1567, formed a league against them, called *La Confrerie du Saint Esprit*, but the court suppressed this effusion of party-zeal as a dangerous innovation. He was afterwards chief of the council to the Duke of Anjou, and had a great share in the victories of Jarnac and Moncontour. For his services he was recompenced, in 1570, with the staff of marshal of France. Brantome represents him as one of the prin-

cipal advisers of the horrible massacre of St. Bartholomew; and says, that on that day, he went through the streets of Paris, crying to the people, "Let blood! let blood! physicians say that bleeding is as good in August as in May." It is said, however, that he had the merit of opposing the design of including the King of Navarre among the victims of this massacre. In 1573, being directed by the King to repair to the siege of Rochelle, he obeyed, though a convalescent from illness; but relapsing by the road, he died at his castle of Sully in June, being in his 62d year, and at that time governor of Provence, and admiral of the Levant seas. A singular proof is mentioned of his daring spirit; which was, an offer that he made to Catharine de Medicis when queen to Henry II., to cut off the nose of the Duchess of Valentinois, her husband's all-powerful mistress. His temper cooled as he advanced in years, and he was capable of acting the intriguing courtier, as well as the adventurous soldier. He spoke well, with a noble and laconic eloquence.

WILLIAM DE SAULX DE TAVANES, son of the preceding, was the King's Lieutenant-governor in Burgundy. He fought for the League at the battle of Ivry, but afterwards made his peace with Henry IV. He composed Memoirs under his own name, and published others under that of his father, which were drawn up by his brother JOHN DE SAULX. His grandson, JAMES DE SAULX, Lieutenant-general, published Memoirs on the Wars of the Fronde. *Moreri. Nouv. Dict. Hist.—A.*

TAVERNIER, JOHN BAPTIST, a celebrated traveller, born at Paris in 1605, was the son of a native of Antwerp, who settled in that capital as a dealer in geographical charts and maps. The view of these articles, and the conversation of those who frequented his father's shop, inspired the young man with such a passion for travelling, that at the age of 22 he had made tours through France, England, the Low Countries, Germany, Switzerland, Poland, Hungary, and Italy. He followed the business of a jeweller, in which he became very skilful; and he employed forty years in six journeys in Turkey, Persia, and the East Indies, by all the practicable routes. Having acquired considerable wealth, on his return from his sixth journey in 1668, being a protestant and chusing to live under a free government, he purchased the barony of Aubonne near the lake of Geneva. The misconduct of one of his nephews, whom he had entrusted with the management of a valuable cargo in

the Levant, induced him in 1687 to sell his barony to the Marquis du Quesne, and engage in a seventh journey, in the prosecution of which he died at Moscow in 1689, aged 84.

Tavernier was a man who travelled with his eyes open, and made a great many curious remarks in the countries which he visited. Not having the talent of composition, he employed the pen of Sam. Chappuzeau, a man of letters at Geneva, to put his memoirs in order, and form a narrative from them, which, according to the compiler's account, was no easy task. A part of them, he says, was taken from the papers of father Raphael, a poor Capuchin who resided long at Ispahan, and a part was dictated by word of mouth. Chappuzeau, in an apology which he drew up in consequence of an attack made upon the relation given in the travels, of the conduct of the Dutch in the East, says that he was occupied more than a year in this labour, during which he had a great deal to suffer from the hasty temper of Tavernier, and the ridiculous humour of his wife. The fruit of this labour was two volumes, describing his six journies, published in 1679; to which was added another in 1681, written by La Chapelle, secretary to the President de Lamoignon, and containing an account of Japan and Tonquin, with the history of the conduct of the Dutch in the East Indies above-mentioned. Notwithstanding the imputations on Tavernier's veracity which have been brought forward, and some charges of plagiarism, there is undoubtedly a great mass of authentic and curious information in his travels, and they have been much referred to as authority by later writers. Gibbon speaks of him as "that jeweller who saw so much and so well." *Bayle. Moreri. Nouv. Dict. Hist.—A.*

TAYLOR, BROOK, LL.D. and F.R.S., an eminent mathematician, was born at Edmonton, in 1685. He was the son of John Taylor, Esq. of Bifrons House, in Kent, by Olivia, daughter of Sir Nicholas Tempest, of Durham, Baronet. Young Brook was induced by his natural genius, and by the disposition of his father, to direct his particular attention to music; and at an early stage of life he became a distinguished proficient in that polite accomplishment. To music he added another art, in which he equally excelled. His drawings and paintings, of which some are still preserved, display great genius and taste. His attention, however, was not so far occupied with these pursuits as to make him neglect his classical studies. He was instructed in the languages and mathematics under a private tutor, and

employed his time so well that, in 1701, at the age of fifteen, he was entered a fellow commoner of St. John's College, Cambridge. Here he applied with great assiduity to the mathematics, and in 1708 wrote his treatise "On the Centre of Oscillation," which some years after was published in the Philosophical Transactions. Next year he took his degree as Bachelor of Laws, and in 1712 he was elected a Fellow of the Royal Society. In the interval between these two periods he corresponded with professor Keil on some of the most abstruse subjects of mathematical disquisition; and it appears, by a letter in the possession of Sir William Young, dated in 1712, addressed to Mr. Machin, that he had then given a solution at full length of Kepler's famous problem, and pointed out the use to which it might be applied. In the latter year he presented to the society three different papers; one "On the Ascent of Water between Two Glass Planes;" a second "On the Centre of Oscillation;" and a third "On the Motion of a stretched String." The distinguished proficiency he had made in those branches of science which engaged the particular attention of the Royal Society at this period, and which involved them in contests with foreign academies, recommended him to the notice of its most illustrious members, and in 1714 he was elected to the office of secretary. In the same year he took his degree as Doctor of Laws at Cambridge. In 1715 he published his "Methodus Incrementorum;" also, a curious essay, preserved in the Philosophical Transactions, entitled, "An Account of an Experiment for the Discovery of the Laws of Magnetic Attraction;" likewise a treatise, well known to mathematicians, and highly valued by the best judges, "On the Principles of Linear Perspective." In the same year he conducted a controversial correspondence with Count Raymond de Montmort, on the tenets of Malebranche, in which he displayed so much ability, that he was particularly noticed in the eulogy pronounced before the French academy on the death of that eminent metaphysician. In 1716, he paid a visit to Paris, where he was received with every token of affection and respect. His company was generally courted, and besides the mathematicians, to whom he had always free access, he was here introduced to Lord Bolingbroke, Count de Caylus, and the celebrated Bossuet. In February 1717 he returned to London, and in that year he composed three treatises which were read in the Royal Society and published in the 30th volume of

their Transactions: the first was entitled, "An Attempt towards an Improvement of the Method of approximating in the Extraction of Roots in Equations in Numbers;" the second was "A Solution of Demoivre's 15th Problem, with the Assistance of Combinations and Infinite Series;" and the third, "A Solution of the Problem of G. G. Leibnitz proposed to the English." Intense application had now, in some degree, impaired his health, and he was under the necessity of proceeding for relief and relaxation to Aix-la-Chapelle. After his return to England, in 1719, he seems to have turned his thoughts to enquiries very different from those which engaged his attention during the earlier part of his life. Among his papers of that date Sir William Young, his grandson, found detached parts of a treatise on the Jewish sacrifices, and a dissertation of considerable length on the lawfulness of eating blood. He did not, however, entirely neglect his former objects of study, but employed his leisure hours in applying mathematics to the improvement of the arts. With this view he revised his treatise on Linear Perspective, which appeared in a new and enlarged edition. Drawing, his taste for which suggested the first idea of this learned essay, continued to be his favourite amusement. "He drew figures with extraordinary precision and beauty of pencil. Landscape was yet his favourite branch of design. His original landscapes are mostly painted in water colours, but with all the richness and strength of oils. They have a force of colour, a freedom of touch, a varied disposition of planes of distance, and a learned use of aerial as well as linear perspective, which all professional men who have seen them admire." This work of Dr. Taylor on Linear Perspective gave rise to a dispute between him and Joseph Bernoulli, which terminated in a most inveterate quarrel between these two eminent mathematicians. In a treatise published by Bernoulli in the Acts of Leipsic it was characterized as "abstruse to all and unintelligible to Artists, for whom it was more especially written;" and it must indeed be allowed that his work, notwithstanding its great merit, was not suited to the apprehension of practitioners in the art of drawing and design, though it was highly esteemed by mathematicians. It was, however, rendered much more plain and perspicuous by Mr. Kirby, an ingenious artist, drawing-master to Frederick Prince of Wales, in an edition entitled "Brook Taylor's Perspective made easy;" and this book, which details and illustrates the principles of the original work, has among artists

been employed in its stead. Dr. Taylor was incensed by the invidious attacks of Bernoulli, and published an answer to his objections, which may be seen in the 30th volume of the Philosophical Transactions. In 1721 he returned to England, and soon after published the last paper which appears with his name in the Philosophical Transactions, entitled, "An Experiment made to ascertain the Proportion of Expansion of Liquor in the Thermometer, with regard to the Degree of Heat."

Dr. Taylor was twice married; the second time to a daughter of John Sawbridge, Esq. of Olantigh in Kent. In 1729, on the death of his father, he succeeded to the family estate of Bifrons, and in the following year he lost his wife in childbed. The essay, entitled "Contemplatio Philosophica," published by Sir William Young, in 1793, seems to have been written about this time, and perhaps with a view to abstract his attention from painful recollections and regret. It was the effort of a strong mind; and is a most remarkable example of the close logic of the mathematician applied to metaphysics. But the blow was too severe to admit of more than temporary relief. After surviving his second wife little more than a year, he died of a decline, in the forty-sixth year of his age, December 1731.

"I am spared," says his descendant, "the necessity of closing this biographical sketch with a prolix detail of his character: in the best acceptation of duties relative to each situation of life in which he was engaged, his own writings and the writings of those who best knew him prove him to have been the finished Christian, gentleman, and scholar." *Life by his grandson Sir William Young prefixed to his Posthumous Works.* — J.

TAYLOR, JEREMY, a very eminent and excellent divine, and a prelate of the Irish church, was born in the early part of the 17th century at Cambridge, where his father exercised the trade of a barber. He was admitted at the age of thirteen at Gonville and Caius-college in that University, where he continued till he had taken the degree of M. A. Entering into holy orders, he occasionally supplied the place of a friend at the lecture in St. Paul's, London, when he displayed talents which attracted the notice of Archbishop Laud, who, in 1636, procured him a fellowship of All Souls'-college, Oxford, though some objections from the statutes lay against his election. Whilst residing there, attempts were made to convert him to popery, and, as Wood was informed, with a temporary prospect of success, a cir-

cumstance which the warmth of his imagination and his devotional temper render not improbable; but they failed in the end, and no one became more firmly grounded in protestantism. Laud nominated him one of his chaplains, and obtained for him the rectory of Uppingham, on which he settled about 1640, when he quitted his fellowship and married. In 1642 he was created D. D. at Oxford, at which time he was chaplain in ordinary to Charles I., and a frequent preacher before him during his abode in that city. He attended the King in some of his campaigns, and served the royal cause by several writings in defence of the church of England. After the parliament proved victorious, his living being sequestered, he retired into Wales, where he was kindly received by the Earl of Carbery, of Golden Grove, Caermarthenshire; and through the protection of that nobleman, he was allowed to exercise his ministry, and to keep school for the maintenance of his family. In this obscure situation he employed himself in the composition of those copious discourses which have immortalized his pen, as that of one of the first writers in the English language, with respect to fertility of conception, eloquence of expression, and comprehensiveness of thought. His pious resignation was severely tried in this retreat by the death, within a short period, of three hopeful sons. Finding change of place necessary for the restoration of his tranquillity, he removed to London, and officiated, not without considerable hazard, in a private congregation of loyalists. At length he was invited by Edward Lord Conway to take up his abode at his seat at Portmore in the county of Antrim, and he remained in Ireland till the Restoration. On that event he came over to England, and met with the reward of his merit and services in the promotion, January 1660-1, to the sees of Down and Connor. He was made a privy-counsellor for Ireland, and the administration of the bishopric of Dromore was also granted him, as a further return for his exertions in favour of the church of England. The University of Dublin manifested its respect to his character by nominating him its Vice-chancellor. Bishop Taylor conducted himself in his exalted station with all the attention to his duties, public and private, that might be expected from one of his temper and principles. Piety, humility, and charity were his leading features: he employed the greatest part of his income in alms and works of public utility, and at his death at Lisburne in 1667, left only moderate portions to his three daughters. He possessed

the advantages of a very comely person, polite manners, a melodious voice, and agreeable conversation; and so great and extensive were his abilities and attainments, that an eulogist has said of them, "if they had been parcelled out among his poor clergy that he left behind him, it would perhaps have made one of the best dioceses in the world."

Jeremy Taylor was a voluminous writer, his works having been printed in four, and also in six, volumes folio, of which a great part consists of sermons and devotional pieces. There are likewise several distinct treatises upon important subjects. One of the most remarkable of these is entitled "*Theologia Eclectica: A Discourse of the Liberty of Prophesying: shewing the Unreasonableness of prescribing to other Men's Faith, and the Iniquity of persecuting differing Opinions*," 4to., first published in 1647. The word *prophesying* is here used in the sense of preaching or expounding. This work, written when the author was himself one of a vanquished and persecuted party, pleads with great strength and boldness for liberty of conscience, and the rights of individuals to judge for themselves in matters of religion. It is divided into 22 sections, of which some of the first relate to the difficulties in explaining the sense of Scripture, and the incompetency of councils, fathers, popes, or even the church in its diffusive capacity, to determine controversies arising from difference of interpretation. His conclusion is, that reason, proceeding upon the best grounds, is the best judge; and he then proceeds to consider some causes of error in the exercise of reason, which are blameless in themselves. This leads him to treat on the deportment to be used towards persons disagreeing, on the introduction of persecution in Christian churches, on the principles and practice of toleration, and how far churches may communicate with each other, or individuals with different churches. With respect to toleration, however, he limits it to such doctrines as are not inconsistent with piety or the public good. Having begun with the assertion that "the duty of faith is completed in believing the articles of the Apostles' Creed," he could not consistently approve the imposition of stricter creeds. He thus speaks of the Athanasian: "If I should be questioned concerning the symbol of Athanasius, I confesse I cannot see that moderate sentence and gentleness of charity in his preface and conclusion as there was in the Nicene Creed. Nothing there but damnation and perishing everlastingly, unlesse the article of the Trinity be believed, as

it is there with curiosity and minute particularities explained. — Besides, if it were considered concerning Athanasius' Creed, how many people understand it not, how contrary to natural reason it seems, how little the Scripture sayes of those curiosities of explication, and how tradition was not clear on his side for the article itselfe, much lesse for those forms and minutes — and after all this, that the Nicene Creed itselfe went not so farre, neither in article, nor anathema, nor explication, it had not been amisse if the final judgment had been left to Jesus Christ." This work, which was greatly admired by all the friends of religious liberty, was equally disapproved by persons of a different stamp, and a Scotch divine named Rutherford published animadversions on it. Anthony Wood, who saw every thing with the eyes of party, has suggested that Taylor in this book, and Hales in his tract on Schism, employed their arguments as a stratagem by way of raising factions among the presbyterians, and breaking their union; but it may be presumed that no readers capable of entering into the sentiments of these excellent persons will entertain so narrow a conception of their motives.

Of the other writings of this prelate, his "*Golden Grove, or Manual of daily Prayers*," his treatise on "*Holy Living and Dying*," and his "*Ductor Dubitantium, or Rule of Conscience*," have been very popular, and have gone through many editions. To the present day he has many admirers, both on account of the fervour of his piety, and the beauty and ingenuity of his images and illustrations. It is true, however, as Dr. Dodwell long since observed, that "Dr. Taylor, in his voluminous writings, said many lively things which will not bear a strict examination." *Biogr. Britan. Granger.* — A.

TAYLOR, JOHN, D.D. an eminent dissenting minister, and one of the first and most successful opposers of Calvinistic divinity, was born in 1694 at or near Lancaster. He received his education at Whitehaven under Dr. Dixon and other teachers, and in 1715 was nominated by one of the Disney family to the chapel of Kirkstead in Lincolnshire, a cure exempt from all episcopal jurisdiction, and which, from the latter end of the preceding century, had been occupied by dissenting ministers. In that obscure situation he lived eighteen years, receiving a very small salary, to which he made some addition by keeping a school. Here he employed his leisure in the study of the scriptures, for which he had well qualified himself by an accurate acquaintance with the languages

in which they were originally written. There is extant a letter of his written from Kirkstead in 1724, in which he mentions a design of abridging Henry's Commentary on the Bible, but complains that the purchase of that work is too heavy for his circumstances:—such have been the difficulties which have often attended talents and industry in the literary attempts of the separatists. Though he published nothing in this situation, he must have made himself advantageously known; for in 1733 he received and accepted an invitation from the presbyterian congregation at Norwich, one of the most respectable in the kingdom. That society had hitherto been served by ministers of Calvinistic sentiments, and it was not without a previous meeting for prayer that they complied with Mr. Taylor's desire that they would peruse Dr. Clarke's work on the Trinity. His own first publication was "A Prefatory Discourse to Mr. Joseph Rawson's Case," who, in 1736, was excluded from communion with the congregational church in Nottingham, for refusing his assent to a declaration required of him respecting the Trinity. In this piece he made a forcible and manly defence of the right of Christians to deduce their faith from the Scriptures, without the intervention of creeds and subscriptions.

The first edition of his "Scripture Doctrine of Original Sin," appeared in 1740. This open attack upon a doctrine long considered as fundamental by almost all sects of Christians, exposed the author to much obloquy, and was regarded as particularly alarming by the Calvinistic dissenters, some of whom wrote in refutation of it. A supplement to the work was given by Mr. Taylor in 1741. In 1745 he published a "Paraphrase on the Epistle to the Romans, with a Key to the Apostolic Writings." This work not only acquired him great credit among the dissenters, but has been mentioned with high encomium by some eminent and liberal divines of the established church. Dr. Bentham, divinity professor at Oxford, in his "Reflections upon the Study of Divinity," speaking of this work, says, "The Prefatory Discourse, in which he unfolds the true nature of the gospel-scheme, and his method of investigating the meaning of St. Paul's reasonings, according to the example of Mr. Locke, and thereby of casting a light upon other parts of the Old and New Testament, are masterly; and may be recommended as an excellent model of scripture criticism." Bishop Watson republished the "Key" in his Theological Tracts, and mentions it in a simi-

lar manner; and Archdeacon Paley, in his "Admonitory Sermon to the Young Clergy of Carlisle," recommends a careful perusal of Taylor's Paraphrase on the Romans, to candidates for priest's orders. Some small works, and his "Scripture Doctrine of Atonement," were published by him in the subsequent years. In 1754 the first volume fol. appeared of his "Hebrew Concordance;" and the second in 1757. This work, the labour of fourteen years, will be a durable monument of his industry, and of his zeal to promote the study of the Scriptures as originally written. It is to the credit of the English and Irish episcopal bench, that 22 members of the former, and 15 of the latter, gave their names as subscribers to the concordance: its sale, however, but barely defrayed the expences of printing. The degree of Doctor of Divinity was conferred upon him by the University of Glasgow, soon after the publication of this performance. In 1754 he also published a pamphlet entitled "The Lord's Supper explained upon Scripture Principles," which soon came to a second edition; and in 1757 he gave a defence of infant baptism, entitled "The Covenant of Grace."

Dr. Taylor had lived on terms of the most perfect cordiality with his congregation at Norwich, who had erected a new and very handsome chapel under his ministry, and ever regarded him with the utmost respect, not only on account of his literary eminence, but his agreeable deportment in society, free from pedantry and superciliousness, and marked by kindness and affability. He was however induced to quit this connection by an invitation which he received in 1757, to occupy the place of divinity tutor at the newly-founded academy of Warrington. That a man of his learning, reputation, and liberal sentiments, must be considered as a very valuable acquisition to such an institution among the dissenters, is manifest; and the prospect of such a change could not fail of being agreeable to himself on account of his hopes of increased usefulness in such a situation, and the suitability of the employment to his past enquiries and literary tastes. He therefore accepted the proposal, and removing to Warrington, entered upon the duties of his office. He was, however, soon subjected to disquiets which destroyed his tranquillity, and clouded his remaining days. It is unnecessary to enter into any detail on this unpleasant subject. The event was, that his spirits and health were both affected, though he continued to perform the functions of a tutor, till he was carried off by an unperceived

death during the night of March 5, 1761, at the age of 66. He published whilst at Warrington two pamphlets; "An Examination of the Scheme of Morality advanced by Dr. Hutcheson, late Professor of Morality in the University of Glasgow;" and "A Sketch of Moral Philosophy," for the use of his class. He had also prepared for the press "The Scripture Account of Prayer, in an Address to the Dissenters in Lancashire," the occasion of which was the formation of a society at Liverpool, which in its public services made use of a liturgy; an innovation in dissenting worship greatly disliked by Dr. Taylor, who in that point concurred with all the stricter branches of the non-conformists. After his death, his "Scheme of Scripture Divinity" was published with a preface by his eldest surviving son, Mr. Richard Taylor of Norwich. This is the first piece in Bishop Watson's Collection of Theological Tracts, who says of it, "This book deserves to be generally known: it has been for some years out of print, and much sought after by the clergy. I thought I should do them an acceptable service in making it a part of this collection." As a preacher, Dr. Taylor, though plain and simple in his language, was impressive and dignified. He particularly excelled in explaining difficult passages of scripture, and giving a perspicuous view of their purport. He performed the ministerial functions with great assiduity, and was the principal means of introducing into the congregation at Norwich a spirit of liberal enquiry by which it is still distinguished. *Memoir on the Life of Dr. John Taylor of Norwich.*—A.

TAYLOR, JOHN, LL.D. a distinguished scholar and critic, born about 1703, was the son of a barber at Shrewsbury. After receiving the rudiments of learning at the grammar-school of that town, he was entered at St. John's college, Cambridge, of which he became a fellow in 1730. He appeared in that year as a writer in two Latin academical orations; and in 1732 he published proposals for an edition of Lysias. At that time he was librarian to the University, which post he soon exchanged for that of registrar. His Lysias was published in 1739, with the title "Lysiae Orationes & Fragmenta, Gr. & Lat. Ad fidem codd. MSS. recensuit, notis criticis, interpretatione nova, cæteroque apparatu necessario donavit Joannes Taylor, A.M. &c. Accedunt Cl. Jer. Marklandi conjecturæ. Lond. ex officina G. Bowyer." In the following year an edition of this work, with Taylor's version and short notes, was printed at Cambridge for the

use of learners. In 1742 he took the degree of Doctor of Laws, on which occasion he delivered and published a dissertation entitled "Commentarius ad legem decemviralem de inope debitore in partes dissecando;" with which were printed some antiquarian dissertations by learned men, not hitherto published. In 1743 he published "Orationes duæ: una Demosthenis contra Meidiam: altera Lysurgi contra Leocratem; Gr. & Lat." with notes and emendations: and in the following year, "Marmor Sandvicense, cum Commentario & Notis;" which was a dissertation on an Athenian marble brought to England by Lord Sandwich, with the oldest inscription whose date is certainly known.

Dr. Taylor had been admitted an advocate in Doctors' Commons in 1741, and was made chancellor of Lincoln in 1744. He afterwards entered into orders, and printed a sermon preached at Bishop Stortford in 1749. He was presented to the archdeaconry of Buckingham; to the rectory of Lawford, Essex; and in 1757 to a residentiaryship of St. Paul's, in which year he published a fast sermon preached before the House of Commons. Not deserting his legal studies, he published in 1755 "Elements of the Civil Law," 4to. reprinted in 1769. To the composition of this work he was led by his office of preceptor to the grandsons of Lord Carteret, who, in suggesting the plan of their education, had wisely recommended instruction in the rudiments of civil life and of social duties, and enquiries into the foundations of justice and equity, and the principal obligations which arise from the several connexions into which the human race have been distributed. The author in his performance gave proofs of extensive learning, and accurate knowledge of his subject; and he incidentally introduced many illustrations of difficult passages in the Greek and Latin writers, as well as other curious matter. As this mixture proved somewhat embarrassing to the law student, an abridgment of the work, under the title of "A Summary of the Roman Law," was published in 1773. Dr. Taylor had also the offices of commissary of Lincoln and of Stowe. He was a member of the Royal and Antiquarian Societies, of the latter of which he was nominated director, and one of the vice-presidents; and his name appears in the memoirs of both. At the time of his death, his long-proposed edition of Demosthenes was just finished in 2 vols. 8vo. at the University-press, Cambridge, but without the notes, which were afterwards added, with part

of an appendix to Suidas. Dr Taylor, who bore the character of a most amiable and disinterested man, died in April 1766. Besides the writings already mentioned, he gave some remarks to be inserted in Foster's "Essay on Accent and Quantity," and composed various pieces of poetry, printed in the Gentleman's Magazine, and in Nichols's "Select Collection of Poems." *Anecd. of Bowyer. Monthly Rev.—A.*

TEBALDEO, ANTONIO, an Italian poet of the 15th century, was born at Ferrara in 1463. He was brought up to the medical profession, but chiefly attended to the exercise of his poetical faculty, in which he first practised in his native language. He was accustomed to accompany his verses with his lute, and they were so much admired, that his cousin Jacopo published a collection of them in 1499, which was several times reprinted. When placed, however in competition with the Italian compositions of Sannazaro, Bembo, and other celebrated poets of that age, they so little satisfied the author, that he changed his strain to Latin verse. In this he was more successful, and was indeed a singular example of poetical good fortune, if the story be true, that he received from Pope Leo X. five hundred gold ducats for a single epigram. It is certain that he was much in that pontiff's favour, as he mentions him with great affection in one of his letters, and recommended him to the legate of Avignon for the place of superintendant of the bridge on the Sorga. His affairs put on a different aspect after the death of Leo, and he was reduced to beg thirty florins of Cardinal Bembo. He seems, however, to have kept up his spirits, for he is thus described in a letter written by Girolamo Negri to a friend: "Tebaldeo desires to be remembered to you. He keeps his bed, but has no other complaint than having lost his relish for wine. He makes epigrams more than ever, and is never without the company of men of letters. He is become a great Frenchman, and an implacable enemy of the Emperor." This was a great change in his politics, which were formerly the reverse. He died in the following year, 1537, at Rome. Tebaldeo has by some been censured as one of the first corruptors of good taste in Italy, but it seems that he was rather a follower than a leader, and a place may be assigned him among the superior poets of the age. Specimens of his compositions in both languages are given in Mr. Roscoe's *Life of Leo X. Tiraboschi.—A.*

TEDESCHI, or TUDESCHI, NICCOLO, an eminent canonist, named sometimes THE ABBOT, from the dignity he possessed in his

order, and sometimes PANORMITANUS, from the see of Palermo which he occupied, was born about 1386 in the island of Sicily. Catania and Palermo contend for the honour of having given him birth; but the claim of the former is supported by many passages in his own writings; while that of the latter chiefly rests on his appellation of Panormitanus. At the age of 14 he took the habit of St. Benedict in Catania, and was afterwards sent to study at Bologna, where he had for his preceptors two of the most celebrated canonists of the age, Antonio da Budrio, and Francesco Zabarella. He acquired so high a reputation there that he was chosen with other doctors to examine the privileges of that university, and he soon after opened a school of canon law. He was a professor in that faculty, at periods which are not exactly ascertained, in Siena, Parma, and Bologna. In 1425, Pope Martin V. conferred upon him the abbacy of St. Maria di Maniago, in the diocese of Messina, which, however, he does not appear to have administered personally. The same pontiff nominated him Referendario, and Auditor of the Chamber. In 1434 he was raised by Pope Eugenius IV. to the archbishopric of Palermo; and Alphonso King of Sicily made him his counsellor, and deputed him in his name to the council of Basil. In that busy theatre he gave conspicuous proof of the depth of his knowledge and his dexterity in business, but not without some stain upon his character for probity. As Alphonso, according to the changes in his political views, shewed himself sometimes favourable and sometimes adverse to Eugenius, Tedeschi accompanied him in this fluctuation, and whichever was his party, he found authorities and arguments in the law to support it. Alphonso being at first exasperated against Eugenius for refusing him the investiture of the kingdom of Naples, Tedeschi was one of the most active of the fathers of the council in promoting the decree of 1437 by which the Pope was declared contumacious, and suspended; but when the fathers were proceeding to declare him a relapsed heretic, and to depose him, the Archbishop, knowing that his sovereign was treating on a reconciliation with Eugenius, used all his endeavours to avert the meditated stroke. The deposition, however, took place, and Amadeus of Savoy was elected by the council under the name of Felix V. Alphonso, having again broken with Eugenius, manifested an inclination to favour the antipope; and Tedeschi accepted from him a cardinal's hat, and openly embraced his party. He even was his legate in 1442 to Frederic King of the

Romans; but in the following year Alphonso having come to an agreement with Eugenius, he retired to his church in Palermo. He would not, however, divest himself of the purple, though received from an antipope, and he died in possession of it in 1445.

How blameable soever the political conduct of this ecclesiastic might be, he was generally allowed to be one of the most learned men of his time, especially the first in canon law; whence the usual title in that age of Monarch of ecclesiastic jurisprudence was conferred upon him, in which he was regarded as an oracle, as Bartolo was in the civil branch. He left proofs of his erudition in many volumes of Commentaries on all the books of canon law, in Consultations, and other Treatises, which are particularly commended for their order and perspicuity. He also wrote a treatise in favour of the council of Basil, which was placed in the Roman Index of prohibited books, and an answer to it was besides written at the instigation of the court of Rome. It was, however, so much esteemed by the Gallican church, that a translation of it into French was made by J. Gerbais, a Doctor of the Sorbonne, and printed at Paris in 1697, with the approbation of Lewis XIV. An edition of all the works of Tedeschi was published at Venice in 9 vols. folio, 1617. *Tiraboschi. Jöcher.*
—A.

TEGEL, ERIC, a Swedish historian, was the son of Joran Person, principal secretary to Eric XIV. His father had been the chief instrument of all the misfortunes which took place during the reign of that unhappy prince, and falling into the hands of Charles Duke of Sudermania, Eric's brother, he was put to death at Stockholm, in 1568. Though Charles had just cause of hatred against the father, he was of too magnanimous a disposition to expose the son, on that account, to persecution. On the contrary, he took him under his protection, and sent him to Germany, in order to improve himself in such branches of knowledge as might render him useful to his country. After visiting Spain and Poland, he was appointed by the Duke to be his secretary; and, in 1600, was dispatched to the diet of Linköping, where he discharged his mission with great diligence and zeal. In 1614, he was nominated by Gustavus Adolphus historiographer of the kingdom, and in 1617, made a privy counsellor. He died at Stockholm in 1636, and left behind him several works of which the following have been printed, in Swedish. The History of Gustavus I., two parts, *Stockholm*, 1622, folio. The History of

Eric XIV., with Stiernman's remarks, *ib.*, 1751, 4to. *Gezelii Biographiska Lexicon.*—J.

TEISSIER, ANTHONY, a French writer, was born at Montpellier 1632. He studied Greek and philosophy at Orange, and being destined for the ministry among the Calvinists, he applied to Hebrew and theology at Nismes; after which he spent some time at the academy of Montauban, whence he removed to that of Saumur. After suffering from a disorder in the stomach, which obliged him to suspend his studies, he went to Paris, where he formed an acquaintance with Pelisson, Menage, and other learned men; but the affection of his stomach returning, he gave up all thoughts of the ministry; directed his attention to jurisprudence, and took the degree of Doctor of Laws at Bruges. On his return to Nismes, he practised some time at the bar; and when an academy was established in that city, he was chosen one of its first members. In 1683 he married; and the edict of Nantes being revoked two years after, he found himself obliged to quit France. He then retired with his wife to Swisserland, where he met with great friendship from Turretin and Heidegger, the one professor of theology at Geneva, and the other at Zurich, by whose recommendation he was received into the family of Mr. Escher, a burgomaster of the latter. Having declined very advantageous offers made to induce him to return to France, he entered into an agreement with some of the senators of Berne, to conduct, for two years, a French Gazette published in that city; and when the Count de Govon arrived there on a mission from the Duke of Savoy, he composed the manifesto by which that prince explained his reasons for declaring war against France. In the year 1691, he quitted Berne, and went to Zurich; but as his children were excluded by the laws of that canton from the rights of citizenship, he determined to proceed to Brandenburg, where refugees were allowed to enjoy the same privileges as natives of the country. On his arrival at Berlin, he was appointed by the Elector his historiographer, with an annual pension of three hundred crowns, which was afterwards several times augmented. The Elector also conferred on him the title of Counsellor of Legation, and gave him orders to translate into French the Life of his Father, Frederick William, written in Latin by Puffendorf, for which he was handsomely rewarded, though it was never printed. He was afterwards employed to compose various works for the instruction of

the Prince Royal, and continued to enjoy good health, notwithstanding the delicacy of his constitution, till the time of his death, which took place in 1715, when he had attained the eighty-fourth year of his age. His principal works are: "Les Eloges des Hommes Savans tirez de l'Histoire de M. de Thou, avec des additions," *Genev.*, 1683, 12mo., 2 vols., 4th edition, *Leyden*, 1715, 12mo., 4 vols. "Catalogus Auctorum qui Librorum Catalogos, Indices, Bibliothecas, Virorum litteratorum Elogia, Vitas, aut Orationes funebres, scriptis consignarunt," *Genev.*, 1686, 4to. Labbe's *Bibliotheca Bibliothecarum* served as the foundation of this work, which is greatly enlarged, as Teissier, instead of eight hundred authors, mentioned by Labbe, has introduced two thousand five hundred. He added also the "*Bibliotheca Nummaria*," of the same author, and afterwards a Supplement, *Genev.* 1705, 4to. "Epitre de S. Clement aux Corinthiens traduite de Grec en François," *Avignon*, 1685, 12mo. A Life of Clement is prefixed to this translation, which Teissier undertook in return for the honour conferred upon him by being admitted a member of the Academy of Nismes. "Histoire de l'Ambassade envoyée en 1686, par les Suisses au Duc de Savoye," *Berne*, 1690, 12mo. "Instructions de l'Empereur Charles-Quint à Philippe II., et de Philippe II., au Prince Philippe son fils," *Berlin*, 1699, 12mo. Also a second edition, "à laquelle on a joint la Methode qu'on a tenue pour l'Education des Enfans de France." *La Haye*, 1700, 12mo. The Instructions of Charles V. and Philip II. were translated by Teissier, from an Italian manuscript. "Instructions Morales et Politiques." *Berlin*, 1700, 12mo. "Les Vies des Electeurs de Brandebourg, de la Maison des Burgraves de Nuremberg, avec leur Portraits et leur Genealogie. Ouvrage traduit du Latin de Jean Cernitius Vice-Registrateur des Archives Electorales." *Berlin*, 1707. fol. "La Vie d'Ernest le Pieux, Duc de Saxe-Gotha traduite du Latin d'Eyringius." *Ibid.* 1707. 12mo. "Abregé de la Vie de divers Princes Illustres, avec des Reflexions Historiques sur leur Actions." *Amst.* 1710, 12mo. "Traité de S. Chrysostome où il montre qu'on ne souffre aucun mal que celui qu'on se fait soi-meme, traduit de Grec." *Berlin*, 1710, 12mo. *Jöchers Allgem. Gelehrte. Lexicon. Nicéron Memoires des Hommes Illustres.* — J.

TEKELI, EMERIC, Count of, a noble Hungarian, distinguished by his efforts to liberate his country, was the son of Stephen, Count

Tekeli, a Lutheran nobleman, who, after the execution of the Count of Serini, and other nobles, for a conspiracy against the Austrian dominion, was placed at the head of the malcontents. General Heister being sent against him in 1673, he retired to his castle of Kas, where he was invested by the imperial troops. He died during the siege, having first effected the escape of his son Emeric, then in his fifteenth year, in a female habit. Emeric withdrew to Transylvania, where his valour and conduct recommended him so much to the waivode Abaffi, that he gave him the command of a body of troops which he sent to the aid of the Hungarian malcontents. By them he was appointed commander of all their forces; and entering Upper Hungary in 1678 he took several considerable towns, declared his intention of restoring his country to all its ancient rights, and greatly augmented his army. During the campaign he made himself master of the country about the Krapack mountains, sent a body of Tartars who ravaged Moravia and penetrated into Austria, and defeated the imperial general Leslie at Zathmar. After these advantages the malcontents were greatly strengthened in Hungary, and, as usual in civil contests, gave themselves up to cruel excesses. His soldiers carried banners with the inscription "Comes Tekeli, qui pro Deo et Patria pugnat."

Patriotism and ambition were not the only passions in the soul of Tekeli. He was deeply enamoured of the daughter of Count Serini, the young widow of Count Ragotski; and the refusal of the imperial court to consent to their union was a principal cause of his continued enmity to the Austrians. After some attempts towards an accommodation between the imperialists and the malcontents had proved abortive, and arms had been resumed on the expiration of different truces, Tekeli found it necessary to connect his interests with those of the Ottoman Porte, and he received large reinforcements of Turks and Tartars. In 1681, during a suspension of arms, thinking it advisable to concert plans with the Turkish pashaw of Buda, Tekeli repaired thither with an escort of horse, and was received with distinction. The pashaw took off his Hungarian cap, and placed upon his head one of the Turkish form adorned with jewels, and presented him in the Grand Siegnior's name with splendid arms, a standard, and horses richly caparisoned. The imperial court now aimed at gaining him by indulging his passion, and sent him permission to celebrate his nuptials with the Princess Ragotski at Morgatz. These were solemnized with

great pomp, but Tekeli still adhered to his alliance with the Turks. In conjunction with them he made a great progress in 1682, and coined money, with the impress "Emerius Comes Tekeli, Princeps Hungariæ," and on the reverse, "Pro Deo, pro Patria, et pro Libertate." He still, however, made protestations of his wish for accommodation with the court of Vienna, provided the rights and privileges of Hungary, to the observance of which the emperor had sworn at his coronation, were secured. In the following year he summoned a diet of the nation at which a pashaw assisted; and finding that no reasonable conditions would be accepted by the imperial court, he published a manifesto informing the people that the Grand Signor would take under his protection all the Hungarian malcontents, and maintain them in their religion and privileges, but would give no quarter to those who refused submission. This address produced a great temporary effect; but the losses of the Turks at the siege of Vienna, and reverses sustained by Tekeli, were followed by the submission of a great part of the malcontents, and Tekeli himself was willing to enter into terms. Falling under the suspicion of the Turks, he was put in irons by the pashaw of Waradin, and sent to Adrianople, where he was able so well to justify himself to the Grand Signor, that he was allowed to return and again place himself at the head of the malcontents. His countess was however obliged in 1688 to surrender to the imperialists, and was conducted to Vienna; and all Hungary being now reduced, he was made by the Porte waivode of Transylvania in 1690. Repairing to that country, he placed himself at the head of a body of men, with which he defeated the imperial General Heister, and took him prisoner; but in the following year, the Turks losing the battle of Salankemen, at which he was present, he could not maintain himself in Transylvania. He was afterwards created by the Porte hospodar of Moldavia; but upon the conclusion of the treaty of Carlowitz in 1699, he withdrew to Turkey, and resided for some time at Nicomedia. At length, consumed by chagrin and the wearisomeness of inaction, he died at Constantinople in 1705, in the profession of the Roman Catholic faith. He was accustomed to say to Prince Demetrius Cantemir, "It has been our fate, brother, to be attached to the service of a sovereign whose will is more changeable than the luminary he bears on his shield!" *Mod. Univers. Hist. Hist. de Hongrie par Sacy. Moreri. — A.*

TELESIO, BERNARDINO, a modern philo-

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sopher, was born of an illustrious family at Cosenza in the kingdom of Naples, in 1508 or 1509. He received the early part of his education under an uncle who kept a school at Milan, where he made a successful progress in polite literature and the rudiments of philosophy. Accompanying the same relation to Rome in 1525, he was enveloped in the calamity of the sack of that city, and after being pillaged, was for some time kept in prison, till he was liberated by the good offices of one who had been secretary to the Duke of Bourbon. Removing to Padua, he closely applied to the studies of philosophy and mathematics. He then went to Rome, where he contracted a friendship with the most eminent of the learned men who then flourished in that capital, especially with Ubaldino Bandinelli and Giovanni della Casa; and he ingratiated himself so much with Pope Pius IV., that the archbishopric of Cosenza was offered to him by that pontiff; but he declined the dignity for himself, and obtained it for his brother. He retired to his native country, and married at an advanced age, and for a short time he appears to have been professor of philosophy in the university of Naples. For the most part, however, he resided at Cosenza, where he founded an academy, which thence took the name of Cosentina. He was patronised by several persons of distinction, particularly by Ferdinand Duke of Nocera; but undergoing the affliction of having one of his sons murdered by an assassin, and being much disquieted by the calumnies raised against his school of philosophy, he was brought to his grave in 1588.

Telesio was a bold and vigorous opposer of the Aristotelian doctrine in physics, which at that time was of almost sacred authority in the schools, and he employed mathematical principles in explaining the laws of nature. These he first divulged in a work printed at Rome in 1565 with the title "De Rerum Natura juxta propria principia, libr. II." It was augmented to nine books in the Naples edition of 1586. The same system was maintained by him in other separate treatises, entitled "De his quæ in Aere fiunt, et de Terræ Motibus," "De Mari;" "De Colorum Genere;" &c. The essence of this system was the doctrine of the ancient Parmenides, that the first principles in nature, by means of which all natural phenomena are produced, are cold and heat. The theory is thus developed: "Matter, which is in itself incapable of action, and admits neither of increase nor diminution, is acted upon by two contrary incorporeal principles, heat and cold.

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From the perpetual opposition of these arise the several forms of nature; the prevalence of cold in the lower regions producing the earth and terrestrial bodies; and that of heat in the superior regions, the heavens and celestial bodies. All the changes of natural bodies are owing to this conflict; and according to the degree in which each principle prevails, are the different degrees of density, resistance, capacity, moisture, dryness, &c. which are found in different substances." This system, though ingenious, is in reality a baseless fabric, raised upon a fanciful conversion of mere attributes and properties into substantial principles. For, as Lord Bacon observes, Telesius, no less than Plato and Aristotle, places abstract notions at the foundation of his system, and produces his world of real beings from nonentities. That philosopher, however, pronounces him a lover of truth, and a benefactor to science; and one who prepared the way for subsequent improvements. After his death, his writings, as containing *innovations*, were put into the Index Expurgatorius of the Inquisition; his philosophy, however, continued to have many admirers, among whom was the celebrated Campanella; and his works were republished at Venice in 1590 by his friend Antonio Persio, who wrote a compendium of his philosophy in the vernacular tongue. Telesio wrote in a more polished style than other philosophers of his time, and intermixed some Latin verses of considerable eloquence. *Brucker. Tiraboschi.* — A.

TELL, WILLIAM, a celebrated person in the patriotic annals of Switzerland, was an inhabitant of middle rank of Burgeln, a village in the canton of Uri, and was the son-in-law of Walter Furst. In 1307 he engaged in the conspiracy against the Austrian tyranny. Gesler, the German bailiff, suspecting the existence of such a plot, in order to try how far submission to the Austrian yoke extended, set up a hat upon a pole, and commanded that obeysance should be paid to it. Tell refused to give this proof of servitude; and, according to the current story, was ordered by the barbarous bailiff to shoot with an arrow at an apple placed on his son's head. He cleft the apple without hurting the child; when being observed to have a second arrow, he was asked what he intended to do with it. He frankly replied, that if he had been so unfortunate as to wound his son, he had resolved to send the other shaft to the bailiff's heart. This bold declaration caused him to be imprisoned; and that he was so is not doubted; though the incident of the arrow

and apple, in itself improbable, and applied by Saxo Grammaticus to a Dane at an earlier period, may well be questioned. The bailiff, fearing a rescue, took Tell with him in a boat across the lake of Lucern, with the purpose of conveying him to another canton. In the passage, a storm arose; and the vessel being brought into great danger, the fetters of Tell, who was known to be a skilful boatman, were taken off, and the helm was committed to his hands. He took advantage of this circumstance to steer close to a rock, on which he leaped, and made his escape. Gesler on landing met with his fate from an arrow of Tell, who, after this deed, retired to Stauffacher in the canton of Schwytz; and on the following new year's day, all the Austrian governors were seized, and sent out of the country, which was the commencement of Swiss freedom. Tell is supposed to have lost his life in 1354 from an inundation at Burgeln. His grateful countrymen perpetuated his memory by a rude chapel erected on the spot where he resided, and another on the rock upon which he landed. His posterity, however, remained undistinguished except by his name, the last male bearer of which died in 1684, and the last of the female line in 1720. *Muller's Hist. of Switzerland.* — A.

TELLIER, MICHAEL LE, Chancellor of France, born in 1603, was the son of a counsellor in the court of aids. He passed through various posts in the law till 1640, when being appointed intendant of Piedmont, he so ingratiated himself with Cardinal Mazarin, that, upon his recommendation, he was nominated to the post of secretary of state under Lewis XIII. In the subsequent minority and regency, all the negotiations with the Duke of Orleans and the Prince of Condé passed through his hands; and it was to him that the Queen-regent and Mazarin gave the principal share of their confidence during the turbulent scenes of that period. When Mazarin in 1651 was obliged to give way to the violence of faction, Le Tellier occupied his place in the ministry; and after the death of that minister, he continued to exercise the office of secretary of state till 1666, when he resigned it to his son the Marquis de Louvois. He retained however a place in the council; and in 1677 he was raised to the station of chancellor and keeper of the seals. He was still active and vigilant; and being severe in his temper, and despotic in his principles, he urged all the violent measures against the protestants in France, which terminated in the revocation of the edict of Nantes in 1685.

In affixing his signature to the edict, he exclaimed, *Nunc dimittas servum tuum Domine, quia viderunt oculi mei salutare tuum!*" and he expired a few days after, in his 83d year. His memory was honoured with a funeral oration by Bossuet, in which he is painted as an upright and a great man. The Abbé St. Pierre, on the contrary, terms him a base and dangerous courtier, and a subtle calumniator, of whom the Count de Grammont said, on observing him come from a secret audience of the King, "I think I see a polecat stealing away from a hen roost, and licking his snout stained with blood." He was, in fact, a man who was extreme in his friendships and enmities, who often abused the King's confidence by recommending persons void of merit, and ruining illustrious adversaries. In private life he was simple and austere, concealing a disposition to crafty intrigue and despotism under a show of modesty. That with these qualities he might be a sincere bigot, many similar examples render not improbable. He was a man of ability, and laid the foundation of the greatness of his family. *Moreri. Voltaire Siecle de Louis XIV. Nouv. Dict. Hist. — A.*

TELLIER, FRANCIS MICHAEL LE, Marquis de Louvois, son of the preceding, was born at Paris in 1641. His father artfully proposed him to Lewis XIV. as a young man of sense, but rather slow, who, aided by His Majesty's instructions, might be useful in the administration. This was taking the King by his foible, which was that of thinking that he himself governed every thing, and that his ministers acted only under his direction. Louvois made a rapid progress in his favour, and rose to great posts. Of these, the most important was that of war minister, in which he gained a reputation equal to that of the generals of the reign, and equally contributed to the conquests by which it was illustrated. He was the first who perfected the mode of subsisting armies by magazines, which he disposed and supplied in such a manner, that to whichever part the armies marched, they found themselves abundantly provided with every thing necessary. His austere and inflexible temper rendered the officers attentive to their duty, and banished much of the luxurious indulgence which had hitherto reigned in the French service. A nobleman having raised a corps, Louvois said to him in public, "Sir, your company is in very bad condition." "Sir, I did not know it." "You ought to have known it; have you seen it?" "No, Sir, but I will look after it." "You ought to have looked after it. You must make

your choice, Sir, either to be a courtier, or to do your duty if you are an officer." He obliged all the generals to send their dispatches directly to himself, except Turenne, who possessed personal influence enough to insist upon sending his to the King: but Louvois saw all his letters, and was consulted on the answers. With grand ideas he united that spirit of detail, and exact attention to minutiae, which are essential to practical success; and every department in the military service was brought to its greatest perfection in his administration. Sensible how much his credit, and the ascendancy he had acquired over his master, depended upon war, he was always solicitous to renew and perpetuate a state of hostility with other countries; and no schemes were too daring or unjust which could be made to serve this purpose. In the practice of war he was restrained from no cruelties by a sense of humanity; and the desolation of the Palatinate, against which all Europe exclaimed, was his measure. In the principle of reprisals he always went to the utmost extreme; and he once wrote to Marshal Boufflers, "if the enemy burns one village of your government, burn ten of his." In his designs he was impenetrable, and the courtiers in vain attempted to get from him any intelligence of his motions. This disposition was so well known, that being once on the point of departing for a journey, and affecting to give some intimations of its object, the Count de Grammont said to him, "Do not tell us, Sir, whither you are going, for we shall not believe you." His haughty and overbearing spirit rendered him much more feared than beloved; and it sometimes led him to forget the courtier, and treat the King himself with disrespect. On the death of Colbert, he had been appointed superintendant of the royal buildings; and an anecdote is related by the Duke of St. Simon and Duclos which, at the same time that it displays the character of Louvois, affords an example of great events arising from little causes. Whilst the palace of Trianon was building, Louis, amusing himself one day with looking at the workmen, observed that one of the windows was out of the level. He made the remark to Louvois, who insisted that there was no defect, and he would not yield the point to the King till actual measurement proved that His Majesty was in the right. The King spoke to him so harshly on this occasion, that he was in apprehension of being disgraced. "I am undone (said he to his intimates) if I do not give some occupation to this man, who falls into a passion for trifles. Nothing but a war can take off his attention

from his buildings, and *parbleu* he shall have one." This is given as the real cause of the war in 1688; but it is to be observed that anecdote-hunters have always a propensity to attribute to casual incidents, events the true source of which exists in the long train of human affairs. It is however asserted that he was at the end of his favour, and was even within a day of being sent to the Bastille, when he was carried off by a sudden death. On returning from a council, in which he had been very coldly treated by the King, he was taken ill in his apartment, July 16, 1691, and immediately expired, being in his 51st year. Suspicions were raised of poison, but apparently without foundation; and his death was probably owing to the effects of alarm and mortification operating upon a proud and ambitious spirit. Though he cannot be reckoned among good ministers, since he was ready to sacrifice the welfare of the state to his own interests, he must ever rank among the men of superior talents who shed lustre upon the reign of Lewis XIV. Duclos, in his *Memoirs*, gives Louvois the credit of having strongly opposed the King's marriage with Mad. de Maintenon, and when it was effected, having by his urgent intreaties obtained a promise from him that it should not be made public; and he assigns this as the reason of the enmity of that lady towards the minister, and her constant efforts to injure him in the opinion of his master. *Voltaire Siecle. Mem. de St. Simon. Mem. de Duclos. Nouv. Dict. Hist. — A.*

TELLIER, MICHAEL, a distinguished Jesuit, was born in 1643 near Pire in Lower Normandy. He studied in the Jesuit's college at Caen, and entered into the society at the age of eighteen. After having taught the classics and philosophy in the schools of the order, he was engaged by his superiors to prepare an edition of Quintus Curtius, in *usum Delphini*, which was printed in 1678. He was afterwards selected with other eminent brethren to establish at the Jesuit's college in Paris a society of learned men which might revive the former reputation of the body; but he had now turned his attention upon other topics, and appeared as a zealous controversialist in the points of dispute between the Jesuits and other orders. In 1687 he published "*Defense des Nouveaux Chretiens et des Missionnaires de la Chine, du Japon, et des Indes*," which was attacked by Arnould in his "*Morale Pratique*," and was delated to the Holy Office; and this court was only prevented from pronouncing its condemnation by a promise that Le Tellier should

come to Rome, and make alterations in his work. Many publications on the subject followed on both sides; the general effect, however, was, that Le Tellier rose in reputation with his society, in which he was successively advanced to the posts of revisor, rector, and provincial. At length, on the death of Father la Chaise in 1709, he, with two others, was presented by the Jesuits, to fill the vacant place of confessor to the King. His demeanour on the occasion is thus described. Whilst the other two stepped forwards and set forth as well as they were able their pretensions to the office, Le Tellier stood behind them with his eyes on the ground, holding his large hat on both his joined hands, and not saying a word. This fictitious air of modesty succeeded, and he was chosen. In fact, no man had less of the reality of that virtue. He was ardent, pitiless, and despotic, and was hated by his own brethren, whom he ruled with a rod of iron. As soon as he was appointed, it was foreseen that he would make use of the influence his post gave him over a bigotted and declining monarch, to gratify his enmities; and the philosophical Fontenelle, on learning the event, said, "The Jansenists have sinned." He himself declared his intention of making the Jansenists "drink to the lees of the cup of the society's indignation." His first act was the demolition of their famous house of the Port-Royal, of which he did not leave one stone upon another. He then forced upon the nation and the magistrates the bull *Unigenitus*; and such was the violence with which he proceeded, that the Jesuits themselves said "Father Le Tellier drives us at such a rate that he will overturn us." In reality, he was the cause of much of the odium which fell on the society, and was afterwards the chief occasion of its abolition. On the death of Lewis XIV. he was exiled first to Amiens, and afterwards to La Fleche, where he died in 1719, at the age of 76. Le Tellier was a man of perfectly regular morals; and though some regarded him as an ambitious hypocrite, there is reason to believe that he was actuated by real zeal for the principles he defended. He was well versed in literature, and a member of the academy of Belles Lettres. He wrote several works besides those mentioned, which it is not necessary to enumerate. *Moreri. Nouv. Dict. Hist. Destruct. des Jesuites. — A.*

TEMPESTA, ANTONIO, an eminent painter, was born at Florence in 1555. He was a disciple of Stradanus, and surpassed his master in the fertility of his invention, and the variety

of his figures. He particularly delighted in painting animals, huntings of the stag and boar, and battles, which he represented with great truth and liveliness, though his colouring was negligent. He composed and executed with readiness, and his touch was free and firm. His chief excellence lay in battle scenery, and in horses, which he drew with singular spirit. Many of his designs were engraved by himself. *Pilkington's Dict.*—A.

TEMPLE, SIR WILLIAM, an eminent statesman, and miscellaneous writer, was descended from the younger branch of an eminent family, and was the son of Sir John Temple, Master of the Rolls in Ireland in the reigns of Charles I. and II., and author of a History of the Irish Rebellion. William was born in London in 1628, and received his school education, first under his uncle Dr. Henry Hammond, the celebrated divine, at Penshurst, and then under Mr. Leigh, master of the school at Bishop-Stortford. At the age of seventeen he was entered of Emanuel-college, Cambridge, under the tuition of the learned Cudworth. Being designed by his father for public life, his principal studies at the university were the modern languages of French and Spanish; and in conformity with this destination, he was sent in his 20th year to complete his education by travelling on the continent. He passed six years in France, Holland, Flanders, and Germany, acquiring that store of general knowledge which was of so much use to him in after life; and returning in 1654, he married the daughter of Sir Peter Osborn of Chicksand, Bedfordshire, with whom he had become acquainted in his travels. Not choosing to accept any office under Cromwell, he made a part of his father's harmonious and happy family in Ireland, employing himself in the improvement of his mind by the study of history and philosophy. At the restoration he was chosen a member of the Irish convention, when he displayed his independent spirit in an opposition to the poll-bill; and when the lords-justices sent a person to reason with him on the subject, he properly replied, that he had nothing to say to it out of the house. In the Irish parliament of 1661 he was returned, with his father, representative for the county of Carlow; and in the following year he was nominated one of the commissioners from that parliament to the King. Resolving now to remove with his family to England, he was recommended by the Duke of Ormond to Lord Chancellor Clarendon, and the Earl of Arlington, secretary of state. Declining any other employment than

in the foreign diplomatic department, he was disengaged till the breaking out of the Dutch war in 1665, when he accepted of a secret mission to the Bishop of Munster. The expedition and success with which he executed this business was so much approved, that in 1666 he received the appointment of resident at the court of Brussels, with a patent for the rank of Baronet.

A complete history of all the negotiations in which he was concerned, would be that of the foreign politics of the reign of Charles II. It will be sufficient for this article to give a summary view of those in which his services were most conspicuous. After the conclusion of the peace with the Dutch at Breda, he visited Holland in company with his sister, and was privately introduced at the Hague to that eminent statesman De Witt, a man of a frank and sincere character similar to his own, with whom he contracted a friendship which had afterwards a considerable political influence. In 1669 a war broke out between France and Spain, which endangered the conquest of all the Spanish Netherlands by the former. To obviate this consequence, Temple was directed to return from Brussels, taking the Hague in his way in order to confer with De Witt. The two statesmen entered upon a friendly and confidential discussion of affairs, in which an offensive alliance was proposed between England and Holland for the purpose of obliging France to renounce her conquests. Temple brought over to England the overtures, and returning in January 1668 with the character of envoy extraordinary and plenipotentiary, the important treaty was concluded within five days, which, from the admission of Sweden as a party, was termed the triple alliance. After it was sealed, they all embraced with great cordiality, Temple exclaiming, "At Breda as friends; here, as brothers." De Witt added, that "now the business was finished it looked like a miracle." Such was the result of employing ministers who discerned the true interests of their country, and were superior to all artifice and chicanery! He then returned to Brussels, and a treaty being commenced between Spain and France at Aix-la-Chapelle, he was directed to attend there as His Majesty's ambassador-extraordinary and mediator. It was chiefly through his address that the Spanish ministers were induced to comply with the conditions proposed, and the peace between the contending powers was signed in May 1668.

Temple acquired great reputation both abroad and at home by his conduct in these negotia-

tions, and Charles resolving to renew the long intermitted appointment of an ambassador to the States-General, Sir William was very properly nominated to that post. He fixed his residence at the Hague in the month of August of that year, and cultivated a close intimacy with De Witt, and was also on familiar terms with William Prince of Orange, then at the age of eighteen. The principles of the triple alliance were not, however, long adhered to by the English court. The corruption of the King and his ministers, with the influence of the King's sister, the Duchess of Orleans, who came over to engage again her fickle brother in the interest of France, produced a sudden recall of Temple in 1669, who was received with coolness. When it was proposed to him to return and make way for a breach with Holland, he honourably refused to act as an enemy to a country where he had received so much kindness, and the interests of which he knew to be connected with those of England, and he retired from public business to his house at Sheen near Richmond. During this interval of retreat he employed himself in writing his "Observations on the United Provinces," and a part of his "Miscellanies," and also in improvements of his seat, and in horticulture, to which he was much addicted. The unprincipled war which followed, in which Charles acted as the ally of France, and assisted in bringing the Dutch to the brink of ruin, was terminated by the necessity of making peace with that power, in consequence of the general odium and suspicion under which the court and ministers lay throughout the nation. Sir William Temple was employed on this occasion to negotiate with the Spanish minister in London; and the separate peace with Holland being concluded, he was applied to in the next year, 1674, to go as ambassador to the States-General in order to mediate a general peace. Before he would consent to undertake this office, he desired an audience of the King, in which he very freely gave His Majesty his opinion of the bad and dangerous politics of the cabal ministry, and of the necessity of popular measures to regain the confidence of the nation. After residing some time at the Hague, he removed with his family in 1676 to Nimeguen, to be present at the negotiations for peace, which from various circumstances proceeded very slowly. In the meantime he was instrumental in promoting that important and popular step, the marriage of the Prince of Orange to the Duke of York's eldest daughter, which took place in 1677.

When the design of the French was discovered of retaining the Spanish towns which were to be delivered up by the projected treaty, Temple was dispatched to the Hague to concert vigorous measures with the States for bringing France to terms; and in six days he concluded a treaty, July 1678, by which England was bound to declare war against that power in case of a refusal on its part to promise within sixteen days that the towns in question should be evacuated; but the miserable weakness and fluctuations of the English councils soon produced a relaxation of this show of vigour; and before the ratification of the treaty, the peace was signed at Nimeguen, and the French were secured in the possession of a great part of their conquests.

In 1679 Temple was recalled from the Hague with the intention of appointing him one of the secretaries of state, a post which had before been offered to him, but declined. Lord Danby being now removed, the King had no one left with whom he could confidentially discourse on public affairs, and pressed him to accept this station. Temple, however, contemplating the violence of parties, and the general prevalence of discontent, advised the formation of a council of thirty persons, into which, with the ministers of the crown, were to be admitted persons of influence and credit in both houses of parliament. The scheme was adopted, and for a time seemed to give satisfaction; but divisions arose in the nation which such a measure could not cure. Suspicions of the King, and the prospect of a popish successor, violently agitated men's minds, and projects of limitation or exclusion were warmly discussed in parliament. To the exclusion of the Duke of York Temple was decidedly adverse, nor did he approve the restrictions proposed on a popish successor, thinking them inconsistent with the constitution; and the last act he performed in parliament, where he was member for the university of Cambridge, was to carry from the council the King's final answer to the address of the Commons, containing His Majesty's resolution never to consent to the exclusion of his brother; others refusing that disagreeable service. When, however, the King in January 1681 dissolved the parliament without the advice of his privy-council, he spoke with great boldness against that measure; and being now quite wearied with all the faction and misgovernment he had witnessed, he declined the offer of being returned for the university in the new parliament that was summoned, and withdrew to

Sheen. He thence sent word to the King that "he would pass the rest of his life as good a subject as any in his kingdoms, but would never more meddle with public affairs." The King returned an assurance that he bore him no resentment; but his name was expunged from the council.

From this time he spent his remaining years partly at Sheen, and after the marriage of his son, at Moor-park near Farnham. In the reign of James II. he was so much a stranger to politics, that he was absolutely unacquainted with the design of the Prince of Orange to engage in the expedition which produced the revolution, and was one of the last who gave credit to his landing. After the declaration of James's abdication, however, he waited on the Prince at Windsor, and introduced his son to him. William pressed the veteran statesman to enter into his service as secretary of state, but he adhered to his resolution of living in retirement. His son was afterwards appointed secretary at war; but in the very week of taking the office, in a fit of melancholy he threw himself into the Thames. This blow was not felt by his father as might have been expected; for his reflection upon it was that maxim of the stoic philosophy, "That a wise man might dispose of himself, and render his life as short as he pleased." It was in this state of rural retreat that Sir William took Swift to live with him as an amanuensis or literary companion, and our article of that distinguished character may be consulted relative to some incidents which occurred in their connection. He was likewise occasionally visited by King William, who consulted him confidentially respecting several important affairs. He lost his wife in 1694; and infirmities afterwards fast increasing upon him, his constitution being worn out by repeated attacks of the gout, he died at Moor Park in January 1698, in his seventieth year. He bequeathed the bulk of his fortune to the two daughters of his unfortunate son by a French lady, under the express condition that they should not marry Frenchmen.

Sir William Temple deserves a high rank both among able statesmen and patriots. He well understood his country's interest, and honestly pursued it, without ambition or avarice, and with the conviction that sincerity and integrity are qualities as valuable in the management of public as of private concerns. He had foibles in his temper, such as impatience with those whom he disliked, warmth in dispute, and a share of vanity and conceit; but he was substantially a worthy man in the various

relations of life. Bishop Burnet directly accuses him of atheism. It is probable that he had little regard to forms of religion; but his letter to the Countess of Essex is not less pious than eloquent. As a writer, Temple ranks among the most eminent and popular of his time. His "Observations upon the United Provinces of the Netherlands," printed in 1672, are a valuable and interesting performance, highly deserving the attention of the politician and philosopher. His "Miscellanea" are essays on various subjects, lively and entertaining, if not profound. His "Memoirs" containing an account of what passed in his public employments, are important to the history of the times. They were written in three parts, the first of which, for some reasons of the author, was never published: the second was printed in his lifetime: the third was published after his death by Swift, in 1709. "An Introduction to the History of England" was published in 1695. His "Letters," in three volumes, which relate to public transactions, were published after his death by Swift. All Sir William Temple's writings display much acquaintance both with books and men, and are entirely free from the licentiousness so prevalent in that age. Their style is negligent and incorrect, but agreeable, resembling that of easy and polite conversation. *Biogr. Brit. Hume's Hist.* — A.

TENIERS, DAVID, the Old, an eminent painter, was born at Antwerp in 1582. He was a disciple of Rubens, who was so well satisfied with his talents and proficiency, that he placed him at the head of his school. He obtained employment immediately on leaving his master, and was enabled to visit Rome for improvement, where he attached himself to Adam Elsheimer, with whom he resided six years. Between the styles of his two masters, and his study of the works of antiquity, he formed a manner of his own, equally agreeable and natural. On his return to his own country he employed his pencil chiefly in small pieces of common life, such as chemists' shops, drinking booths, fairs, and rural festivals, which he executed with so much truth and neatness, that his pictures were generally admired and sought after. He was the author of that style which his son practised with so much reputation; and though the inferiority of the father is acknowledged, it is not always easy to distinguish their performances. He died at Antwerp in 1649. *D'Argenville. Pilkington.* — A.

TENIERS, DAVID, the Young, son of the preceding, born at Antwerp in 1610, was

educated in the art chiefly by his father, but was for a time the disciple of Adrian Brouwer, and had the advantage of receiving some precepts, particularly in colouring, from Rubens. His subjects were for the most part the same with those of the elder Teniers; the manners of low life, which admitted neither grace nor dignity, but which, by an exact imitation of nature, and extraordinary powers of the pencil, he rendered extremely interesting. It was, however, some time before his pictures obtained their value, and he was obliged to go to Brussels for the purpose of disposing of them, when he was mortified by finding that the works of much inferior artists brought a higher price. At length his superior merits were recognized by the Archduke Leopold, who honoured him with the post of a gentleman of his bedchamber, presented him with a gold chain to which his portrait was appended, and gave him the direction of his gallery of paintings. Teniers was also noticed by Don John of Austria, and Queen Christina of Sweden, and the King of Spain formed a separate gallery for his works. His prudent conduct and agreeable manners facilitated his admission to the society of the great. His studies of nature were so diligent and exact, that he bestowed inexhaustible variety on similar subjects. He painted with a free and delicate pencil, coloured with clearness and brilliancy, and with a peculiar transparency, and had an art of relieving his lights by other lights, without employing deep shadows, and yet producing all the intended effect of opposition. Besides excelling in his own and his father's style, he had the faculty of imitating with wonderful precision the manners of the greatest Italian masters, though so different from each other; at the same time giving to his imitations such a character of originality, that they seemed the genuine productions of the artists whose style they copied. In this mode he copied the paintings in the Archduke's gallery, of which prints were taken and published in a folio volume. Of his works those in small size are reckoned much superior to the larger. Some critics have pronounced that his figures are too short and clumsy, and that their features and habits are too much alike; but this was probably nature where he drew it, and such elegance as that afforded, he faithfully represented. That his works deserve admiration may be inferred from the extraordinary prices they bring, though very numerous; and they are still regarded as some of the most valuable ornaments of the cabinets which contain them. Many of them have been

engraved by the best artists. Teniers lived to an advanced age, his death being usually dated in 1694, though one author places it four years earlier. *D'Argenville. Pilkington. — A.*

TENISON, THOMAS, Archbishop of Canterbury, born in 1630, was the son of the Reverend John Tenison, rector of Mundesley in Norfolk. He was educated at Benet-college, Cambridge, of which he became fellow in 1662. He acted for some time as a tutor in his college, and in 1665 was chosen one of the university preachers. Having been presented in that year to the cure of St. Andrew the Great in Cambridge, he remained in his college during the visitation of the plague, assiduously attending his parochial duty. In 1667 he obtained a rectory in Huntingdonshire from the Earl of Manchester, who made him his chaplain. He first appeared as an author in 1670, in a work entitled "The Creed of Mr. Hobbes examined, in a feigned Conference between him and a Student in Divinity." In 1674 he was chosen principal minister to the church of St. Peter's Mancroft, Norwich; and in 1678 he published a "Discourse of Idolatry;" and in the following year, "Baconiana," or some pieces of the great Lord Verulam, with a general account of his writings. Being one of the royal chaplains in 1680, he took the degree of D.D. and was presented by the King to the vicarage of St. Martin's-in-the-fields, London. As Whitehall and the court were in the limits of his ecclesiastical jurisdiction, he thought it his duty to engage in the foremost rank against popery, the great object of apprehension during that and the subsequent reign; and he wrote several works in controversy with the advocates for the church of Rome, not omitting the defence of orthodoxy against socinianism. At the same time he did honour to his station by liberal benefactions to the poor, and by beginning the endowment of a charity-school and public library, which he afterwards completed. His gravity accompanied with moderation raised him into general esteem; of which a proof appeared, in his being selected by the unfortunate Duke of Monmouth to prepare him for his execution. His prudent conduct caused him to be respected at court, even under James II., with whom it is said that he had a personal interest. In the reign of William, his tolerant principles with respect to the dissenters brought him into particular favour; and being promoted to the archdeaconry of London, he was appointed one of the commissioners for reviewing the liturgy in order to effect a comprehension with

the separatists. His zeal in this matter is said to have procured for him Queen Mary's recommendation to the see of Lincoln, to which he was advanced in 1691. He was raised, somewhat unexpectedly, three years after, to the first seat in the church, as Archbishop of Canterbury, being proposed by the Whigs rather on account of his moderate and pacific principles, than from his rank among men of letters or theologians. He attended Queen Mary on her death-bed, and preached her funeral sermon; which exposed him to a severe censure by the deprived Bishop Ken, turning upon a supposed neglect of the prelate for not bringing home to Her Majesty's mind her want of duty to her father, in consenting to wear a crown which had been taken from his head. To this attack, the Archbishop thought it best to make no reply; such was the advantage given to his antagonist by the non-resisting principles professed by the Church of England. His conduct during King William's reign was conformable to his principles, and he received from that prince various marks of trust and confidence. In that of Queen Anne he was regarded in a different light, and he had no other share in the administration of public affairs than what belonged to his post as a matter of form. He continued to act as a friend to toleration, and as adverse to the high church measures which were then countenanced, and underwent some party obloquy in consequence. On various occasions, however, he displayed a sincere regard for the good of the established church, as well as his habitual bounty to the indigent. He lived to crown George I., but was too old and infirm to take any active part in the new order of things. He died at Lambeth in December 1715, in the 79th year of his age. Leaving no issue, he bequeathed in legacies and to charitable uses a considerable portion of his ample property. Besides the writings above mentioned, he published several single sermons and other occasional pieces. This prelate sustained a respectable and consistent character through life; and though not a luminary of the church, filled his exalted station usefully and respectably in difficult times. *Biogr. Brit.* — A.

TENTZEL, WILLIAM ERNEST, a German antiquary and historian, was born at Greussen in Thuringia, in 1659. Having completed his school education, he was sent, at the age of eighteen, to Wittenberg, where he applied to philosophy and the oriental languages, and made himself well acquainted with history, both sacred and profane. In 1685, he was invited to be a teacher in the gymnasium of Gotha,

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and at the same time was entrusted with the care of the Duke's collection of antiquities and cabinet of coins. In 1696 he was made historiographer to the house of Saxony of the Ernestine line; and that he might render himself better qualified for this situation, he visited various courts in Germany; examined the principal libraries in that country, and entered into an epistolary correspondence with many foreigners of distinction. In 1702 he removed to Dresden, where he was made historiographer to the Elector of Saxony, King of Poland, who honoured him also with the title of counsellor; but being more conversant with books than with men, his manners were not suited to a court; and at the end of a year, after experiencing much trouble and vexation, he obtained leave to retire. He spent the rest of his time in literary pursuits; and died, in great poverty, in the month of November 1707, in the forty-ninth year of his age. Among his works are, "*De Phœnice*," *Vitemb.* 1682, 4to.; this dissertation was written against Dr. Fell, Bishop of Oxford, and tends to shew that the phoenix is not alluded to in the book of Job, chap. xxxix. v. 18.; "*De Ritu Lectionum Sacrarum*," *Vitemb.* 1685, 4to.; a dissertation highly praised by Bayle and by the authors of the *Journal des Savans*; "*Judicia Eru- ditorum de Symbolo Athanasiano studiose collecta et inter se collata*," *Francof. et Lips.* 1687, 12mo.; "*Animadversiones in Casimiri Oudini Supplementum de Scriptoribus Ecclesiasticis*," 1688, 12mo.; "*Casparis Sagittarii Historici Saxonici Historia Gothana plenior, &c.*" *Jena*, 1700, 4to.; "*Supplementum Historiæ Gothanæ*," *ibid.* 1701, 4to.; "*Supplementum Hist. Gothanæ secundum*," *ibid.* 1701, 4to.; "*Saxonia Numismatica, Pars I.*" *Francof. et Lips.* 1705, 4to., *Pars II.* 1705. Tentzelius was a contributor for twenty years to the journal of Leipsic, and inserted many curious dissertations in a literary journal published at Halle in Latin, and in a German journal, intitled "*Intercepted Letters*." *Jöcher's Allgem. Gelehrt. Lexicon. Niceron Memoires des Hommes illustres.* — J.

TEPLOW, GREGORY NICOLAIEWITSCH, a Russian writer, of whose family or descent little seems to be known, was educated in the seminary founded by Archbishop Theophanes Procopowitsch at Novogorod, where he distinguished himself by a Latin translation of Prince Cantemir's Satires, and a work on the geography of Russia, neither of which however was printed. In 1740 he was employed in the Academy of Sciences as a translator, and in forming a catalogue of the different objects contained in the cabinet of natural history. By

these means he acquired a taste for that science, but in particular for botany; and his progress in these and other branches of knowledge was so rapid, that in 1741 he was made an adjunct of the academy, and in 1742 gave lectures in moral philosophy, which were received with great approbation. His talents being now well known, the Empress Elizabeth appointed him to be tutor and travelling companion to her favourite, Count Rasumowsky, afterwards Hetman of the Cossacs of Lesser Russia, who, on returning from his travels in 1746, was made president of the Academy of Sciences. Teplow, who then became an honorary member, directed the institution in the name of the president, and drew up rules for its better regulation. At the time of the Empress Elizabeth's death, he had risen to be a counsellor of state; but as he was an enemy to Peter III., that prince, in consequence of information communicated to him, caused him to be arrested. The Emperor, however, conceiving that the charges against Teplow were false, and that his services might be of great utility, restored him to freedom, and named him a member of the council of state; yet it was discovered two months after, that he had joined in a conspiracy to dethrone that unfortunate prince. When Peter was deposed, he drew up the manifestoes which tended to render him odious; and, according to Busching, had a principal hand in his death. At any rate, it appears, from an imperial manifesto, issued in the month of August the same year, that he was one of those "who, through a zealous desire to promote the public good, had persuaded the Empress to place herself without delay on the Russian throne;" and he received for his services a present of twenty thousand roubles. The Empress afterwards nominated him a privy counsellor, and member of the senate, and honoured him with the orders of Alexander Newsky and St. Ann. He possessed a sound judgment, added to a very large share of pride. He died in the month of March 1779, and was the author of the following works, all printed in the Russian language: "A General View of Philosophy;" "Instructions to his Son;" "A Collection of Songs, with Melodies for three Voices;" "Instructions for the Cultivation of foreign Tobacco in Lesser Russia," which the Empress caused to be distributed throughout that province, in 1763. *Beyträge zu der Lebensgeschichte denkwürdiger Personen von A. F. Busching.* — J.

TERENCE, PUBLIUS TERENTIUS, a celebrated Latin writer of comedies, is supposed to have been born in Carthage about the year of

Rome 560. (B. C. 194.) He was brought as a slave to Rome in his youth, and had for his master a certain *Terentius*, a senator, from whom he took his name. That he must have had the advantage of a good Roman education is evident from the politeness and purity of his language. He was emancipated, and acquired the friendship and esteem of several Romans of rank, among whom were Scipio Africanus the Younger, and the Younger Lelius. He applied himself to the composition of comedies upon the Greek model, and indeed translated, either in the whole or in part, from the Greek; and the first piece which he is recorded to have brought upon the stage was the "*Andria*," represented B. C. 166. Respecting this play, Donatus, the author of his life (which he is supposed to have taken from Suetonius), says that Terence, requesting permission from the ediles to have it acted, was by them referred to Cæcilius Statius, a famous writer of comedy, for his judgment; and that Cæcilius, being at supper when the young poet was introduced, seeing him in a mean habit, directed him to place himself on a little stool, and begin his recitation. Terence had not read many verses, before Cæcilius, struck with their beauty, caused him to sup by his side, and afterwards heard the whole work with great admiration. But as Cæcilius died two years before the *Andria* was acted, if there is any truth in the story, it must have referred to some prior performance; and, indeed, that Terence had written comedies previously, is implied in the prologue to the *Andria*. The six comedies of this author which now remain, were represented on the stage at Rome from the year B. C. 166 to 160. They were heard with great applause, especially the "*Eunuchus*," which was twice performed in one day, and for which he received, according to Donatus, 8000 sesterces (about 64l.), the greatest sum that had hitherto been given for a comedy. It was a common opinion, confirmed by the testimony of many ancient writers, that Scipio and Lelius had a great part in the composition of his pieces. Terence himself in a prologue hints at this as a charge made by his detractors, which he rather chooses to consider as conferring an honour upon him, than absolutely to contradict. That they may have suggested corrections and occasional additions is not improbable; but it is highly unreasonable to take from the professed author the merit of his works, and confer it upon generals and statesmen, who, whatever might be their love and taste for letters, were very unlikely to possess the habit of dramatic com-

position. It may be added, that no writings are more strongly marked by their style and manner as the product of a single hand, than those of Terence. After he had given these six comedies to the public, he departed for Greece, probably for the purpose of studying more accurately the manners of that country, and enriching himself with more of its dramatic works. Whatever were the motives of his leaving Rome, it is certain he never returned to it; but respecting the occasion and manner of his death, accounts vary. Some assert that he was seen to embark, having with him a number of translations which he had made from Menander, but being no more heard of, it was supposed that he perished by shipwreck; others affirmed that he died in Greece, through affliction at the intelligence that his baggage, and some new comedies which he had composed, dispatched by him previously to his intended return, were lost at sea.

The merits of Terence, like those of all eminent authors, have been the subject of much variety of judgment, though they appear not very difficult to be estimated. That he possessed little invention or originality of observation is manifest, from his adoption of Greek manners and characters in all his plays, which he could derive from the numerous comic writers of that country. He was so much of a copyist, that he has probably as little claim to the sentiments, as to the plots and incidents, of his pieces; but the praise of judicious selection, happy disposition, purity and sweetness of language, is justly his due; and as a Latin writer, in a style of elegance of which there are so few examples, he was highly prized in his own times, and is invaluable in ours. Cicero, who speaks of him as a translator of Menander, applauds him as the only one who had expressed in the Latin language all the politeness and amenity of the original; and Cæsar, in some well-known lines, calls him the "lover of pure diction;" and also, by the epithet of the *halved Menander*, and his regret that Terence did not possess the *vis comica* as well as the other excellencies of his model, points out his deficiencies.

Of the numerous editions of Terence, some of the most esteemed are the Variorum, *Amst.* and *Lugd. Bat.* 1685; Bentley, *Cantabr.* 4to. 1726; Westerhovii, *Hag. C.* 4to. 1726; Zeunii, *Lips.* 8vo. 1774; Brunckii, *Basil.* 4to. 1779. *Vossii Poet. Lat. Tiraboschi. Crusii's Roman Poets.*—A.

TERESA, a saint in the Roman catholic church, of a noble family, born at Avila in

Old Castille, in March 1515, was the daughter of Alfonso Sanchez de Cepeda, and Beatrice d'Avila Alhumada. At a very early age, the lives of the saints, read by her father in the family, inspired her with such a devout fervour, that with one of her brothers she eloped in order to seek martyrdom among the Moors. After they were brought back, they consoled their disappointment by erecting little hermitages in their father's garden, whither they retired to pray. Teresa lost her mother when twelve years of age, when the reading of romances began to give her some taste for the dissipations and pleasures of the world, which might have extinguished her pious warmth, had she not been placed as a boarder in an Augustine convent. In order effectually to secure herself against a relapse, she took the veil in the Carmelite monastery of the Incarnation, at Avila, in her 22d year. She is represented as being handsome, with a peculiar expression of sweetness which attracted the love of all beholders. Her religious ideas, though tender and rapturous, were austere; and being disquieted with the relaxation of discipline which had taken place in the house of her retreat, she undertook a reform of the Carmelite order. After encountering great opposition, and meeting with numerous obstacles, she was enabled to found the first monastery of the female reform at Avila in 1562; and having afterwards extended her plan to the male religious of the order, she founded in 1568 the monastery of Dorvello, in which she had for an associate the blessed John de Santa Cruce; and this was the origin of the more rigid, or barefooted, Carmelites. Her zealous efforts were so successful, that she lived to be the foundress of 30 religious houses of the reform, 14 for men, and 16 for women; and after her death it extended through all the catholic countries in Christendom. Teresa died at Alva in October 1582, in the 68th year of her age. Her memory was held in high veneration, and she was canonized by Gregory XV. in 1621. Spain afterwards adopted her for its patron saint.

The devotion of St. Teresa was that of a soul equally ardent and affectionate, accompanied by the liveliest sensibility, and melting her into tears of softness, while her heart was inflamed with divine love. Love was indeed radical in her nature; and speaking once of the devil, she called him "that wretched being who knows not how to love." Her humility was simple and unaffected. A monk once telling her that she had the reputation of being a saint, she replied, "Three things have been said of me;

that I was tolerably handsome, that I had a good understanding, and that I was a saint. For some time I gave credit to the two first, and I have confessed to this miserable vanity; but as to the third, I never was weak enough to believe it for a moment." She displayed the most heroic patience amidst pains of the body and mind, and through all the persecutions and vexations which she underwent, and supported herself in all trials by a boundless confidence in God. Such is the portrait of this female as it is drawn by catholic writers, and its moral features do not appear exaggerated. She left several writings, which have been much admired by persons of similar devotional sentiments. Besides a volume of letters, which were published by Palafox, Bishop of Osma, she was the author of ten religious treatises, full of what is termed *unction*, and which have been translated from the Spanish into French by the celebrated Arnaud d'Andilli. *Antonio Bibl. Hisp. Moreri. Nouv. Dict. Hist.—A.*

TERRASSON, JOHN, Abbé, a man of letters, was born in 1670 at Lyons, where his father was counsellor in the seneschalcy and presidial court. He was sent by his father, a very religious man, to the house of the Oratory in Paris, to which he had destined all his four sons, "being desirous (said the Abbé), through devotion, to hasten the end of the world as much as depended upon him." John quitted the congregation almost as soon as he had entered it; he returned to it, and again left it finally. In resentment for this inconstancy, his father reduced him by his will to a very moderate pittance, which, however, did not depress his spirits, and he pursued the literary career with success. The Abbé Bignon procured him admission into the Academy of Sciences in 1707. He was afterwards made a member of the French Academy; and in 1721 was appointed to the professorship of Greek and Latin in the Royal College. At the time of the famous system of Law he acquired temporary opulence, which he both enjoyed and resigned like a philosopher. When reduced once more to the mere necessities of life, he said, "I have got rid of my trouble; I shall again live upon a little, and it will suit me best." His philosophy was without noise or affectation. He lived to himself and his studies, and was surprizingly ignorant and incurious about state-affairs and the ordinary transactions of the world. When age and infirmities began to unfit him for society, he disappeared from the scene, and only showed himself sometimes

in public places, where he could be a burden to no one. The kind of stoicism which he professed did not prevent him from having friends, but they were few, as he was persuaded that there is little friendship where there are numerous friends. He died at Paris in 1750, at the age of 80.

The works of the Abbé Terrasson are "A critical Dissertation on Homer's Iliad," paradoxical and metaphysical, without poetical feeling: "Reflexions in favour of Law's System:" "Sethos," a moral romance; this is a work of great erudition, well written, containing variety of characters, deep reflections, and passages of sublime oratory, but it was too grave and mythological for the public taste; the scene is laid in ancient Egypt, and much of the description relates to the religious ceremonies of that country: "a Translation of Diodorus Siculus," in 7 vols. 12mo., with a learned preface, notes, and fragments; this version is esteemed as equally faithful and elegant. It was one of Terrasson's sayings, "What is the most credulous of all things? Ignorance.—What is the most incredulous? Ignorance."

ANDREW TERRASSON, elder brother of the preceding, a priest of the Oratory, was a celebrated preacher, who died at Paris 1723. His "Sermons" in 4 vols. 12mo., were published in 1726, and reprinted in 1736.

GASPARD TERRASSON, another brother of the same family, and also a priest of the Oratory, became more celebrated than the former as a preacher, which office he exercised during five years at Paris. He incurred persecution from the violent zeal of the Constitutionalists, and quitted at the same time both the pulpit and the congregation of the Oratory. He died at Paris in 1752. His Sermons, in 4 vols. 12mo., appeared from the press in 1749. He also wrote an anonymous work, entitled "Lettres sur la Justice Chretienne," censured by the Sorbonne. *Moreri. Nouv. Dict. Hist.*

TERRASSON, MATTHEW, born at Lyons in 1669, of the same family with the preceding, was brought up to the law, and pleaded causes with great reputation. His profound knowledge of the *written law* rendered him the oracle of all the provinces who followed that code. He was also a man of letters, and was for some years an associate in the "Journal des Savants," and also censor-royal. He died, greatly esteemed, at Paris in 1734. A "Collection of his Pleadings, Discourses, and Consultations," was published in 4to.

ANTHONY TERRASSON, son of the preceding, born at Paris in 1705, was brought

up to the bar, but being better adapted to the studies of the closet, he composed, by order of Chancellor D'Aguesseau, a "History of Roman Jurisprudence," with a collection of ancient contracts, testaments, &c. in fol. 1750. This work was much esteemed for the extent of its researches, and the clearness of its style, and the author was successively appointed to the posts of censor-royal, counsellor in the sovereign council of Dombes, advocate to the French clergy, and professor in the college-royal. In 1760 he was promoted to the chancellorship of Dombes, which office he executed till the union of that sovereignty to the crown. He died in 1782. Besides the work above-mentioned, he was the author of "Melanges d'Histoire, de Litterature, de Jurisprudence, de Critique, &c." 1768; and of some other works. *Moreri. Nouv. Dict. Hist.*—A.

TERTRE, JOHN BAPTIST DU, a missionary, and historical writer, was born at Calais in 1610. When young, he entered into the army, and served at the siege of Maestricht; then visited several countries in a Dutch ship; and on his return to France, joined the Dominicans at Paris, where he made his profession in 1635, changing his baptismal name of James to John-Baptist. Five years afterwards, he was sent by his superiors on a mission to the French American islands, where he laboured in his function with much zeal, and at the same time collected materials for the work which employed him after his return to France in 1658. This was his "Histoire Generale des Antilles habitées par les François," 4 vols. 4to. 1667—71. The first volume contains an account of the establishment of the French colonies in those islands; the second, their natural history; the third and fourth, their settlement and government from the peace of Breda. This writer is regarded as exact in his facts, but little skilled in the art of composition. After filling various posts in the houses of his order, he died at Paris in 1687. *Moreri. Nouv. Dict. Hist.*—A.

TERTULLIAN. QUINTUS SEPTIMIUS FLORENS TERTULLIANUS, a celebrated writer among the early Christians, and considered as the most ancient Latin father extant, was born at Carthage after the middle of the second century. His father was a centurion of the troops under the proconsul of Africa; and there is little doubt that he was brought up in heathenism, though we have no account of his conversion. He had a liberal education, and was well versed in Greek and Roman literature, and is also said to have been thoroughly

acquainted with the Roman law, but it does not appear that he ever engaged in it professionally. Jerome affirms that he was a priest of the catholic church, though no passage in his writings alludes to such a circumstance. His residence having been almost always at Carthage, he must have belonged to that church. He was married, apparently after his conversion to Christianity, and probably lived with his wife to advanced age. After having continued a member of the Catholic church for a number of years, he separated from it near the beginning of the third century, and went over to the party of the Montanists. It is not known when he died; but he is reported to have lived to a decrepid old age. These are all the facts ascertained respecting his life. Tertullian was a man of a warm and vehement temper, and of austere and enthusiastic notions, which latter were the cause of his adherence to the Montanists. He was the author of a number of writings, which form an important object in the ecclesiastical history of the second and third centuries. Learned men have employed much labour in determining the dates of his different works, and have usually divided them into such as were composed before, and after, his change of party; but they are not agreed on this division; and, as Lardner remarks, "the principles of Montanism made so little alteration in this author, that there are several of his pieces concerning which it is not easy to determine whether they were written by Tertullian a Montanist, or Tertullian still a Catholic." In fact, the ground of his separation was not a diversity in doctrine, but in discipline, which, according to the severity of his disposition, he wished to render harsh and rigorous in the extreme. He therefore came to approve of the longer and more frequent fasts of the Montanists, and of the general condemnation of second marriages; and denied the authority of the church to receive again to communion those who were convicted of heinous sins after baptism. His turn to fanaticism causing him to be a believer in the divine inspiration of Montanus and his two prophetesses, he thought that they were sent to communicate certain discoveries for the further perfection of Christianity.

Of the writings of Tertullian, the most noted is his "Apologeticus," or Apology for the Christian Religion. To this work different dates are assigned, from 198 to 205. It is commonly supposed to have been written before he became a Montanist, and also to have been composed at Rome, and addressed to the

senate; but in fact, its address is to the proconsul of Africa and the governors of the provinces. The object of this work is to shew the injustice of the persecutions inflicted upon the Christians, and the falsehood of the charges brought against them; and at the same time to display the excellence of the Christian religion, and the folly and absurdity of that of the heathens. This is a valuable performance, containing much information as to the manners and conduct of the early Christians, whom it defends in a manly strain. Connected with it are his two books "*Ad Nationes*," in which, with his characteristic vehemence, he carries the attack into the enemy's quarters. A book addressed to Scapula, and written under the Emperor Caracalla, reasons against persecution upon those principles which the persecuted have always been ready to maintain, though they have too often forgotten them when they came to be possessed of power. "It ought (says he) to be left to the free choice of men to embrace that religion which seems to them most agreeable to truth. No one is injured or benefitted by another man's religion; it is not an act of religion to force religion, which ought to be adopted spontaneously, not by compulsion." He goes on to shew that the lives of the Christians are blameless, and that they are induced by their religious principles to pay entire obedience to the emperors, and therefore do not deserve to incur the penalties of treason.

Tertullian not only undertook the defence of Christianity against the heathen establishment, but against the heretics in its own bosom. One of his works to this purpose is intitled "*De Præscriptionibus adversus Hæreticos*." In this he takes the general ground against heresies,—that they are inventions and innovations, which have arisen from philosophy and human wisdom, and that having once received the doctrine taught by Christ and his apostles, we are not permitted to enquire any farther. He has other remarks which shew that the claim of the orthodox church to episcopal succession from the apostolic times, and to the possession of the primitive faith, had been then advanced. With respect to particular heresies, he has a treatise of five books against the Marcionites; another, in defence of the doctrine of the Trinity, against Praxeas; and others against Hermogenes and the Valentinians. In a book "*On the Soul*," written against the opinions of the philosophers and the heretics, he treats at large on the nature of the soul and its properties; but by the false principles which he adopts, he

shews himself little qualified for the discussion of such a topic. His books relative to the rites and discipline of the church are interesting, as documents of early Christianity. In his treatise "*On Baptism*," he holds that by the external washing of the body, we efface the moral stain of the soul, and when that is effected, the punishment is likewise remitted. He considers baptism by heretics as null, and therefore to be reiterated. To infant-baptism, though he speaks of it as allowable in case of necessity, he is not favourable, and in general he thinks that it is better to defer than to hasten this sacrament. His book on Penance was certainly composed before he became a Montanist, since in it he expressly refutes their opinion that sins committed after baptism cannot be absolved by the church. This treatise contains many salutary rules and observations, and is written in a purer style than his other works. In his book "*On Idolatry*," he extends the limits of that crime indirectly to several practices, which it would be difficult to avoid in that state of mixed society; as bearing arms for the defence of the empire, adorning houses with laurels and torches in honour of the prince, and making use of customary expressions which have any reference to heathen mythology. In conformity with this way of thinking, he wrote a piece "*De Coronâ Militis*," in which he defended and applauded the action of a Christian soldier who refused to place a crown or garland on his head. The extreme rigour of his principles is further manifested by his book "*Concerning Flight in time of Persecution*," which he regards as absolutely prohibited; as likewise giving money to escape persecution. In his work "*De Spectaculis*" he dissuades Christians from assisting at public shews or spectacles of any kind, as being pleasures unfit for those who renounced the allurements of the world, and also as partaking of idolatry. This piece contains the passage quoted by Gibbon, (ch. xv.) in which the stern writer indulges himself in imagining the transport with which, at the last judgment, he shall survey the torments of persecutors, philosophers, poets, tragedians, and others, who were supporters of heathenism. One of the best of his moral tracts is an exhortation to "*Patience*," in which, and likewise in a discourse addressed to martyrs or confessors, he eloquently dwells upon the motives which should lead a Christian to the practice of that virtue. After Tertullian had joined the Montanists, he wrote four books, in which he impugned the doctrine, or rather the dis-

cipline, of the Catholic church, and exhibited the augmented austerity of his principles, and also the fanatical spirit which had associated him with this sect of enthusiasts; these were entitled "On Modesty;" "On Monogamy;" "An Exhortation to Charity;" and "A Treatise on Fasts."

Such were the principal writings of this father, who was certainly a man of lively parts and large acquirements, of copious invention and warm feelings. In his reasonings, however, he displays more fancy and subtilty than sound judgment; and the ardour of his temper inclines him to violence and exaggeration, while a propensity to superstition renders him weakly credulous and gloomily austere. His style is concise, emphatical, and figurative, but harsh, unpolished, hyperbolical, and obscure. He has had many admirers, and it is said that Cyprian never suffered a day to pass without reading him, and was accustomed to call him "My master." On the other hand, judicious estimators have doubted whether he has done more good or harm to the Christian church. His lapse to heresy has deprived him of the title of saint, which he would otherwise undoubtedly have obtained by his zeal and devotional spirit. His works have very frequently been edited, collectively and separately. Of the whole works, those of Rigaltius, fol. Paris 1641, and of Semler, *Hal. Magd.* 6 vol. 1770—76, are most esteemed. *Dupin. Lardner. Mosheim.* — A.

TESSIN, CHARLES GUSTAVUS, a Swedish Count, was born at Stockholm in 1695. He was educated under the direction of his father, who was chief marshal of the kingdom; and in 1714 set out on his travels, which he continued till 1719, visiting Germany, Holland, France and Italy, and passing his time, not in frivolous pursuits, but in making himself acquainted with the state of the sciences in those countries, and in acquiring a thorough knowledge of their constitution and laws. At the age of twenty-five he was dispatched to the courts of Denmark, Great Britain, and Prussia, and to the States of Holland, to announce the accession of Frederic I. to the Swedish throne; and on his return he carried back with him a ratification of the peace concluded between Sweden and Denmark. In 1725 he was sent to Vienna, to solicit the accession of that court to the new treaty of alliance between Sweden and Russia; and having accomplished the object of his mission, he returned, and was present at the diet which was assembled the following year. On the death of his father in 1728 he succeeded to

his office as principal intendant of the court; and with a view to improve himself farther in the branches of knowledge fitted for his station, he undertook a new tour at his own expense. In 1735 he was again dispatched to the court of Vienna, where he remained some years. At the remarkable diet of 1738 he was chosen by the nobility to be their speaker, and on this important occasion he distinguished himself so much by his upright conduct and zealous desire to promote the public welfare, that his constituents caused a gold medal to be struck in honour of him, having on one side his crest, and on the other a plain, with a levelling instrument properly adjusted upon it, and the inscription *Consciens Recti*. An embassy to France being the result of this diet, the Count was thought the properest person to conduct it. He set out for Paris in 1739, and resided there till 1742, during which interval he concluded an advantageous treaty of commerce with the King of the two Sicilies, and brought to a termination a subsidiary treaty of alliance with France, in virtue of which Sweden was to receive in the course of three years twenty-seven tons of gold. In 1741 he was recalled to assist by his counsel in the senate; and in his way home, the year following, he went to Franckfort-on-the-Mayn, by order of his sovereign, to congratulate the Emperor Charles VII. on his elevation to the imperial throne. In 1743 he was sent to Denmark to settle some troublesome disputes with that court; and next year he was dispatched to Berlin to bring to a conclusion a treaty of marriage, which had been already begun by the Swedish envoy Count Rudensköld, between Prince Adolphus Frederic and the Princess Louisa Ulrica, daughter of King Frederic William. On this occasion he was honoured with the Prussian order of the Black Eagle; and having accompanied the royal bride to Sweden, he was appointed chief marshal at the court of the new sovereign. Count Tessin was employed in various other affairs of importance, which required not only great diplomatic talents, but a practical knowledge of state-affairs. As the King's commissioner, he signed, at the diet of 1746, two treaties of alliance, one with France, and the other with Prussia. He was president of the chancery from the year 1747 till 1752, and he held the same office in the commission of laws, and that for conducting the ecclesiastical affairs of Lapland. He was likewise chancellor of the Academy of Abo, and member of the Academy of Sciences. But the most important office entrusted to him was that of being preceptor

to the Crown Prince, afterwards Gustavus III., an appointment conferred on him in 1747. How well he was qualified for this task may be seen by his excellent "Letters addressed to a young Prince," which were written for the use of his royal pupil, and which have since been translated into most of the languages of Europe. In 1761 he obtained permission to retire from the fatigues of public life, and after that period he resided chiefly on his estate, till the time of his death, which took place in the month of January 1770. Count Tessin was an able statesman, a zealous patriot, and a virtuous and enlightened citizen. He patronised letters; and gave every encouragement to the arts and sciences, which he endeavoured to improve in his native country. With this view he was a great collector of books, pictures, drawings, coins and other curiosities. But notwithstanding all his good qualities, he had enemies who endeavoured, though in vain, to throw a shade over his character, as may be seen in a work intitled "An Historical Account of the State of Sweden, under Frederick I." *Gezelii Biographiska Lexicon* — J.

TESTI, FULVIO, Count, an admired Italian poet, was born in 1593 at Ferrara, of parents in middle life. He was carried when young to Modena, which was thenceforth his residence, and where step by step he rose to the highest offices in the court, and was honoured with the knighthoods of St. Maurice and Lazarus, and St. James. His life was a perpetual alternation of prosperous and adverse fortune; and in the end, his ambition and inconstancy caused him to fall into disgrace with Duke Francis I., by whom he was imprisoned in the citadel of Modena, where he died in 1646. His poems are chiefly of the lyric class; and those which he published in his youth had not a few of the false thoughts and conceits which were the defect of the age. When his judgment matured, he composed in a purer style; yet there are few of his Canzoni in which some traces of the prevailing manner may not be discerned. These, however, possess a vigour and poetical spirit which render them much superior to most of those of his contemporaries; and some of his pieces, in elevation of sentiment and beauty of imagery, will bear comparison with the productions of the best Italian poets. He also attempted tragedy, in two compositions entitled "Arsinda," and "L' Isola d'Alcina," but it is remarked that their style is rather lyric than dramatic. *Tiraboschi*. — A.

TEXEIRA, JOSEPH (PETER), a Portuguese writer of history, born in 1543, entered among

the Dominicans, and was prior of the monastery of Santarem in 1578, when King Sebastian undertook his fatal expedition into Africa. When Philip II. of Spain took possession of Portugal, Texeira followed the fortunes of Don Antonio, who had been proclaimed King by the Portuguese, and accompanied him into France. In 1582 he was taken prisoner by the Spaniards in a sea-fight at the Terceres, and brought to Lisbon, whence he made his escape. Don Antonio made him his confessor, and he was soon after nominated preacher and almoner to the French King Henry III. He was afterwards attached to Henry IV.; and in 1596 he assisted at the abjuration of calvinism by the Princess of Condé; the direction of whose conscience was solemnly given to him by the Pope's legate. Henry sent him on a mission to England, where he was favourably received by King James, to whom he presented his genealogy. He died at Paris according to one account in 1604, — to another, in 1620. Texeira printed in 1582 a work, intitled "Compendium de Portugalliae Ortu, Regni Initiis, &c." *Paris*, 4to., to which, by order of the King of Spain, an answer was published by Duardus Nonius Leo, a Portuguese lawyer. Texeira replied in 1592, by a "Confutatio," &c. refuting the hereditary right of Philip to the crown of Portugal, and asserting that of D. Antonio. It was probably the same work of his which is mentioned under the title of "De Electionis Jure quod competit Viris Portugallensibus in augurandis suis Regibus," *Lyon*. 1589. He was a great genealogist, and in 1590 published "Exegesis genealogica Arboris gentilitiae Henrici IV., Gallorum Regis," reprinted in an enlarged form in 1598, with the addition of the ceremonial of the Princess of Condé's abjuration. He also wrote the history of the pretended Don Sebastian, who appeared at Venice, and was given up to the Spaniards. As a proof of the indignation with which he viewed the seizure of his country by Philip, it is mentioned, that in one of his sermons he affirmed, that "we were bound to love all men, of whatever religion, sect, or nation, even were they Castillians." *Bayle. Moreri. Nouv. Dict. Hist.* — A.

THALES, the founder of the Ionic school of philosophy, and the introducer of a scientific method of philosophizing among the Greeks, was born at Miletus in Lesser Asia about the year 580 B. C. He is supposed to have been descended from Phœnician parents who emigrated from their native country, and settled in that city. Thales by his abilities rose to distinction among his fellow-citizens, and was early

employed in public affairs. It is asserted that he lived in celibacy, but that he adopted a sister's son; and his excuses to his mother on this point are recorded; to whom, when first urging him to marry, he replied, that "it was too soon," and when repeating the request at an advanced period of his life, that "it was too late." His ardour for the improvement of his mind led him at length to resign every other occupation, and to travel in search of instruction. He first visited Crete, and thence sailed to Egypt, where, as some writers affirm, he acquired all his knowledge of philosophy and mathematics from the priests of Memphis. Yet, if it be true that he taught them to measure the height of their own pyramids by their shadows, he could not have been indebted to them for much acquaintance with geometry. Upon his return to Miletus he was regarded with extraordinary veneration for his wisdom and attainments, not only by his countrymen, but by all Greece, among whose seven sages he ranks as the first. He still pursued his studies with unwearied assiduity; and, in order to be freed from every avocation of business, he gave up the management of his private estate to his nephew. He is the subject of several popular tales, which are probably inventions founded on his close attention to philosophical speculations, and abstraction from common affairs. He reached the age of ninety, and died through mere infirmity as he was attending the Olympic games.

Thales was a philosopher who united moral and political wisdom to his researches in science. Of the aphorisms or maxims of this class which are ascribed to him, the following are a specimen: "Not only the criminal acts but even the bad thoughts of men are known to the gods. What is the most difficult thing? to know one's-self. What the easiest? to give advice to others. How shall we best attain to virtue? by abstaining from all that we blame in others. Who is the happiest? he who possesses a healthy body, a competent fortune, and a cultivated mind. The same measure of gratitude that we show to our parents we may expect from our children. Friends should be remembered when absent equally as when present. It is better to adorn the mind than the face."

With respect to his philosophical doctrines, as neither he nor his earliest successors in the Ionic school left any writings, they can only be learned from the accounts transmitted by later Greek writers, and these are obscure. Thales is represented as having held that the

first principle of natural bodies, or the substance out of which all things are formed, is water; by which he probably meant an aggregate fluid mass in which were blended the seeds of every thing afterwards brought into separate existence. Whether besides this passive principle he admitted an intelligent efficient cause, has been a subject of much debate. They who maintain the affirmative rest their opinion upon certain aphorisms concerning God, which are ascribed to him by ancient writers; as, that God is the oldest of beings, who has neither beginning nor end; that all things are full of God; and that the world is supreme in beauty, because the work of God. Cicero also affirms, that Thales spoke of God as that mind which formed all things out of the primary element, water. Those of a contrary opinion urge that the ancients assign to Anaxagoras the honour of having represented God as the intelligent cause of the universe, and that the sayings ascribed to Thales are of dubious traditional authority. It seems probable that he admitted the ancient doctrine concerning God as the animating principle, or soul, of the world. According to him, a principle of motion, wherever it exists, is mind. Thus he taught that the magnet, and amber, have a soul, which is the cause of their attractive powers; the soul being considered by him as a moving power which has the cause of motion within itself, and is perpetually in action. Respecting the material world, he held that night was created before day; that the stars are fiery bodies; that the moon is an opaque body, illuminated by the sun, which last he calculated to be 720 times bigger than the moon; and that the earth is a spherical body, placed in the centre of the universe.

In mathematics, Thales is reported to have been the inventor of various fundamental propositions which were afterwards incorporated into Euclid's Elements. He appears likewise to have been a considerable improver of astronomy. He is mentioned as the first Greek who predicted a solar eclipse, though probably with no great accuracy, since Herodotus only says that he foretold the year in which it would occur. He taught the Greeks the division of the heavens into five zones, and the solstitial and equinoctial points, and fixed the revolution of the sun at 365 days. From all these circumstances, Thales well merits a distinguished place among the great men of antiquity. *Diog. Laert. Bayle. Brucker.*—A.

THEBIT BEN CORAH, an Arabic mathematician, surnamed Al-Sabi al Harrani, that is,

the Sabeian of Harran, because he was of the Sabeian religion and a native of Harran, was born in the year 221 of the Hegira. He was secretary to the Caliph Mothaded; applied to the mathematics in general, but particularly astronomy, and is said to have observed the declination of the ecliptic, which he fixed at $23^{\circ} 33' 30''$. On this account he has been placed by some in the twelfth or thirteenth century, because the above declination being little different from that found by Almeon and Profalius towards that period, those who pretend that it is less at present than formerly, have concluded that he was nearly cotemporary with these astronomers. His observation was afterwards employed, but on false reasoning, to prove the successive approach of the ecliptic to the equator. One singular opinion of Thebit, which gave rise to a sect in astronomy, was, that of the trepidation of the fixed stars. He believed, and endeavoured to prove from some mistaken observations, that the fixed stars had a real motion for some time according to the order of the signs; but that they afterwards proceeded in a retrograde direction, and returned to their former places, after which they resumed a direct motion; that they then had an irregular motion which continued rapid for a certain period, then became slower, and at last insensible. He also made the obliquity of the ecliptic to be variable, and subject to similar periods of increase and decrease. The erroneous opinions of this mathematician seduced, for a considerable time, not only the astronomers of his own nation but even some of the Christian astronomers. *Montucla Histoire des Mathematiques. Weidleri Historia Astronomiae.* — J.

THEMISTIUS, a Pagan philosopher and orator of the fourth century, was a native of Paphlagonia. He settled at Constantinople, where he opened a school of rhetoric and philosophy, and had many disciples, as well Christian as Pagan; among the former of whom was Gregory Nazianzen, among the latter, Libanius. He was much favoured by the emperors. Constantius, in 355, admitted him into the senate, and afterwards, in return for an eloquent eulogy, honoured him with a brass statue. Julian treated him as a friend, and in 362 raised him to the post of prefect of Constantinople. When his successor Jovian published his edict of toleration, Themistius was deputed by the senate to express the loyalty of that assembly; on which occasion he expatiated with elegance and liberality on the

rights of conscience, and the independence of the mind. A remarkable instance of his candid and liberal spirit is related by the ecclesiastical historians. When the Emperor Valens, who was attached to the Arian party, had inflicted many severities on the Trinitarians, and threatened them with still greater, Themistius, in an harangue before him, represented the diversity of opinions among the different Christian sects as inconsiderable compared to those among the Pagan philosophers, and argued that this variation could not be displeasing to God, since it did not prevent men from worshipping him with pious sentiments. He visited Rome in 376, and received great offers to fix his abode there, but he preferred a residence at Constantinople. Such was his reputation, that Theodosius the Great, notwithstanding the differences of religion, appointed him preceptor to his son Arcadius. He withdrew from public life at an advanced age, about 387, and soon after died. Themistius, in his orations, is less adulatory to the emperors than others of that period, and often inculcates upon them lessons of humanity and wisdom. As a philosopher, he illustrated several of the works of Aristotle, particularly his Analytics, Physics, and his book on the Soul, with commentaries, written with great perspicuity and elegance. The best editions of his orations are those of Petau, Gr. and Lat. *Paris*, 4to. 1618; and of Hardonin, Gr. and Lat. *Paris*, fol. 1684. *Moreri. Brucker. Gibbon. Bibl. Dict.* — A.

THEMISTOCLES, a very eminent Grecian commander and statesman, was the son of Neocles, an Athenian of the middle rank. From the puerile age he manifested great quickness of parts, with a bold and confident spirit, and evidently aimed at a high mark in public life. Instead of joining his equals in their sports, he employed himself in composing declamations, the subject of which was the feigned attack or defence of his school-fellows; so that his master used to say to him, "Boy, you will be nothing indifferent, but either a great blessing or curse to your country." He paid little regard to the lessons in moral philosophy and the polite arts, which made the chief part of Athenian education, but listened with eager attention to instructions in political knowledge, and information concerning state affairs. His notions of the comparative value of ornamental accomplishments were shewn in a reply which he made long after, to some who ridiculed him for the want of them: "It is true, I never learned how to tune a harp or play upon

a lute; but I know how to raise a small state to a great one." How much the love of glory predominated in his character appeared from his feelings respecting the victory of Marathon. Being observed to be unusually pensive, and inclined to solitary musing, after that event, when asked the reason of this demeanour, he said, "The trophies of Miltiades will not let me sleep." His youth was disorderly and turbulent; and he is said to have attempted to raise himself to notice by exhibiting public spectacles, and engaging in expences beyond his rank. Of the two parties which divided the Athenians, the aristocratical and democratical, he courted the favour of the latter; his great rival Aristides having chiefly attached himself to the former. By his popular arts, and his ability in the conduct of civil offices, he raised himself a high reputation, which, however, was not of so pure a kind as that of Aristides, whose only rule was the law of strict justice. Themistocles, on the other hand, though as a magistrate he decided causes between citizens with impartiality, did not scruple on one occasion to say, "The gods forbid that I should ever sit on a tribunal where my friends would not be more favoured than strangers." Ambition, in reality, was the ruling passion of his life, and though he had also a warm feeling of his country's glory, it was in subservience to that of his personal greatness.

After the defeat of the Persian invasion by the battle of Marathon, the sagacity of Themistocles led him to foresee that the attempt would probably be renewed, and that the attack would be carried on by sea as well as by land. It was therefore his great object to induce the Athenians to become a naval power; and he employed his influence over the people to procure their consent for employing the revenue from the silver mines belonging to the state, in the equipment of a number of galleys, instead of dividing it among themselves. This was the more immediately necessary, as the war had revived between Athens and Ægina, which island, by its superiority at sea, had been able materially to injure the Athenians. At this time, Themistocles, in consequence of the banishment of Aristides, was possessed of the principal authority at Athens. About three years after that event, his apprehensions respecting the Persians were verified; for Xerxes, having made vast preparations for an expedition into Greece, sent deputies to its different states to demand, according to the oriental phrase, earth and water, or an acknowledgment of subjection. Themistocles, (according

to Plutarch) in order to pledge the Athenians to irrevocable hostility, persuaded them to take the violent and unjust step of putting to death the Greek interpreter of this message; but Herodotus refers such an event to the former invasion. He then exerted himself to engage the Grecian states to suspend their mutual quarrels, and unite in a common defence against the invader. The great point now to be settled was who should be appointed general of the Athenians in this emergency; and one Epicyles, a democratical orator, had obtained such an ascendancy over a people always readily seduced by eloquence, that there was reason to apprehend that the choice might fall upon him, though in all other respects totally unfit for that important station. Themistocles, who little scrupled the means by which he served his country, bought off this man with a bribe, and was then elected general without a competitor.

Intelligence being now received that the Persian army, conveyed by a fleet, was proceeding towards the streights of Thermopylæ, Themistocles proposed that the Athenians should go on board their galleys, and sail to meet them. This bold counsel, however, was rejected; and the general, placing himself at the head of their troops, joined the Lacedæmonians, and marched towards Tempe. Before they arrived, they learned that the passage of the streights was forced, and that all Bœotia had submitted to the invaders; the army, therefore, returned without seeing the enemy. The storm now approached so near that the utmost alarm prevailed at Athens, and superstition produced the usual application on such occasions to the Delphic oracle. A mysterious response was obtained, which Themistocles, who had probably suggested it, interpreted as an injunction to rely solely on their fleet. He next undertook the arduous task of persuading the Athenians to abandon their city to the Persians without attempting its defence; and, after conveying the women, children, and aged to some place of refuge, to embark all those capable of bearing arms on board their galleys, and watch the event. To this resolution considerable opposition was made; but by means of arguments, assisted by pious frauds, he at length gained over the majority to his opinion, and a decree was passed conformably to his proposal. It was followed by another decree at his suggestion, which was that permitting all banished citizens to return. One of its effects was that of bringing back Aristides to partake of his country's danger, who nobly forgot all

private animosities, and heartily concurred with his old rival in all his spirited measures.

The command of the confederate fleet, though the Athenian ships were a majority of the whole, was conferred on Eurybiades, a Spartan, who was deficient both in naval skill and enterprize. On the approach of the enemy to Salamis he proposed to bear away for the gulph of Corinth, near which the land army was stationed. An altercation ensued between him and Themistocles, in which the latter displayed a degree of patience which will appear extraordinary if judged by modern rules of honour. The Spartan, heated by the debate, and insolent through authority, lifted up his staff of office as if about to strike Themistocles, who calmly said, "Strike, but hear me." Eurybiades was brought to reason by this address, and listened to his arguments, which turned upon the injustice and disgrace of yielding to the foe every thing north of Peloponnesus, with the women and children who had been placed in Salamis and Ægina, and the advantage of fighting in the channel of Salamis, where the Persian fleet could not avail itself of its superior numbers. Finding, however, that notwithstanding his reasonings, there was danger lest the Peloponnesian commanders should carry the point of retreat, Themistocles employed a stratagem to induce the Persians to advance and make an attack. The famous battle of Salamis, fought in the month of September, B. C. 480, was its consequence; in which the Persian navy underwent a signal defeat, and Greece was saved from the yoke of the Great King. Without entering into details, it is sufficient to observe, that no person had an equal claim to the glory of its success with Themistocles, whose conduct during the engagement was not less distinguished, than his wisdom and policy were conspicuous in the preludes to the action. He gave a farther proof of a fearless and confident spirit, by his advice to the confederates after the victory; which was, that they should instantly sail to the Hellespont in order to destroy the bridge of boats by which Xerxes had passed over, that his communication with Asia might be intercepted; but this proposal was overruled, through the apprehension of rendering desperate a foe still so formidable by his numbers. On its failure he is said to have adopted a contrary measure, which was that of dispatching a secret messenger to the Persian king, with the information that the Greeks intended to break his bridge, and advising him to make all speed in retreating before the design was executed.

This he probably thought the most salutary counsel for his country, after it had been determined not to intercept the King's return. In some of these transactions we may discern a kind of crooked policy which seems to have been habitual to this great man; but in the following instances, this policy was carried to the length of absolute dishonesty and wickedness. Herodotus relates, that whilst the Grecian armament was employed in besieging Andros, Themistocles sent round to the neighbouring islands, threatening them with invasion, and thereby extorted from them great sums of money, which he is supposed to have applied to his own use. A circumstance still more flagitious is mentioned by Plutarch; namely, that when the combined Grecian fleet was wintering at Pegasa in Magnesia, he stated to the Athenians that he had formed a project which would be of infinite service to their republic, but that it could not be publicly disclosed; upon which he was directed to communicate it to Aristides. This virtuous man, after hearing it, acquainted the people, that indeed nothing could be more useful than the scheme of Themistocles, but nothing more unjust; whereupon they at once determined that it should be abandoned. (See ARISTIDES). The plan was, to burn all the ships of the fleet except those of Athens, which would leave her entire mistress of the seas; and not less infamy is due to the inventor of it, than honour to the community which rejected it.

The victory at Salamis, however, raised the name of Themistocles to the highest pitch of glory throughout Greece. All the commanders in the action, when assembled to award the first and second prize of desert on that occasion, placing their own names first, concurred in assigning the next place to that of Themistocles. On paying a visit to Sparta, he was received with distinguished marks of respect; and after the people had decreed the first prize of valour to their countryman Eurybiades, they placed on the head of the Athenian the olive wreath of superior wisdom: they also presented him with a magnificent chariot, and ordered 300 of their youth to attend him back to the borders. At the next Olympic games, when Themistocles appeared in the assembly, the combatants were neglected, and all eyes were fixed upon the champion of Greece, who was followed, and eagerly pointed out to strangers as the most interesting object at the spectacle. When the city of Athens was rebuilt, and its constitution was to be re-established, Themistocles, in conformity to the political principles

he had adopted, proposed that every citizen should possess an equal right to share in the government, and that the archons should be chosen from the general body of people without distinction; and these proposals were acquiesced in without opposition. He also represented the expediency of fortifying the city in such a manner that it might not again suffer from the sudden attacks of an enemy. This project was approved by the people, but when made known in Greece, it excited the jealousy of the Lacedemonians, who took upon themselves absolutely to prohibit its execution, upon the plea that if the Persians should again possess themselves of Athens in a fortified condition, it might be rendered a station whence they could overawe all the Grecian states. Themistocles prudently advised that artifice rather than force should be employed against this exertion of authority, and offered to go with an embassy to Sparta upon the business. In conducting the negotiation, he interposed so many delays and fraudulent pretexts, that by indefatigable exertion the Athenians had completed their walls before the Spartans were fully apprized of the real fact. Themistocles then avowed the whole transaction, as his own contrivance, saying, "that all things are lawful in serving our country;" and the Spartans, finding no remedy, and admiring his patriotism, suffered him to return. In the next year he brought before the citizens a plan for rendering the Pyraeum the principal port of Athens, and connecting it to the city by long walls; which, being submitted to the examination of Aristides and Xanthippus, was approved, and carried into effect.

While Themistocles had thus accumulated a stock of merits with his own countrymen, he had incurred the enmity of the Lacedemonians, not only by the deceits he had practised towards them, but by his interference to defeat a plan of great importance to their authority in Greece. After the battle of Platea, it was proposed in the Amphicthyonic council, that all the cities which had not taken a part in the combat with the Persians should forfeit the privilege of sending deputies to that assembly. This motion was opposed by Themistocles, who foresaw that if Thebes, Argos, and other considerable cities were to be excluded from the general council of Greece, the Lacedemonians would possess an undoubted preponderance. His opposition was successful, and thenceforth the Lacedemonians joined with his rivals in Athens, and used all their influence to subvert his reputation. His own conduct was not

calculated to allay the jealousies which began to be entertained of his designs; and he gave offence to the people by erecting near his own house a temple to *Diana Aristobule*, or of the *best counsel*, intimating (what was in some measure true), that his own counsels had been the best for the Grecian community. The result of the prejudices against him, and the machinations of his enemies, was his banishment from Athens by the sentence of ostracism; the lenient mode employed by that republic of freeing itself from the power of any individual grown too great for an equal government, or whose conduct excited suspicion.

Whilst he was residing as an exile at Argos, an incident occurred which gave his adversaries a farther advantage over him. Pausanias, the Spartan, having entertained treasonable designs against the liberty of Greece, communicated them to Themistocles, concluding that in his present state of exasperation he would readily concur in them. He refused, however, to take any part in the schemes of Pausanias, but did not think himself obliged to disclose them; and after the detection and death of that distinguished person, letters of Themistocles were found which proved that the affair had been agitated between them. The Lacedemonians made use of this discovery to bring an accusation against him before the Athenians, who gave orders that he should be brought to answer it in presence of the states of Greece. Dreading the result of such a trial, he passed over to the island of Corcyra, the people of which had been much indebted to his good offices in a dispute with the Corinthians. Not confiding, however, in his safety there, he withdrew to Epirus; and thence was driven to the hazardous step of taking refuge in the court of Admetus, King of the Molossians, whom he had formerly offended. In order to secure a friendly reception, he seized an opportunity of taking in his arms the King's infant son, with whom he knelt down before the shrine of Admetus's household deities. The vengeance of the Spartans, however, pursued him thither, and the King was threatened with a Grecian war if he continued to protect the supposed criminal. Furnishing him therefore with money, he sent him across the continent to a port on the Ægean sea, where, after various adventures, he reached Asia in safety. He arrived at the Persian court B. C. 462, in the first year of the reign of Artaxerxes, where he had another hazard to undergo; since his name was so obnoxious there, that a reward of 200 talents had been offered for his apprehension. Being conveyed

thither in secrecy, he applied to Artabanus, a military officer, to whom he represented that he was a Greek who had some important information to communicate to the King in person. He obtained admission to the royal presence, and after the usual prostrations, he discovered himself, and made a speech which, if similar to that put into his mouth by historians, was mean and abject; but this must have been entirely fictitious, though Thucydides mentions a letter written by him to the King, of a similar tenor. He was however received with favour; the 200 talents, the price of his head, were paid to himself, and much greater rewards were promised if he would give useful information concerning Greece. He requested time for acquiring the Persian language, which was granted him; and after the interval of a year he appeared at court like a native. By his talents and address he ingratiated himself so much with the King and royal family as to be treated with peculiar distinction, and splendidly provided for in the Persian manner. It is affirmed that the revenues of three cities, Magnesia, Lampsacus, and Myus, were assigned to him, under the name of bread, wine, and meat; and some authors add two more, for lodging and wardrobe. With this eastern luxury and magnificence he was so much delighted, that one day, sitting down to a table spread with delicacies, he is said to have turned to the members of his family (who had been conveyed to him by his friends), and to have exclaimed "Children, we should have been ruined, if we had not been ruined!" But these anecdotes, if authentic, only display the moral meanness that may accompany exalted talents.

The concluding scenes of the life of this eminent person are involved in obscurity. Plutarch relates, that upon the revolt of Egypt, supported by the Athenians, against the Persian dominion, the Great King, resolving to send an expedition into Greece, dispatched an order to Themistocles at Magnesia, that he should put himself in readiness to execute his promises on such an occasion; and that, in order to avoid the necessity of bearing arms against his country, after sacrificing to the gods, and taking a solemn farewell of his friends, he drank poison, and died in that city, at the age of 65. Thucydides, who was his contemporary, only says, "he died of a distemper; but some report that he poisoned himself, because he saw it impossible to accomplish what he had promised to the King." His memory was honoured by the Magnesians with a sumptuous tomb; but

his remains, pursuant to his own commands, were privately conveyed to Attica, and there interred,—thus displaying a gleam of the *amor patriæ* to the last. It is further said, that the Athenians, repenting their treatment of so great a benefactor, raised a tomb for him in the Pyræum,—an interesting object to all who arrived in that famous port. He was undoubtedly one of the first men of Greece, with respect to abilities, and faithfully served her in a most dangerous crisis; nor did he go over to the enemy, till he was absolutely hunted from his country by what appears to have been an unjust persecution. That he was a man of lax principles in other respects is sufficiently manifest from the preceding narrative; and while justly occupying a high rank among generals and statesmen, he must be excluded from the catalogue of men of virtue. *Herodotus. Thucydides. Plutarch. Univers. Hist.—A.*

THEOBALD, LEWIS, a writer principally known as an editor of Shakespear, and as an object of Pope's satire, was the son of an eminent attorney at Sittingbourn in Kent. He was brought up to the law, but quitted it to engage in the profession of a writer. It is unnecessary to enumerate his various works of different kinds, critical, poetical, and dramatic, or to particularize his quarrels with Pope, which procured for him the honour of being the first hero of the Dunciad, though afterwards deposed in favour of Cibber. He deserves remembrance only as a commentator on Shakespear, in which office he was the first who brought the requisite study and information to the task,—that of the books and language of the great bard's contemporaries. After publishing in 1726 a work entitled "Shakespear Restored," he gave an edition of the author immediately subsequent to that of Pope, of which Dr. Johnson thus speaks: "Pope was succeeded by Theobald, a man of narrow comprehension and small acquisitions, with no native and intrinsic splendour of genius, with little of the artificial light of learning, but zealous for minute accuracy, and not negligent in pursuing it. He collated the ancient copies, and rectified many errors. A man so anxiously scrupulous might have been expected to do more, but what little he did was commonly right." Theobald brought upon the stage a tragedy, entitled "The Double Falsehood," of which he asserted that the greater part was Shakespear's; but Dr. Farmer has proved that it was erroneously ascribed to him. Though this writer did not deserve all the con-

tempt thrown upon him by Pope, yet with respect to his critical character, there is some justice in the epithet bestowed upon him in the well-known line,

From slashing Bentley down to *piddling*
Tibbald.

THEOCRITUS, an ancient Greek poet, distinguished as the model of pastoral poetry, was a Syracusan, of whose family nothing more is known than that his father's name was Praxagoras, and his mother's Philina. His age is determined by two of his poems, one addressed to Hiero King of Syracuse, who began his reign about B. C. 275, the other to Ptolemy Philadelphus, whose reign extended from B. C. 284 to 247. From the piece addressed to Hiero, containing complaints of the small encouragement poets received from the great, it is conjectured that he left Sicily in disgust, and visited the court of that munificent patron of letters, Ptolemy, at Alexandria, of whom he gives a splendid eulogy. No other circumstances are recorded of the life of Theocritus, except that he was on terms of intimacy with Aratus, author of the "*Phenomena*." The compositions of Theocritus bear the name of "*Idylls*," by which word is meant not one particular class of subjects, but miscellaneous or occasional pieces of various but moderate lengths. They are all written in the Doric or rustic dialect, yet few of them are properly pastorals, though the greater part refer to country life and manners. The purely pastoral may still be placed at the head of that species of composition, from the truth and simplicity of the manners, sometimes, indeed, deviating to coarseness, and the pleasing descriptions of natural objects, evidently drawn from the life. In these respects Theocritus greatly excels his imitators; and his poetry in general is highly agreeable to all who have a taste for genuine simplicity and the beauties of nature. Of the editions of Theocritus some of the most esteemed are Dan. Heinsius's, 4to. *Commel.* 1604; R. West's, *Oxon.* 8vo. 1699; Th. Warton's, *Oxon.* 2 vols. 4to. 1770; Valkenaer's, cum Bione et Moscho, *Lugd. B.* 8vo. 1779. *Suidas. Vossii Poet. Gr. Bibliogr. Dict.*—A.

THEODORE I., Pope, was a native of Jerusalem, and son of a bishop of the same name. He was raised to the papal chair in 642, on the death of John IV. Little concerning this pontiff is recorded except his disputes with the church of Constantinople, relative to the Monothelite doctrine. Immediately after his election, Paul, who had been made patriarch

of Constantinople in the place of the deposed Pyrrhus, sent him his confession of faith, to which Theodore returned a letter, now extant. In this, he states the charges which had been brought against Pyrrhus, and expresses his surprise that he had not been lawfully deposed before the election of Paul; and concludes with proposing that, if his trial could not be conducted without disturbance at Constantinople, he should be sent, by the Emperor's permission, to Rome for judgment. In another extant letter to the bishops who had ordained Paul, Theodore states the same objections relative to Pyrrhus, and adverts to the reasons for condemning the latter, which were, that he had bestowed great commendations on the Emperor Heraclius, and had made a new profession of faith contrary to the orthodox doctrine. Paul, however, was equally attached to the Monothelite doctrine; and the exthesis, or profession of faith, issued by Heraclius, was received by the three patriarchs of Constantinople, Alexandria, and Antioch; whilst the bishops of Cyprus, and those of Africa, maintained the doctrine of two wills, and wrote to the Pope on the subject. Pyrrhus, who had retired to Africa, held a public disputation with one Maximus on the subject of one or two wills in Christ, in which, pretending to be overcome, he abjured the Monothelite opinion, which abjuration he afterwards repeated at Rome, in the presence of the Pope. He was thereupon acknowledged by Theodore as the true bishop of Constantinople; but afterwards, withdrawing to Ravenna, and there publicly retracting his late retraction, the Pope was so much incensed at this tergiversation, that he solemnly excommunicated Pyrrhus, with the remarkable ceremony of pouring some consecrated wine into the ink with which he subscribed his condemnation. Paul, in the meantime, had written to the Pope, avowing his reception of the doctrine of one will, and exhorting Theodore not to disturb the peace of the church; and in his letter he gave the Pope no other title but that of brother and fellow-bishop. This rendered him as obnoxious to Theodore as Pyrrhus had been, and produced a sentence of excommunication against him as an incorrigible heretic. In revenge, Paul caused the altar of the chapel of the papal residents at Constantinople to be demolished, and their retinue to be whipped or banished. It is observable that in all these disputes no regard whatever was paid to the Pope's sentences by the bishops of the East. Theodore died in 649, after occupying the see of Rome about six years and

a half. Besides the letters above mentioned, a memorial of his against Pyrrhus and his errors, addressed to the eastern bishops, is preserved. *Dupin. Bower.*—A.

THEODORE II. Pope, a native of Rome, and the son of one Photius, was elected about the close of 898, on the death of Romanus. He held the see only 20 days, during which he caused the body of his predecessor Stephen to be taken out of the Tyber, and solemnly interred in the Vatican, and declared all his acts to be legal and valid. *Bower.*—A.

THEODORE LASCARIS I., Greek Emperor in Asia, was son-in-law of Alexius Angelus, who had usurped the imperial throne by the imprisonment of his brother Isaac. When the French and Venetians had taken Constantinople in 1204, Theodore, who had displayed his courage in its defence, withdrew across the Bosphorus, where he put himself at the head of a body of troops. Learning that the confederates were preparing to attack him, he disbanded his army, and took refuge with the Turkish Sultan of Iconium. Being joined by the inhabitants of Bithynia, who flocked to his standard, he made himself master of all the country from the river Meander to the Euxine sea, and fixed his residence at the city of Nice, where he was crowned by the patriarch of Constantinople. His prosperity becoming known to his father-in-law, who had lain concealed in Greece, he went over to Asia, and imploring the aid of the Sultan of Iconium to recover that part of his dominions of which Theodore had taken possession, induced him to march with 20,000 men, and lay siege to Antioch on the Meander. Theodore, with no more than 2000, marched to its relief, and suddenly attacking the besiegers, put them to the rout. The Sultan, rallying his men, brought them to renew the contest, and personally singling out Theodore, beat him off his horse. Soon recovering himself, he unhorsed the Sultan, cut off his head, and fixing it on the point of a lance, struck such terror into the foe that they all fled. Alexius was taken prisoner in the conflict, and conveyed to Nice, where he was confined by his son-in-law. Theodore then concluded an advantageous peace with the Turks, and afterwards formed a treaty with the Latin Emperor of Constantinople, and spent the remainder of his reign of 18 years in securing his newly-founded empire, which he transmitted to his successors. At his death he bequeathed it to his son-in-law, John Ducas Vataces. The Nicæan empire was brought to an end about 57 years after its foundation, by

the elevation of Michael Paleologus, its possessor, to the throne of Constantinople. *Univ. Hist. Gibbon.*—A.

THEODORE OF MOPSUESTIA, bishop of that city, was a priest of Antioch, a disciple of Diodorus and Flavianus, and a companion of St. John Chrysostom. He was elected bishop of Mopsuestia, in Cilicia, about the beginning of the fifth century, and held that see till his death in 428. Theodore was one of the most learned men of his time, and wrote many works with a freedom extraordinary in that age. He composed commentaries, probably upon the whole Bible, for those of many particular books are referred to by writers. Of these the general spirit was to insist chiefly upon the historical and literal sense, avoiding allegorical interpretations; and he defended this mode of expounding in a work "Concerning Allegory and History, against Origen." It is recorded of him that he asserted, that the book of Job, though founded on truth, is written in a fabulous manner; that the Canticles were probably a nuptial poem; that the Psalms chiefly referred to the history of the times; also, that he rejected some of the books received into the canon of Scripture, and that he held Christ to be a mere man, yet a proper object of worship. Others of his writings related to the controversies and heresies of the times, and to various theological doctrines. The opinions of Theodore were the subject of more contest after his death than during his life. In the second council of Constantinople, assembled in 553, a proposition was made, "That those passages in the acts of the council of Chalcedon, in which Theodore of Mopsuestia, Theodoret of Cyrus, and Ibas of Edessa, had been pronounced orthodox, should be effaced; and that the productions of these prelates, known by the appellation of the *three chapters*, as also other writings of theirs, which discovered a manifest propensity towards the Nestorian errors, should be condemned and prohibited." It is to be observed, that Nestorius had been the disciple of Theodore, and was supposed to have derived from him his obnoxious opinions. The council, accordingly, devoted a conference to the examination of Theodore's writings, which began with reading a creed attributed to him; on which the bishops immediately called for an anathema against his books and his person, and against all who did not join in that anathema. From this specimen of their temper, it could not be doubted that his condemnation would follow, though several bishops rose in his defence, and

refused to subscribe the sentence. The loss of almost all his works was the consequence of this anathema, but some fragments of them have been given by his accusers and defenders. The judgment of Photius on his style and manner of writing is, that he wants elevation and clearness, and is full of repetitions, but brings strong proofs, and shews himself well versed in the Scriptures. It is supposed that some of his works remain among the Nestorians in the Syriac language; and his "Commentary upon the Twelve Minor Prophets" exists in manuscript. *Dupin. Mosheim.—A.*

THEODORE OF TARSUS, Archbishop of Canterbury, was a monk of Tarsus, and was ordained bishop by Pope Vitalian, who sent him into England in 668, at the desire of King Egbert, to govern the church of Canterbury. He was honourably received by the King, and assiduously employed himself in settling the faith and ecclesiastical discipline of England. He held several councils, founded monasteries, mediated concord between contending sovereigns, kept the people to their duty, and, after he had performed all the parts of a good pastor during 20 years, died in 690, at the age of 88. It was this Theodore who restored among the Latins the discipline of penance, as it is usually termed, which had long sunk into neglect; for which purpose he published a body of canons, borrowed chiefly from the Greek church, in a book entitled a "Penitential." In this work, sins were divided into different classes, according to their heinousness, and the circumstances attending them; the various kinds of penance suited to them were specified, forms of consolation, exhortation, and absolution were prescribed, and other matters relative to discipline were regulated. This Penitential passed from Britain to the other countries of the West, and became the model of a number of works of a similar kind. It is still extant, though in an imperfect state; and an edition of it was published at Paris, by Petit, in 1679, 4to., with notes and dissertations. *Dupin. Mosheim.—A.*

THEODORE STUDITA, an eminent ecclesiastic of the ninth century, was educated under Plato, head of the monastery upon Mount Olympus, the government of which was committed to him in 795. When Constantine Copronymus had compelled his wife to take the religious vows, in order that he might marry one of her maids of honour, Theodore declared himself openly against the marriage, and separated from the communion of the patriarch of Constantinople, on which account

he incurred banishment. After the death of the Emperor he returned, and was made abbot of the monastery of Studa, in the suburbs of Constantinople. He was banished a second time, because he would not approve the decision of a synod which declared the second marriage of Constantine lawful. He maintained his opinion with great vigour, wrote to the Pope on the subject, and treated all the approvers of the marriage as heretics. After the death of the Emperor Nicephorus, in 811, he returned from banishment, and was reconciled to the patriarch. In the reign of Leo he was a zealous defender of image-worship, and distinguished himself so much by his writings against the Iconoclasts, that he was banished a third time, and treated with great severity by the Emperor, as he did not cease to exhort his fellow-exiles to persist in their opposition. In 821 liberty was given him, by the Emperor Michael, to return to Constantinople, but his freedom of speech obliged him some time after to withdraw. He died in 826, in the 67th year of his age. Theodore was a man of learning, and a very copious writer. There are extant of his 134 Catechetical Sermons, translated into Latin by Livineius, Canon of Antwerp; a number of Epistles; a Doctrinal Treatise on the Worship of Images; and various other treatises. Sirmond published the works of this monk in Greek and Latin, at the end of his own works. *Dupin. Mosheim.—A.*

THEODORET, a very learned prelate of the Greek church in the fifth century, was born at Antioch in 386. From his birth, which, according to his own relation, was accompanied by miracles, he was devoted to the service of God, and at the age of seven was placed in the monastery of St. Euprepus. His masters were Theodore of Mopsuestia and John Chrysostom, and his fellow-disciples, John afterwards bishop of Antioch, and the famous Nestorius. He addicted himself from youth to all the austerities and exercises of a monastic life, which he did not change when admitted to holy orders; and on the death of his parents he distributed all his inheritance to the poor. In 420 he was consecrated, against his will, Bishop of Cyrus, a city of Syria in a sterile country, but comprehending a popular diocese. The people of this district were barbarous and ignorant, attached to superstitious practices, and plunged in heretical errors. Theodoret by unwearied pains succeeded in establishing the orthodox faith among his flock, and reclaimed them from barbarism. In his own person he exhibited an

example of all the virtues of a good pastor. He very rarely quitted his diocese, never had a law suit, was regardless of his own gain, lived with the utmost plainness and frugality, and employed the greatest part of his revenue in charity to the poor, and in public works of utility. He built piazzas and bridges, erected public baths, and conveyed water to the city; engaged a public physician, and extended his bounty as well to strangers as natives in distress. But besides the concerns of his particular see, Theodoret took a more active part in the affairs of the church and of religion in general than almost any other bishop of his time. Although John the patriarch of Antioch was ostensibly at the head of the eastern bishops, the whole party was principally swayed by the counsels of Theodoret, who was its soul and spirit. In the council of Ephesus he was one of the most strenuous defenders of the eastern prelates, and he held a conspicuous place among the deputies whom they sent to court for their vindication. He afterwards induced them to confirm their proceedings against Cyril and Memnon; and he composed five books against Cyril, in which he undertook to refute his "Anathematisms," and accused him of heresy. Though he had disapproved the conduct of Nestorius in rejecting the term *Mother of God*, applied to the Virgin Mary, he refused to subscribe the condemnation of that bishop, and was displeased at his being forsaken on the pacification between the patriarch of Antioch and Cyril. He however at length concurred in that peace, and corresponded in a friendly manner with Cyril; but in fact these two learned men always entertained a degree of antipathy against each other, which in general was the case between the eastern and the Egyptian bishops. (See further the articles of CYRIL and NESTORIUS.) After the death of Cyril, his successor Dioscorus caused Theodoret to be anathematized, and in a general synod at Ephesus deposed him in his absence. Theodoret, finding that he was without support in the eastern church, applied to Pope Leo, and consulted him whether he ought to submit to the sentence of deposition; at the same time desiring him to demand a new synod. Leo gave a favourable reception to his deputies, and continued in communion with him; and in the reign of the Emperor Marcian a general council was assembled at Chalcedon, at which Theodoret presented himself. On the declaration of the imperial commissioners that he might enter, a great contention arose among the bishops, which terminated in his being allowed to take

his seat *pro tempore*. He was then strongly urged to pronounce an anathema against Nestorius, which he repeatedly endeavoured to evade; but at length, being borne down by numbers, he thought proper to comply, and anathematized "Nestorius, and all those who did not confess that the Virgin Mary is the mother of God, or who divides the Son of God in two." It was then decreed by the council that Theodoret was worthy to hold his see, and he was accordingly restored to the church of Cyrus by the commissioners. He died in peace in the beginning of the reign of the Emperor Leo, A. D. 457 or 458.

Theodoret is one of the fathers of the church who is judged to have written the best on a variety of subjects. As a commentator on the Scriptures he bears a high rank among the ancients for the purity of his Attic style, and the clearness and good sense of his explanations. In this character he follows two methods; one, that of explaining difficult passages by way of question and answer; the other, that of a running commentary upon the text. The first is that which he adopts for the Pentateuch and the other historical books of the Old Testament; the second, for the prophetic books and Psalms, and for the fourteen Epistles of St. Paul. It is remarked by Lardner, that he takes very little notice of the Catholic epistles, and none (in his unquestioned works) of the book of Revelations. His "Ecclesiastical History," in five books, is a kind of supplement to those of Socrates and Sozomen, after which it was written. It begins where that of Eusebius ends, namely, at the rise of Arianism in 322 or 323, and it terminates in 428. Its style, according to Photius, is clear and sublime, but too bold in its metaphors. It has no chronological exactness, but contains many valuable historical documents, and some remarkable circumstances omitted by other writers of ecclesiastical history. It has been accused of partiality against the Catholics, but, according to Dupin, without reason. His work entitled "Philotheus," or on the Monastic Life, relates the actions and extols the piety of thirty eastern monks, and is full of the credulity and superstition of the times. Several curious particulars of the discipline of that age may, however, be derived from it. One of his important works relative to the history of the church is that entitled "Of Heretical Fables," in five books. In this, the different heresies are enumerated, divided into classes; and it concludes with a statement of the faith of the Catholic church. His twelve discourses concerning

"The Cure of the false Opinions of the Heathens," is a very learned performance, containing a kind of apology for Christianity, and an exposition of the absurdities and contradictions of heathenism. A great number of Letters, and tracts upon different theological topics, complete the list of his writings, which, in the best edition, that of Father Sirmond, fill 4 vols. fol., Greek and Latin, printed at Paris in 1642. To these, the Jesuit Garnier added a fifth in 1684. The memory of Theodoret was harshly treated after his death in some of the warm controversies relative to Nestorianism; but upon the whole it has been held in high respect. The candid opinion given of him by Beausobre may properly conclude this article. "Theodoret is, in my opinion, one of the most valuable of the fathers. He is learned; he reasons well, especially in his dialogues against the Greek heresies of his times; he is a good literal interpreter of the Scriptures. I cannot but admire his prudence and moderation, when I consider that he ended his ecclesiastical history at the time when the Nestorian disputes, in which he was so deeply interested, began. But, I fear, his zeal against heretics imposed upon him almost as much, as his admiration of the heroes of the ascetic life, with whom he was charmed. Monasteries have undoubtedly sent forth great men into the world; but the disciples of the monks contracted in their youth a superstitious disposition which is scarcely ever shaken off; and the weak side of this able man seems to have been an excessive credulity." *Dupin. Lardner. Beausobre Hist. des Manichéens. — A.*

THEODORIC I., King of the Visigoths, son of the renowned Alaric, succeeded to the kingdom established in the south of France on the death of Wallia in 419. He broke the alliance with the Romans concluded by his predecessor, and after he had reduced several places in Gaul, he laid siege to the city of Arles. The approach of Aetius, the imperial general, caused him to raise the siege with some loss, and he afterwards made peace with the Romans, and took a subsidy for his assistance in a Spanish war. Watching, however, for an opportunity to renew his attempts in Gaul, when the Romans, in 435, were engaged in a war with the Burgundians, he resumed hostilities against them, and besieged Narbonne. The Burgundians having in the mean-time been reduced to submission, Count Litorius threw in succours to Narbonne, and raised the siege; and Aetius afterwards gave the Goths a signal defeat. Litorius, in the confidence of success,

pushed forwards with a body of auxiliary Huns, and invested Toulouse, the capital of Theodoric, who in vain employed the mediation of several bishops to procure an accommodation with the Roman commander. He then marched out to combat the assailants; and after a long and sanguinary engagement, he entirely overthrew them, taking Litorius prisoner. The Gothic king, conformably to the barbarism of the times, exposed his captive to the insults of the populace in the streets of Toulouse, and then threw him into a dungeon, where he died. Theodoric, however, listened to proposals from the Romans, and made peace with them on the same terms which he had offered previously to the battle.

This prince maintained a respectable rank among the sovereigns of that period. He had six sons, who were educated not only in martial exercises, but in the literary studies of the Gallic schools. His two daughters were given in marriage to the eldest sons of the Kings of the Suevi and the Vandals, who reigned in Spain and Africa; but the alliance was unfortunate to both. The husband of the Suevian princess was massacred by his brother; and the Vandal princess, being suspected by her father-in-law Genseric of a conspiracy to poison him, was inhumanly deprived of her nose and ears, and in that mutilated condition was sent back to her father. Theodoric was fully bent upon revenging this cruel affront, when Attila the Hun, at the instigation of Genseric, made his dreadful invasion of Gaul in 441. This event produced an alliance between the Visigoths and Romans; and Theodoric at the head of his army, and accompanied by his two elder sons, Torrismond and Theodoric, marched to join Aetius for the relief of Orleans, then besieged by the Huns. They were met by Attila on the plains of Chalons, when the bloody battle was brought on, which is mentioned in our articles of Aetius and Attila. In this engagement Theodoric commanded the right wing; and whilst he was encouraging his troops, who were hard pressed by the Huns, he received a wound from a Goth in the service of Attila, which unhorsed him, when he was trampled to death under the feet of his own cavalry. His body was discovered under a heap of the slain after the combat, and his funeral rites were performed in the face of the retiring enemy. *Univers. Hist. Gibbon. — A.*

THEODORIC, King of the Ostrogoths, surnamed the Great, a descendant of the royal Gothic race of the Amali, was born near Vienna, A. D. 455. His father, Theodimir,

was one of three brothers who conjointly ruled the nation of Ostrogoths settled in Pannonia; and the moment of his birth was marked by a defeat of the Huns who had attacked his uncle Walamir. When he was eight years old, the Emperor Leo having formed a subsidiary treaty with the Goths, he was sent to Constantinople as a hostage to secure the performance of the conditions on their part. This circumstance probably laid the foundation of that cultured character which distinguished Theodoric among the national princes; though he must have derived it rather from the habits of society and from conversation than from the instruction of the schools, since it is affirmed that whilst he rendered himself expert in all military exercises, he remained so ignorant of even the rudiments of science, that he was unable to write his name. After residing ten years at the court of Leo, where he was treated with the greatest kindness, he was restored to his father, who was at this time sole ruler of the Ostrogoths. He soon displayed his martial spirit by secretly assembling a body of troops, with which he crossed the Danube, and fell upon a Sarmatian king, whom he put to the sword, bringing back his spoils in triumph. Theodomir afterwards invaded Illyricum; and dividing his army into several bodies under the command of different generals, one of whom was his son, took possession of several places belonging to the eastern empire. His retreat was purchased by a donative, and he entered into a new treaty with the Emperor, during which he died, leaving in 475 his crown to Theodoric.

The Emperor Zeno, desirous of attaching the young prince, invited him to his court, treated him with distinguished regard, and conferred upon him the rank of patrician. When the imperial crown was usurped by Basiliscus, Theodoric declared in favour of Zeno, and, marching to his aid, contributed to his restoration. But being afterwards induced to proceed against a leader of his own name, a Goth in the Roman service, and the promises of Zeno that he should be joined by an imperial army in Thrace proving fallacious, he found himself obliged, by the discontents of his own troops and the menaces of the enemy, to desert the Roman cause, and make an alliance with Theodoric, the son of Triarius. In the sequel, receiving neither money nor provisions from Zeno, he marched in a hostile manner into the fertile provinces of Thrace, and devastated them, destroying with fire and sword all that he could not carry off. A war ensued between the empire and the Goths, attended with vari-

ous turns of fortune; but, on the whole, Theodoric rendered himself more and more formidable; and the death of the son of Triarius placed him at the head of his nation. Such was his power, that the Emperor found it necessary to cede to him part of Lower Moesia and Lower Dacia, to give him the command of the palatine troops, and to confer upon him the honour of the consulate, which office Theodoric discharged in Constantinople. It was impossible, however, that a prince who was a real object of terror could live upon terms of cordiality with the superior who dreaded him. Upon a suspicion that his destruction was meditated, the Gothic king left the capital, and withdrew into Thrace, where he first dutifully employed his arms in expelling the Bulgarians, who had made an irruption into that province. He afterwards, however, acted as an enemy to the empire; and, collecting his forces, encamped at no great distance from Constantinople, which he alarmed with the fear of a siege. But the imperial city was suddenly relieved by his marching back into Moesia, in consequence of a resolution which he had adopted, through the suggestion, as it is thought, of the Emperor Zeno, of turning his forces against Odoacer, who, having deposed the last of the western emperors, Augustulus, had assumed the title of King of Italy.

It was in the year 488 that Theodoric, having collected under his banners all the Gothic swarms which had been arriving successively on the frontiers of the empire, prepared with their families and effects for emigration as well as for conquest, set out on his Italian expedition. In a circuitous march during winter, he had to contend with various difficulties from want of provisions, and the opposition of different intervening tribes of barbarians; but at length, overcoming all obstacles, he descended from the Julian Alps, and reached the banks of the Sontius near Aquileia. Odoacer was there advantageously posted at the head of a numerous host; but Theodoric did not hesitate to make an attack (August 489), in which he forced the enemy's camp, and obliged him to retreat as far as the plains of Verona. A second and better-contested engagement there ensued, the result of which was a more decisive victory on the part of the Goths. Odoacer with the fugitives took refuge within the walls of Ravenna, and the conqueror was received into the important cities of Pavia and Milan. This success, however, was followed by a reverse which brought him into imminent danger. A commander of Odoacer's troops, who had

deserted to Theodoric, being sent against his former master, who had advanced to Faenza, again joined him, and put into his hands several of Theodoric's officers; and at the same time a chief of the Rugians, who had brought a body of his countrymen to serve the Gothic king, went over to Odoacer. Thus reinforced, the latter recovered Milan, and ravaged all the districts which had submitted to Theodoric, who was obliged to shut himself up in Pavia. In this emergency he solicited the aid of Alaric II., King of the Visigoths, settled in Gaul; and having obtained from him a powerful succour, he marched against Odoacer, who was encamped on the Addua, and gave him a third and entire defeat. Odoacer once more fled to Ravenna, where he was invested by a part of the Gothic army; whilst his rival, with his main force, employed himself in reducing all the places in which the vanquished king had left garrisons. This was a work of time; and it was not till the autumn of 492 that Theodoric, master of all Italy except Ravenna, came to urge the siege of that city. In the following spring, Odoacer was reduced by despair without, and famine within, to propose terms of accommodation, which were acceded to by Theodoric, and Ravenna was delivered up to the Gothic army. By the agreement, the two kings were to govern Italy with equal and undivided authority; but the more powerful of the two could only consent to such a condition with the resolution of breaking it. He did this by a crime which must reflect eternal dishonour on his memory. Having invited Odoacer to a solemn banquet, he stabbed him, as it is affirmed, with his own hand, under the pretext, so easy for a successful competitor to maintain, that he had detected a similar design on the part of his dead rival. Theodoric, before the surrender of Ravenna, had made an application to the Emperor Zeno to obtain from him the ensigns of royalty; but after this event he assumed them without waiting for permission, and caused himself to be saluted by his army *King of Italy*. Anastasius, the successor of Zeno, reluctantly confirmed this nomination.

How culpable soever Theodoric might have been in acquiring his sovereignty, in the manner of conducting it he displayed talents and enlarged ideas, which placed him indisputably at the head of all who in that age exercised the royal authority. Having annexed the island of Sicily to his Italian dominion by a voluntary cession, he sheathed the sword, and first employed his policy to secure his kingdom by alliances with the neighbouring powers. He

sent an envoy to Constantinople for the purpose of confirming peace with the imperial court; and he married a daughter of the King of the Franks, at the same time bestowing his own two daughters by a concubine, on the King of the Visigoths, and the son of the King of the Burgundians, and his sister on the King of the Vandals. He attached his soldiers by assigning them a third part of the lands of Italy; and he confined the military profession to his countrymen, the Goths, while he encouraged industry and the arts of peace among his Italian subjects. The Goths held their lands and benefices as a military stipend, for which they were bound to march at a summons under their provincial officers; and the whole extent of Italy was distributed into the quarters of a well-regulated camp. The civil offices were committed to the native Italians; and the same external form of government, the same magistrates and dignities, and the same distribution of provinces, which prevailed under the emperors, were continued by Theodoric, so that the transfer of power from the Romans to the Goths was scarcely perceived. One material improvement, indeed, was introduced from the Gothic polity; that of sending to each city inferior judges, under the title of counts, who were to administer justice and decide controversies on the spot. The taxes were the same as those levied by the emperors; but were frequently remitted on occasion of any public calamity. The ordinary residence of the King of Italy, like that of his immediate predecessors, was Ravenna, as being convenient to watch the irruptions of the barbarous tribes; and when he removed his court, it was to Verona. In the year 500 he paid a visit to Rome, where he was received with the highest respect, and by his courteous demeanour excited the admiration of the Romans. So far from being one of the *Goths* who are accused of co-operating in the destruction of the splendid monuments of antiquity, he issued edicts for preventing their demolition, and assigned revenues for the repair of the public edifices. The other cities of Italy acquired under his reign many useful and sumptuous decorations; and it is generally agreed, that in no period after the flourishing times of Rome was that fine country so happy and prosperous. For its defence against foreign enemies by sea he fitted out a numerous fleet of light vessels; and the land wars in which he was engaged were speedily terminated by his lieutenants, without once infringing the peace and security of Italy. His success on these occasions was almost uniform. A war kindled

between him and the Emperor Anastasius on the Dacian frontier was concluded, after a defeat of the Roman general Sabinianus, by a solid and honourable peace. In a war against the Burgundians he made the acquisition of Marseilles, and of the countries between the Durance, the Alps, the Mediterranean, and the Lower Rhone. He maintained the balance of the West till it was overthrown by the ambition of Clovis, who defeated and slew Alaric the Visigoth king; he, however, saved the remains of his family and people, and checked the Franks in their career.

Theodoric was, like his ancestors, of the Arian sect in religion, to which he adhered, but without the zeal of propagating his faith, or of entering into theological controversy. He was contented with a toleration of the opinions which he favoured, and never violated the peace or privileges of the Catholic church; and so little did he manifest any personal prepossessions in this matter, that his long reign is said not to have afforded a single example of an Italian Catholic who, from choice or compulsion, adopted the system of the sovereign. He kept his eye upon the papal elections as important to the public peace, and on one occasion summoned two competitors before him, and decided in favour of the most worthy. Such, in general, was the government of this memorable prince, which shed a short-lived lustre on the Gothic name, and formed an era of public happiness, which it is pleasing to contemplate amid the stormy and disastrous scenes of the Roman decline. Its particulars are chiefly recorded in the twelve books of epistles of his secretary the senator Cassiodorus, a man of learning, and who influenced his illiterate master to become a patron of letters. This reign was not, however, entirely free from the evils inseparable from a despotism supported by military power, and in which the great body of the nation were a conquered people, reluctantly submitting to the yoke of a foreigner, whom, too, they regarded as a barbarian and a heretic. The tolerant principles of Theodoric did not accord with the orthodox zeal of his subjects; and his punishment of some outrages committed against the Jews, who were settled in the cities of Italy, was represented as a persecution of the church. An intolerant edict, published by the Byzantine court against the Arians in its dominions, provoked the King of Italy to retaliate upon the Catholics under his jurisdiction; and a mandate was prepared, shortly before his death, to prohibit the exercise of the Catholic worship in Italy after a

certain day. In the mean-time, jealousies of the senatorial party in Rome, and of their connections with the imperial court, gained possession of the mind of Theodoric, which was become suspicious through age; and an instance of tyranny inflicted upon two exemplary characters is unhappily the last act recorded of a sovereign distinguished for the mildness and equity of his administration.

M. Severinus Boethius, of the ancient Anician family, was equally illustrious for his rank, virtue, and learning. (See his article). He had married the daughter of his friend, the patrician Symmachus; had been consul, and had seen his sons elevated to that dignity; and whilst he cultivated philosophy and literature, performed with zeal and courage the duties of a patriot in asserting the rights of his order and the authority of the laws. Having appeared as the advocate of an accused senator, a charge was brought against him of having signed an address to the Emperor, inviting him to deliver Italy from the oppression of the Goths. Without hearing his defence, he was banished to Pavia, and in his absence a sentence of capital condemnation was passed against him. His father-in-law Symmachus, a person of high rank and venerable character, who lamented his fate, was involved in his supposed crime, and by an order from Ravenna both were arbitrarily put to death. Theodoric, who had probably been surprized into the order for their execution, could not reflect upon it without keen remorse; and an incident is related which may indicate either a distempered mind, or a beginning bodily disorder. As he was sitting at table, at the sight of the gaping head of a large fish served up before him, he exclaimed, that he beheld the angry and menacing countenance of Symmachus. He was immediately conveyed to his chamber, where he apparently underwent an attack of fever; and a dysentery supervening, he expired within three days, August 526, in the 72d year of his age, and 34th of his reign, reckoning from the death of Odoacer. By his testament he divided his dominions between his two grandsons Amalaric and Athanaric, assigning the Rhone as their boundary, and left the guardianship of the latter, who was King of Italy, to his daughter Amalasuntha. She erected to her father's memory a splendid monument in a conspicuous situation above the city of Ravenna. *Univers. Hist. Gibbon.* — A.

THEODORIC, or THIERRY OF NIEM, an ecclesiastical writer of the 15th century, was a native of Paderborn, and served Gre-

gory XI., Urban VI., and several succeeding Popes as under-secretary. It has been asserted that he became bishop of Verdun, and afterwards of Cambray; but in a work which he wrote between 1400 and 1410, he says that he has lived near 30 years at the court of Rome, and that being now worn down with age, it is his intention to withdraw from public business. The work above referred to, is his "History of the Schism of the Popes," composed in Latin, in three books, and comprizing the period from the death of Gregory XI. to the election of Alexander V. He added another work on the same topic, entitled "Nemus Unionis," containing the original pieces, written on both sides, concerning the schism. In 1412 he published a "Treatise on the Rights and Privileges of the Emperors in the Investiture of Bishops and Abbots," in which he entitles himself only Writer of the Apostolic Letters, and Abbreviator. In that quality he accompanied John XXIII. to the council of Constance in 1414; and after the escape of that pontiff, he drew up an account of his life and vices, in a style of bitter invective, which indeed was well merited. He also wrote a journal of the proceedings of that council, ending in June 1416, which was the year of his death. This writer in his historical works describes chiefly what he had himself witnessed, and draws a shocking picture of the court of Rome and the clergy of that time. His style is harsh, but energetic, and his relations are accounted faithful and exact. *Dupin. Moreri.*—A.

THEODORICUS, THIODREK or THORE, a learned monk of Drontheim, who flourished in the time of King Sverres, that is, about 1183, was the author of a work entitled, "De Regibus vetustis Norvagicis," which, with an anonymous production, "De Profectione Danorum in Terram Sanctam," was published by B. C. Kirchman, at Amsterdam, 1684, 8vo. The former has since been inserted among Langebeck's "Scriptores Rerum Danicarum," vol. 5., under the title of "Historia de Antiquitate Regum Norvagiensium." *Forsog til et Lexicon over Danske Norske og Islandske lærde Mænd af Jens Worm.*—J.

THEODORUS, an ecclesiastical historian and reader in the great church at Constantinople, on which account he was styled *Anagnostes*, flourished about the year 525. He made an extract from the ecclesiastical histories of Sozomen, Sozomen and Theodoret, in two books, which is still in manuscript; and afterwards continued the history of the church, in two more books, from the latter period of Theo-

dosius the Younger to the time of the Emperor Justinian. These two books have been lost, and nothing of them remains but extracts, which were collected, together with some other fragments of the same writer, by Henry Valois, and published under the following title: "Excerpta ex ecclesiastica Historia Theodori Lectoris et Fragmenta alia: Henrico Valesio interprete, cum ejusdem et aliorum Annotationibus," printed with Reading's edition of the Ecclesiastical History of Theodoret, Cambridge, 1720, fol. *Hamberger's Zuverlässige Nachrichten von den vornehmsten Schriftstellern vom anfang der Welt bis 1500.*—J.

THEODORUS PRODROMUS, or, as he is called, *Cyrus Theodorus Prodrumus*, and, in some manuscripts, *Ptochoprodrumus*, a Greek monk, flourished at Constantinople about the beginning of the twelfth century. He was descended from a respectable family, and speaks of his having a bishop as his maternal uncle. It appears by his numerous works, the greater part of which are still in manuscript, that he was a man of considerable learning, and possessed a genius for poetry, which led him to cultivate the muses; but in his poetical attempts he does not seem to have been very successful. It appears also that he had some connection with the orphan-house at Constantinople, in which, in all probability, he was a teacher; but if we may judge from some of his verses he lived in a state of great poverty. He was the author of various works, written between the years 1118 and 1143, of which several are contained in a collection entitled, "Theodori Prodrumi Epigrammata ut vetustissima ita piissima, quibus omnia utriusque Testamenti Capita felicissime comprehenduntur, cum aliis nonnullis," *Basilæ*, 1536. 8vo. Of some others the following editions have been printed: "Rhodanthes et Dosiclis Amorum, Libri IX. Græce et Latine Interprete Gilb. Gaulmino," *Paris*, 1625, 8vo.; "Dialogus Amarantus, sive Senilis Amor, interprete Gilb. Gaulmino;" printed with the preceding; "Dissertatio de Sapientia, F. Morellus Græca, ex Bibliotheca regia deprompta, recensuit, edidit, Latine vertit, notisque illustravit," *Lut.* 1608, 8vo.; "Epistolæ XIV. Græce, cum versione Itala, P. Lazeri S. I. ex Latina anonymi et varietate lectionis. In Miscellan. ex manuscriptis Libris Bib. Collegii Romani Soc. Jesu," *Romæ*, 1754, Tom. I.; "Epistolæ tres Græce, ibid, Tom. II." *Jöcher's Allgem. Gelehrt. Lexicon. Hamberger's Zuverlässige Nachrichten von den vornehmsten Schriftstellern vom Anfange der Welt bis 1500.*—J.

THEODOSIUS I., surnamed THE GREAT, Roman emperor, was the son of a distinguished general of the same name, who was executed for the alleged crime of treason at Carthage in 376. He was born about 346, according to some accounts, at Caucha in Gallicia, to others, at Italica near Seville. He received a liberal education, and was instructed in the art of war under his father, with whom he served in Britain and Africa. At a very early age he was raised to a separate command; and as Duke of Mœsia, saved that province by a victory over the Sarmatians. The disgrace and death of his father put a stop to his career; and having obtained permission to retire into Spain, he employed himself in the improvement of his mind, and the cultivation of his paternal estate. He was in this situation, when the defeat by the Goths of the Emperor Valens, who was slain in the battle, leaving the empire in a state of great danger, the other Emperor, Gratian, sent for Theodosius, and in January 379 declared him his partner in the empire — an elevation concerning which Gibbon observes, that perhaps the whole history of the world will not afford an example of one at the same time so pure and so honourable. To the new Emperor was consigned the care of Thrace and the eastern provinces, now threatened by numerous bands of barbarians, who had overrun without restraint the neighbouring districts. Theodosius, proceeding from Sirmium, fixed his head-quarters at Thessalonica, whence he could watch the motions of his different enemies. He strengthened the garrisons of the fortified places, and restored discipline and confidence to the troops; directed attacks on the barbarians whenever a favourable opportunity offered; and the result of a campaign, the operations of which are obscurely related, was, that a part of the Goths submitted to his authority, and the rest evacuated Thrace.

Theodosius, though brought up in a Christian family, had not yet received the rite of baptism; but a dangerous disease with which he was attacked in the second year of his reign, caused him no longer to delay that purifying sacrament. After his recovery he signalized his zeal for orthodoxy by an edict which has procured for him the highest applause from some of the warm votaries of the Catholic faith. It declares his pleasure that all the nations under his government should stedfastly adhere to the religion taught by St. Peter, and now professed by the Pontiff Damasus, and the holy Bishop of Alexandria, which asserts the sole deity of the Father, the Son, and the Holy

Ghost, under an equal majesty and a pious Trinity. It authorises the followers of this doctrine to assume the title of Catholic Christians, and brands all others with the infamous name of heretics, refusing to their conventicles the respectable appellation of churches; and it announces, that besides the condemnation of Divine Justice, these persons must expect the severe penalties which his authority, guided by heavenly wisdom, shall think proper to inflict upon them. This declaration was followed by correspondent deeds. Theodosius, after the campaign of 380, entering Constantinople at the head of his army, summoned before him the patriarch Damophilus, and offered him the alternative of subscribing the Nicene creed, or resigning the episcopal palace, the cathedral of St. Sophia, and all the churches of the capital, to the orthodox party. The prelate did not hesitate to make the sacrifice to his conscience. He withdrew into exile, and the orthodox Gregory of Nazianzen, conducted through the streets in solemn triumph by the Emperor, was by his hand seated on the archiepiscopal throne. Not long after, Theodosius declared his resolution of expelling from their churches all the clergy in his dominions who should refuse to accept the Nicene creed; and he gave a commission to his lieutenant Sapor, armed with a military force, to put this decree in execution. It was effected without tumult or bloodshed; and the Emperor had the ecclesiastical glory of establishing the Catholic faith upon the ruins of Arianism throughout the provinces of the east. To finish this topic of his merits towards the church, it is observed, that in the space of fifteen years he promulgated at least fifteen penal edicts against heretics, some of which went so far as to denounce capital punishment; and the office of inquisitors of the faith was first instituted in his reign. It is, however, affirmed that his purpose was chiefly intimidation, and that the threatened penalties were seldom carried into effect.

In liberating the provinces from the barbarians, Theodosius proceeded with equal prudence and diligence. After having broken their strength by fomenting divisions among their chiefs, one of whom entered into the imperial service and fought against his countrymen; and having formed separate treaties with several of them, whom he conciliated by his generosity; he at length, about four years after the death of Valens, signed a capitulation with the whole nation of the Goths, by which, as they were unable to return to their own country, which was possessed by the Huns,

he gave them permission to settle in Thrace and Mœsia, (which provinces had been almost depopulated during the war of which they had been the seat) with exemption from tribute and taxes. The military events of these years are very differently related by the encomiasts and censurers of Theodosius; but there can be little doubt, from his policy in negotiating with them, and the favourable terms finally granted to them, that he had experienced their arms to be sufficiently formidable in the field. That their settlement in the empire, as a distinct body, under their own chiefs, and retaining their arms and martial habits, was a principal cause of the subsequent Roman decline, is unquestionable, however expedient or necessary such a measure might have been at the time.

The revolt of Maximus against the Emperor Gratian, with the consequent defeat and death of the latter, distinguished the year 383. It was impossible for Theodosius to give succour to Gratian before the dispute was decided; and notwithstanding the gratitude due to the memory of one who had made him his partner, he found it necessary to enter into a treaty with Maximus, by which it was stipulated that the usurper should content himself with the countries beyond the Alps, while Valentinian, the brother of Gratian, should be secured in the possession of the rest of the Western Empire. Theodosius acknowledged Maximus his colleague in the Roman empire; and in the same year he raised his own son Arcadius, who was only six years of age, to a partnership in the purple. He also issued some very rigorous edicts against heathen idolatry; and he passed a law of extraordinary severity against the marriage of cousins-german, by which both parties were condemned to be burnt alive, and their children were declared illegitimate. In 386, the Gruthungi, or Ostrogoths, attempting with their collective force to pass the Danube, were entirely defeated with great slaughter, either by Theodosius in person, or by his general Promotus. Maximus, in 387, was induced by ambition to invade Italy; and Valentinian, deserted by his subjects, was obliged to take refuge in the dominions of Theodosius, who had either before, or soon after, married for his second wife Galla, the sister of that Emperor. In the same year an incident occurred which displayed both the natural violence of temper, and the clemency, of Theodosius. The people of Antioch, already discontented with the Emperor's proceedings in religious matters, were rendered still more disaffected

by the imposition of an extraordinary tax. No attention being paid to their remonstrances against it, they broke out into an insurrection, in which they threatened the life of the governor, who with difficulty was rescued from their fury. Exasperated with their disappointment, they vented their rage upon the statues of the Emperor and his family, which they either broke, or threw from their pedestals, and ignominiously dragged through the streets, bestowing on them every opprobrious epithet. They were prevented from farther mischief by an armed force; and the governor, after cruelly punishing those who had been immediately concerned in the riot, sent an account of the whole to the Emperor. In the first transports of passion he ordered that the city should be laid in ashes, and the inhabitants, without distinction of age or sex, should all be put to the sword. After a short reflection he revoked this sanguinary order, and for the present contented himself with shutting up all the places of amusement in Antioch, degrading it from the rank of a city, and depriving the inhabitants of a largess of bread which had usually been bestowed upon them. A special commission was then sent down to enquire into the guilty, which proceeded with great severity, and pronounced a capital sentence against numbers. By the intercession, however, of the Bishop of Antioch, and other holy men, the anger of Theodosius was appeased, a general pardon was extended to the culprits, and the city in fine was restored to all its privileges.

The Emperor, visiting Valentinian and his mother at Thessalonica, prevailed on the former to renounce Arianism, and embrace the Nicene faith, as the first step to his restoration. He then, after deliberation with his council, determined to take up arms in his cause against Maximus. Fitting out a powerful fleet to act by sea, he himself marched at the head of a well-appointed army into Pannonia, where, at Siscia on the Save, he encountered and entirely defeated one of the generals of the usurper. Advancing thence to the Drave, he gave battle to Marcellinus, brother of Maximus, with equal success. He then pushed forward to Aquileia, where Maximus himself lay with the remains of his forces. The city was either taken by assault, or delivered up by the soldiers of Maximus, who fell into the hands of the victor; and being despoiled of all his imperial ornaments, was dragged like a malefactor into the presence of Theodosius. After being reproached with his crimes by the Emperor, he was hurried away by the soldiers and beheaded.

His son Victor, whom he had declared his partner, was seized and put to death by Arbogastes; and thus the civil war was speedily brought to a termination, A.D. 388. Theodosius used his success with lenity. Few criminals underwent the penalty of treason; and he honourably supported the aged mother, and educated the daughters, of Maximus.

Theodosius was now sole head of the Roman world; but he administered the affairs of the West in the name of Valentinian, now a minor, whom he not only restored to the sovereignty of those provinces which had been conquered from him by Maximus, but invested in the possession of Gaul, Spain, and Britain, of which his brother Gratian had been stript by the same usurper. He passed three years in Italy, which were usefully employed in giving vigour to the law, and correcting the abuses which the confusion of the times had occasioned. During this period some incidents occurred which displayed his natural sense of justice, when not under the influence of prejudiced advisers. Some zealots having burnt a Jewish synagogue, and a conventicle of the Valentinians, at Callinicum in Mesopotamia, he condemned the bishop of the place, who had instigated the outrage, to rebuild the synagogue at his own expence, or to pay the damage, and ordered that the authors of the tumult should be severely punished; but he was persuaded by St. Ambrose to overlook this offence in an orthodox bishop and people, and to revoke his order. The Roman senate, which still chiefly adhered to the old religion, sent deputies to him after his successes, requesting permission to restore to its place the altar of victory, which had been removed by Gratian. Theodosius seemed at first inclined to grant their request, but the interposition of the same holy bishop caused him to reject it. He afterwards banished Symmachus, who repeated the request in an eloquent oration; but was induced by his good nature to recal him, and even to raise him to the consular dignity. In 389 he paid a visit to the ancient capital of the empire, on which occasion he conducted himself with great affability and condescension. His principal object, however, was to root out paganism from its strong hold; and it is affirmed that by his example alone, without using violence, he effected such a change, that the temples were almost abandoned for the tombs of the martyrs, and the statues of the deities were taken from their niches to adorn the public squares.

It was in 390 that the sedition took place at

Thessalonica which was productive of so much bloodshed, and of such bitter remorse to the pious Emperor. Its origin was highly disgraceful to the city, and justified a severe animadversion. Botheric, the commander of the garrison, had thrown into prison for a brutal outrage, a favourite charioteer of the Circus. This provocation, added to some former disputes, so inflamed the populace, that in an insurrection they murdered Botheric and several of his officers, and dragged their mangled bodies about the streets. The Emperor's just indignation for this atrocity prompted a severe punishment, which the ecclesiastics of the court endeavoured to mitigate; but his ministers, representing the necessity of rigour in such a case, induced him to issue an order, in consequence of which, perfidy was employed to execute a most inhuman vengeance. An invitation was given in the Emperor's name to the people of Thessalonica to an exhibition of games in the Circus. A great concourse of unsuspecting spectators assembled, when a signal was given to a body of barbarian soldiers secretly posted round the place, to begin an indiscriminate massacre. It lasted three hours, and the victims at the lowest computation amounted to seven thousand, at the highest, to fifteen thousand. When the news of this dreadful carnage reached Milan, the bishop, Ambrose, acted in a manner worthy of the sanctity afterwards annexed to his name. He withdrew into the country to indulge his grief, and thence wrote a letter to Theodosius, severely upbraiding him with his cruelty, and exhorting him to atone for it by a sincere repentance. The Emperor, deeply affected by this expostulation, repaired to the great church of Milan to perform his customary devotions; but he was stopped in the porch by Ambrose, who acquainted him that he was cut off from the communion of the faithful till he should have expiated his crime by a public penance. The docile Emperor submitted, and continued in the state of a penitent for eight months before he was admitted to communion. This was a triumph for the church; and it was also one for humanity, as it dictated an edict by which an interval of thirty days was enjoined between a sentence of death, and its execution. Such a provision, however, was obviously no defence against a sovereign who could command a treacherous massacre; and it is to be hoped that the repentant feelings of the Emperor afforded a more effectual security. We are not told what consolation he gave to the unfortunate city.

About this time he crowned his merits as the great foe of paganism, by taking advantage of a religious tumult in Alexandria, to order the total demolition of the famous temple of Serapis, and of all the heathen temples throughout Egypt. He also issued a final edict against the ancient worship in the following terms: "It is our will and pleasure that none of our subjects, whether magistrates or private citizens, however exalted or humble may be their rank or condition, shall presume, in any city or any place, to worship an inanimate idol by the sacrifice of a guiltless victim." Particular clauses follow, by which the art of sacrificing, and the practice of divination by the entrails of the victim, are rendered capital crimes, and all the other rites of the pagan religion are subjected to heavy penalties. To return to the political transactions of the reign.—The Emperor Valentinian was murdered in 392 by the contrivance of his general, the Frank, Arbogastes, who placed Eugenius on the vacant throne. This usurper sent a deputation to Theodosius, to acquaint him with his accession, which was courteously received; but in the meantime secret preparations were making for war. In his doubts of success, the Emperor thought proper to send one of his eunuchs for the purpose of consulting a holy hermit, who resided in the remote parts of the Thebais, and who returned from his prophetic oracle a favourable response. He also visited the churches of Constantinople in devout procession, and issued new edicts against heresy. In a better exercise of his authority, he promulgated some excellent laws, among which was one abrogating the ancient penalties of treason against those who uttered seditious words respecting the prince. It was not till 394 that Theodosius openly took up arms. At the head of an army composed of various nations, he forced the passage of the Alps, and descended into Italy. He was met by Eugenius and Arbogastes, who posted themselves in great force on the banks of the Frigidus or Cold River, in the country of Goritz, above Aquileia; and at the first encounter his foreign auxiliaries were defeated with considerable loss. On the next day, however, Theodosius, reinforced by a body of the enemy who deserted to him, attacked the camp of Eugenius. During the conflict, he was aided by a violent storm which blew in the face of the foe, and which all the ecclesiastical historians represent as an interposition of heaven in his favour, in answer to his prayers; whilst the heathen poet Claudian, in some famous lines, cele-

brates the same event as produced by Eolus and his crew, fighting on the Emperor's side. The final result was the total defeat of Eugenius, who was put to death by the soldiers, as he was imploring the Emperor's clemency. A general amnesty was soon after declared; and the children of Eugenius, and of Arbogastes, who put an end to his life after the battle, were treated with humanity, and restored to their paternal possessions.

Theodosius did not long survive his success. He sent for his younger son Honorius to Milan, where he declared him Emperor of the West, assigning him the renowned Stilicho for his general and prime minister. Arcadius was already invested in the eastern empire. His constitution being now broken with the fatigues of a campaign immediately succeeding the indulgence of a court, he fell into a dropsical disorder, which carried him off at Milan in January 395, at the early age of 50, and at the close of the 16th year of his reign. He died much lamented, and has left a celebrated name, which he merited by many private and princely virtues, though mixed with defects. His deserts towards the church have rendered him a subject of much ecclesiastical eulogy, ancient and modern; but whilst his piety is entitled to just commendation, his bigotted zeal and intolerance will no longer, it is presumed, be reckoned among his religious merits. *Univ. Hist. Gibbon.*—A.

THEODOSIUS II. Emperor of the East, grandson of the preceding, and son of the Emperor Arcadius, was born in 401. Naturally of a weak character, the royal education which he received only fitted him for the pageantry of a throne, and for a perpetual pupillage. He was taught (says Gibbon), to maintain a grave and majestic deportment; to walk, to hold his robes, to seat himself on his throne, in a manner worthy of a great prince; to abstain from laughter; to listen with condescension; to return suitable answers; to assume, by turns, a serious or placid countenance; in a word, to represent with grace and dignity the external figure of a Roman emperor." Of his occupations, hunting was the only active pursuit that could tempt his indolence. He delighted in painting and carving, and transcribed religious books with singular elegance. He sung psalms, fasted, devoutly credited the miracles and doctrines presented to his faith, and paid due reverence to all the dead and living saints of the Catholic church. He was gentle and kind in his disposition, without vices, but did not rise to virtues. His father dying in 408,

he succeeded to the Eastern empire. His sister, Pulcheria, though only two years older than himself, early acquired that sway over him to which she was entitled by her superior talents; and in 414 he conferred upon her the rank of Augusta, and confided to her the reins of government. (See her article.) She assumed the chief care of his education, and it was her choice that presented to him for a wife, in 421, the celebrated Athenais, afterwards named Eudocia, the daughter of an Athenian philosopher. Of the events of his reign he was so much more the passive instrument than the author, that a slight notice of the principal of them will suffice for associating them with his name. In 422 a war broke out with the Persians, on account of a persecution, which the Magi, exasperated at the rash zeal of a bishop who destroyed one of the fire-temples, excited against the Christians. Some marvellous tales are related of the incidents of this war, which terminated in a truce of a hundred years, and a division of the kingdom of Armenia between the contending powers. When, on the death of the Emperor Honorius in 423, the throne of the West was seized by the usurper John, an expedition was sent by the eastern court, which put an end to the usurpation, with the life of its author; and Theodosius restored the western empire to its heir, Valentinian III., who afterwards was united in marriage with his daughter. In 439 he sent a powerful force to the assistance of his son-in-law against Genseric in Africa, which he was obliged to recal on account of the dangers impending from the irruption of the dreaded Attila into the Roman empire. By this leader the armies of Theodosius were repeatedly defeated; and the Emperor, who had ingloriously remained in his capital, was reduced, in 446, to make a humiliating treaty with the King of the Huns. Pulcheria had not been able to preserve her weak brother from the influence of favourites; and he was governed by successive chamberlains, of whom the last and basest was the eunuch Chrysaphius. By him Theodosius was induced to attempt to free himself from Attila, who hung like a dark cloud over the empire, by assassination; and the treachery being detected, he received a just and severe reprimand from the barbarian. He did not long survive this mortification, dying in consequence of a fall from his horse in 450, the 50th year of his age. He left no other offspring than the wife of Valentinian. Theodosius II. contributed to the complete subversion of the pagan religion

in the East, which was begun by his grandfather. He was by inclination a dutiful son of the church; but it is lamented that he was misled into measures which favoured the Eutychian heresy. His principal merit was the publication, in 438, of the code named Theodosian. *Univ. Hist. Gibbon.*—A.

THEODOSIUS, an ancient mathematician, a native of Tripoli in Africa, flourished, in all probability, about the second or third century. He applied chiefly to those parts of the mathematics which relate to the doctrine of the sphere, and on that subject wrote three books, the first containing twenty-two propositions; the second twenty-three, and the third fourteen, all demonstrated in the pure geometrical manner of the ancients. The author's object in this work was to establish the geometrical principles of astronomy, and to explain the different phenomena of which it treats. With this view he did what Euclid had done in regard to the elements of geometry. He collected into one body the different propositions discovered before his time by astronomers and geometers, for there is great reason to suppose that the theory was then little known, and understood only in an imperfect manner. These books were much used by Ptolemy, as well as by succeeding writers, and were translated by the Arabians into their own language from the original Greek. From the Arabic, the work was again translated into Latin, and printed at Venice; but the Arabic version being very defective, a more complete edition was published in Greek and Latin at Paris in 1556, 4to., by John Pena, regius professor of astronomy. The works of Theodosius were commented on and illustrated also by Clavius, Hologanius and Guarinus; and by De Chales in his *Cursus Mathematicus*. But the edition of Theodosius's *Spherics* now chiefly used is that of the learned Dr. Barrow, published in the year 1675, illustrated and demonstrated in a new and concise method. From this author's account, Theodosius appears not only to have been a great master in the more difficult parts of geometry, but the first considerable author of antiquity who wrote upon the same subject. He was the author also of two other treatises; one entitled "*De Habitationibus*," and the other "*De Diebus et Noctibus*," which contain geometrical demonstrations of the phenomena that must appear to the inhabitants of different parts of the earth. Greek copies of these were preserved in the King's library at Paris, and a Latin edition of them was published by Peter Dasypodius in 1572. *Jöcher's Allgem. Gelehr. Lexicon.*

Hutton's Mathematical Dictionary. Montucla, Histoire des Mathematiques. Weidleri Historia Astronomia. — J.

THEODULF, a learned prelate of the 8th and 9th centuries, was a native of Cisalpine Gaul, of a Gothic family, as his name indicates. His reputation caused him to be invited to France by Charlemagne, who greatly esteemed him, and promoted him to the bishopric of Orleans, and the abbacy of the monastery of Fleury. He also employed him as one of the visitors of some Gallic provinces for the purpose of administering justice in the royal name. It appears that he was already raised to the episcopal dignity in 794, when the council of Frankfort was holden. He preserved his favour at court till the death of Charlemagne, to whose testament he was a subscribing witness; and also for some time under the Emperor Lewis, who deputed him, with another prelate, to receive Pope Stephen IV. when he came to crown him at Rheims. But in the conspiracy of Bernard King of Italy against Lewis, in 817, Theodulf had the misfortune to fall under the suspicion of being a party concerned, on which account he was committed to prison at Angers. He remained in confinement for three years, when he was liberated; but before he could return to his diocese, he died, at Angers, about 821. This prelate, who was a friend of the famous Alcuin, deserves honourable mention among the votaries and promoters of learning in that dark age. In the latter capacity he appears in two directions given to his clergy; one importing that if any priest wished to give a school education to a nephew or other relation, he should send him to certain monasteries which he mentions; the other, enjoining parish priests to instruct in letters gratuitously the sons of all who should apply. He was the author of several works, of which Father Sirmond gave an edition in 1646, 8vo. The first of these is a Capitulary, or set of instructions to the priests of his diocese. It is followed by a book on Baptism, and another on the Holy Ghost; and there are besides six books of poems, sacred and profane. The style of these will not at present appear very pure or polished, but it is greatly superior to that of most of his contemporaries. One of his hymns, beginning

Gloria, laus et honor tibi sit, Rex Christe Redemptor,

has been adopted by the Catholic church for the service on Palm Sunday. *Dupin. Tiraboschi. — A.*

THEODULUS, or as he is otherwise called,

THOMAS MAGISTER, a Greek monk and grammarian of Constantinople, flourished about the beginning of the fourteenth century. He was magister officiorum and chartophylax in the time of the Emperor Andronicus Palæologus, but afterwards embraced the monastic life, and assumed the name of Theodulus. His works preserved are, a kind of Lexicon, well known to Greek scholars, entitled "Eclogæ Vocum Atticarum;" "Laudatio Gregorii Theologi;" "Orationes gratulatoriæ quatuor;" "Epistolæ VIII." "Vitæ Pindari, Euripidis et Aristophanis." Of these various editions have been given by the learned. *Hamberger's Zuverlässige Nachrichten von den vornehmsten Schriftstellern vom anfang der Welt bis 1500. — J.*

THEOGNIS, a Greek poet, was a native of Megara in Attica, and flourished about B. C. 546. He is called GNOMOLOGUS, or the writer of sentences; and there is extant of his a moral work consisting of maxims or precepts put together without order, and expressed with great simplicity, and without any poetical ornaments; so that they appear to have been versified merely for assisting the memory. This author is reckoned by Athenæus among the advocates for licentious pleasure, and he cites some of his verses to justify the censure. Suidas also refers to a work of his entitled "Exhortations," or "Admonitions," which contained various impurities. In the verses, however, which remain, nothing of the kind appears; so that, if written by the same person, they must have undergone castigation. "The Sentences of Theognis" have frequently been published with the works of other minor Greek poets, and also separately. Some of the best editions are those of Camerarius and Sylburgius. *Vossii Poet. Græc. Lil. Gyrard. Brucker Bibl. Dict. — A.*

THEON, a celebrated mathematician of Smyrna, flourished, according to Bullialdus, under the Emperors Trajan and Adrian, at the same time with Plutarch, who, in his treatise "De Orbe Luna," calls him an eminent astronomer. He was a follower of the Platonic philosophy, and wrote a work entitled "De iis quæ in Mathematicis ad Platonis lectionem utilia sunt," a part of which only, relating to arithmetic and music, has been published. The remainder, which concerned astronomy and geometry, is said to have been preserved in the Ambrosian library at Milan. Montucla remarks, that, as Theon was an observer, this part of his works would have been the most important had it been printed. The part published has the following title: "Theonis Smyrnæi Plato-

nici, eorum quæ in Mathematicis ad Platonis lectionem utilia sunt expositio. E bibliotheca Thuana Opus nunc primum editum Latina versione ac notis illustratum ab Ism. Bullialdo." *Lutet*, 1644, 4to. *Hamberger's Zuverlässige Nachrichten von den vornehmsten Schriftstellern vom anfang der Welt bis 1500. Montucla Histoire des Mathematiques.* — J.

THEON, a mathematician of the Alexandrian school, and father of the learned but unfortunate Hypatia, flourished about the year 365 of the Christian æra, as appears by his account of an eclipse of the sun which he observed at that time. How long he lived afterwards is not known. He was the author of various works, among which were, "Recensio Elementorum Euclidis," or Scholia on the Elements of that ancient Mathematician, published by Commandine in one of his editions; "Fasti Græci priores, et Fragmenta Commentarii in Ptolomæi Canonem expeditum, sive Recensio succincta Chronologica regum a Nabonassaro ad Antoninum Pium;" "Scholia in Aratum," said to be interpolated; and "Commentarius in Magnum Ptolomæi Syntaxin." The last work however does not comprehend all the books of Ptolemy, nor is the whole of the commentary preserved, by Theon. He composed this work, as well as the commentary on the Canon of Ptolemy, for the use of his son. *Hamberger's Zuverlässige Nachrichten von den vornehmsten Schriftstellern vom anfang der Welt bis 1500. Montucla Histoire des Mathematiques* — J.

THEOPHANES, a Greek historian and poet, was a native of Mitylene in the island of Lesbos, and of noble birth. It is supposed that in his youth he came to Rome, about the time of the commencement of the Mithridatic war. When Pompey was appointed to the chief command against Mithridates, he took Theophanes with him as the historian of his actions. The Greek so much ingratiated himself with that great leader, that he made him one of his most intimate companions, and procured for him the citizenship of Rome, on which occasion he appears to have added to his name those of *Cornelius Balbus*. It was probably on his account that Pompey, visiting Lesbos on his return, restored to the Mitylenians the privileges of which the Roman senate had deprived them. Strabo speaks of him in the following terms: after calling him "the historian Theophanes," he adds, "he was likewise a public character; and having acquired the friendship of Pompey the Great by his virtues, he assisted him in all his transactions, and partly by Pompey's means,

partly by his own efforts, he conferred honours on his country, and rendered himself the most illustrious of the Greeks." In Rome he became connected with some of the most distinguished citizens; and when Ptolemy Auletes desired a confirmation of the treaties of alliance made with his predecessors in the throne of Egypt, Theophanes was deputed to Alexandria on the business. When the civil war broke out between Pompey and Cæsar, he accompanied the former, and he is mentioned by Cæsar (Bel. Civil.) as one of those whom Pompey principally consulted. After the loss of the battle of Pharsalia, he embarked with him in his flight; and it was through his persuasion that Pompey altered his purpose of taking refuge with Juba King of Mauritania, and sailed to Egypt, where he met his fate. He afterwards joined the party of Cæsar, but it is not known how much longer he survived. Of his writings the most important was a "History of the wars of the Romans in different countries under the command of Pompey." Of this, nothing remains but five fragments or passages quoted by Strabo, Plutarch, and Stobæus; but Plutarch appears to have made great use of his authority in his life of Pompey. The reference he makes in this life to the author before us is by no means favourable to his character. He says, "Theophanes asserts, that in the private papers of Mithridates taken at Cænion, there was found a memorial composed by Rutilius (Rufus) exhorting Mithridates to massacre all the Romans in Asia. But it is generally believed that this was a malicious fiction of Theophanes to blacken Rutilius, whom probably he hated, because he was a perfect contrast to himself; or it might be invented by Pompey, whose father was represented by Rutilius, in his history, as one of the worst of men." This Rutilius was a man of excellent character, wholly incapable of the crime here attributed to him; and such a falsification of history for base and private purposes is sufficient to abrogate all esteem for the writer. Of the poetry of Theophanes, for which he was celebrated in his time, there remains only two epigrams, inserted in the *Anthologia*. *Vossii Hist. et Poet. Græc. Mœreri.* — A.

THEOPHANES, GEORGE, a Constantinopolitan Greek of a rich and noble family, married young, but was induced by superstitious motives to live as in a state of celibacy. He afterwards became a monk, and was abbot of a community, called by Michael Glycas, "ruridgens cætus." He was present at the general council held in 787, by the fathers of which

he was treated with singular respect. When Nicephorus, patriarch of Constantinople, was exiled by the Emperor Leo the Armenian, Theophanes, at his monastery near Cyzicus, as he passed by, paid him extraordinary honours, in consequence of which he was himself banished to the isle of Samothrace, where he died in 818. He composed a chronicle, which began where that of Syncellus ended, namely, at the times of Maximian and Maximin, and was carried down to the beginning of the reign of Michael Curopalata. This work was printed at the royal press at Paris, with the Latin version and notes of F. Goar, under the care of Combefis, in 1665, fol. It is valuable for its facts, but displays the credulity and weak judgment of a superstitious spirit. *Vossii Hist. Græc. Moreri.* — A.

THEOPHANES PROKOPOVITCH (the son of Procopius) Archbishop of Novogorod, a learned Russian historian and miscellaneous writer, was the son of a burgher of Kiof, in which city he was born in 1681. He studied under his uncle Theophanes, rector of the seminary at the Bratskoi convent in Kiof, and in his eighteenth year travelled into Italy. After a residence of three years at Rome, where, besides perfecting himself in philosophy and theology, he acquired a taste for the fine arts, he returned to Kiof, and read lectures in the Latin and Slavonian art of poetry, at the seminary in which he was educated. Having assumed the monastic habit, with the name of Theophanes, he was appointed, at the age of 25, prefect of the seminary, and professor of philosophy. By a Latin oration and a sermon, delivered before the Czar Peter the Great, he attracted the notice of that monarch, who selected him for a companion in his campaign against the Turks. In 1711 he was made abbot of the monastery of Bratskoi, rector of its seminary, and professor of divinity. In this situation he freely censured the ignorance and laziness of the Russian clergy, and endeavoured to promote a taste for literature among them, and thereby recommended himself to the Czar as a proper coadjutor in his plans for reforming the church. He was accordingly placed at the head of the synod, in the new ecclesiastical establishment, of which he himself had drawn the plan, and in 1718 was promoted to the bishopric of Pleskof. In 1720 he was created archbishop of the same diocese; and soon after the accession of Catharine I. he was raised to the primacy of the church, as Archbishop of Novogorod, and metropolitan of all Russia. In that high station he died in 1736.

This prelate not only cultivated and patronized letters while living, but provided for their future progress, by the munificent act of maintaining sixty boys in his episcopal palace, whose education he superintended, and whom he caused to be instructed in the foreign languages, and in various branches of polite knowledge. His writings were sermons and theological tracts; a treatise on rhetoric, with rules for composing Latin and Slavonian poetry; some Latin verses; and especially a Life of Peter the Great, terminating with his victory of Pultava. Attached, as he must be supposed to have been, to his benefactor, he has in this work avoided all scurrilous abuse of the party in opposition to him, and has particularly displayed candour in his account of the Princess Sophia. He had good opportunities for obtaining a thorough knowledge of the affairs on which he treats, since Peter employed him in drawing up his theological decrees, and even many relating to civil affairs. It is asserted by Le Clerc, in his *Hist. Anc. de Russie*, that he endeavoured to persuade Peter to introduce the Protestant religion into Russia, and that the Czar was inclined to follow his advice, but was prevented by death: surely, however, this is an improbable anecdote, considering the high rank and greater prospects of this prelate in his own church, as well as his education in Rome. *Coxe's Trav. in Russia, from Muller's Russ. Hist.* — A.

THEOPHILE, named VIAUD, a French poet, was born about 1590 at Clerac in the Agenois. Having early quitted the province for the capital, he rendered himself agreeable in society by his lively sallies and epigrams, but not without making himself enemies. He was a Calvinist by education, but was licentious both in his conduct and his writings. In 1619 he found it expedient to withdraw to England, where he attempted to get an introduction to King James; but this prince having heard something to his disadvantage, refused to see him. After his return he abjured Calvinism, but his *conversion* did not mend his manners. A work entitled "Le Parnasse Satirique" having appeared in 1622, which was a collection of pieces by different writers, in which were several offensive to decency and religion, it was generally imputed to Theophile. He was prosecuted on that account, was arrested in Picardy, and brought to Paris, where he was thrown into the same dungeon which had been occupied by Ravallac, and kept in prison two years. The parliament took the case into consideration, and, upon his repeated

protestations of innocence, sentenced him only to banishment. He was afterwards protected by the Duke of Montmorency, at whose hotel he died in 1626. Theophile was one of the first French authors who wrote in a mixture of prose and verse. His verses are negligent and irregular, but display genius and imagination. His works consist of odes, elegies, sonnets, &c.; tragedies; a dramatic dialogue on the immortality of the soul, entitled, "Socrate Mourant;" apologies for himself, and letters. A collection containing his poems and apologies was printed at Rouen in 1627, 8vo.; and his friend Mairet in 1642 printed his French and Latin letters at Paris, with his portrait prefixed. *Moreri. Nouv. Dict. Hist.*—A.

THEOPHILUS, Emperor of Constantinople, son of Michael the Stammerer, succeeded his father in 829. It was either his principle or his policy to execute justice in its utmost rigour; and one of his first acts was an exertion of this kind, in which he might be thought to have too much disregarded the claims of gratitude. His father had been indebted both for his life and his crown to the murderers of his predecessor Leo IV., against whom he had formed a conspiracy. Theophilus, having summoned to his presence the most considerable persons in the empire, pretended that it was his purpose to pay the debts of his father towards those who had been instrumental to his elevation; and therefore desired those who had this merit to plead, to withdraw to a particular apartment, where he would examine their claims. The assassins of Leo, upon this invitation, readily discovered themselves, when, from their own confession, they were capitally punished. Another instance of a truly oriental exercise of justice by this Emperor is thus related: a poor woman threw herself at his feet, complaining of the injury she had sustained from a powerful neighbour (he was the Empress's brother), by raising his palace wall so high that her humble dwelling was deprived of light and air. Theophilus gave her the extravagant amends of a grant of the palace and the ground it stood upon; and further caused the offender to be stripped and scourged in the public square of the city. Other examples of his severity amounted to shocking barbarity: the effect, however, of this impartial rigour was, that a scrutiny of 17 days could not discover a single crime or abuse in the court or city.

This Emperor was engaged throughout his reign in wars with the Saracens. His first general was Alexius Moscles, an Armenian,

whom he had married to his favourite daughter, and raised to the highest posts. Alexius was very successful in his command, on which account his rivals at court excited suspicions against him in the Emperor's mind. The general, aware of this circumstance, desired leave to retire, which at length was granted to him, and he embraced a monastic life. Another of his generals was Theophobus, whose story was remarkable. His father, a Persian of the race of the Sassanides, died a fugitive at Constantinople, leaving his son an infant. When his princely birth became known, he was educated in the Byzantine palace, was advanced to posts of trust and honour, received the hand of one of the Emperor's sisters, and was promoted to the command of 30,000 Persians, who had fled from the Mahometan yoke. Theophobus, and Manuel, another general, served under Theophilus in different campaigns against the Saracens, of which the success was various. In one of them, the Persians in the Imperial service mutinied, and, seizing on Theophobus, declared him emperor: but this general dutifully acquainted the Emperor with his situation, and afterwards made his escape from the army, and returned to Constantinople. He was received with great demonstrations of kindness, but the involuntary crime of being thought worthy of the diadem was not forgotten. Theophilus, whilst ravaging Syria, had destroyed the native place of the Saracen prince, notwithstanding his earnest entreaties. For this affront a revenge in kind was resolved upon; and the prince, ordering each of his soldiers to inscribe upon his shield the name of Amorium, the capital of Cilicia, at which the Emperor was born, marched to that quarter. Theophilus, thinking it would be an irreparable disgrace to suffer his native town to be destroyed without resistance, resolved to give battle to a superior enemy. He was defeated in the engagement; and Amorium, after sustaining a long siege, was betrayed to the Saracens, and was levelled to the ground with the slaughter of most of its male inhabitants, and the captivity of the rest. The Emperor was so deeply affected by its fate, that he abstained from food, and fell into a state of debility, which soon brought him to the brink of the tomb. In order to secure the throne to his son, he is said by one of his historians to have ordered the head of Theophobus to be brought him before he expired; but others charge his officers with putting that general to death, without the Emperor's knowledge. Theophilus died in 842,

after a reign of more than 12 years. He left a son named Michael, of the age of five, to the guardianship of his mother, Theodora. The zeal with which this Emperor proscribed the worship of images has caused his memory to be treated with great severity by the writers of that time, who have perhaps exaggerated his faults. He certainly governed with rigour, and was a reformer of manners. His superiority to avarice, and dignified notions of the regal character, appear in the following anecdote:—Seeing one day a merchant ship deeply laden enter the harbour of Constantinople, he asked the mariners to whom it belonged; he was told, to the Empress. “God has made me (he exclaimed) a prince, and is my wife a merchant? If princes trade, their subjects must starve:” he then ordered the vessel to be set on fire, with all her cargo. *Univ. Hist. Gibbon.—A.*

THEOPHILUS, Bishop of Antioch, was ordained to that see in 168 or 170, and governed it 12 or 13 years. He was a vigorous opponent of heresy, and wrote a book against Marcion, and a treatise against Hermogenes, with some other tracts, none of which have been preserved. There are extant of his, three books addressed to Autolycus, a learned heathen, who had written a vindication of his religion against the attacks of the Christians. These books are filled with a variety of curious disquisitions concerning the opinions of the poets and philosophers, and with historical matter, which display extensive reading. It appears from these that he had himself originally been a heathen. They contain little relative to the direct doctrines of the Christian religion, which did not belong to his immediate subject; but it is remarkable that they afford the earliest example of the use of the word *Trinity*, applied by the author to the three persons of the Godhead, the third of whom he terms Wisdom. He seems to approach the Arian opinions in asserting that the Word may exist in *place*, and that he was begotten in *time*; but it is asserted that he used these expressions in a sense different from that of the Arians. The “Books of Theophilus to Autolycus” were published in Latin by Conr. Gesner, *Zurich*, 1546, and were inserted in the “*Orthodoxographia*,” *Basil*, 1555. They were annexed in Greek and Latin to the supplement of the “*Bibliotheca Patrum*,” 1624; and were printed at the end of the edition of St. Justin’s works by Morellus. A work in Latin, consisting of allegorical commentaries on the four gospels, printed in the “*Bibliotheca Patrum*,”

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is by some attributed to this Theophilus, but is generally allowed to be the work of a later writer. *Dupin. Lardner.—A.*

THEOPHILUS, bishop or patriarch of Alexandria, a prelate noted for violence and turbulence, was ordained to that see in 385. He obtained power and reputation by his zeal in promoting the demolition of the temple of Serapis and the other temples of heathenism in Egypt in 389, the commencement of which was the exposure of some obscene figures found in a temple of Bacchus, which the Emperor Theodosius the Great had granted him to be converted into a Christian church. The pagans, exasperated at this insult, broke out into an insurrection, which was productive of much bloodshed, and brought on a decree for the destruction of the heathen temples. (See THEODOSIUS.) The bishop’s conduct in putting this into execution was disgraceful to his character, though it has been praised by ecclesiastical writers. He displayed much partiality against John Chrysostom, when ordained to the see of Constantinople in 397, and though reconciled to him in appearance, he continued to be secretly his enemy. With no real regard for religion, he was, like many other political churchmen, a zealous votary of orthodoxy; and having charged the monks of Nitria with being tainted with the heresies of Origen, and required them to deliver up all the works of that father, upon their refusal he called a council at Alexandria in 399. This assembly, under his influence, condemned all the followers of Origen; upon which Theophilus sent a band of soldiers forcibly to compel them from their residence on Mount Nitria. The poor monks wandered to different places, and at length, unable to find a secure refuge, repaired to Constantinople, in order to lay their complaints before the Emperor. They were received with humanity by Chrysostom, whose conduct highly irritated Theophilus; and the former prelate having incurred the enmity of the Empress Eudoxia, she sent for Theophilus as a proper instrument for prosecuting her revenge. With a body of Egyptian sailors and some dependent bishops, he arrived at Constantinople, having said at his departure, “I am going to depose John.” This purpose was effected at the synod of Chalcedon in 403, and its consequences are related in our article of *Chrysostom*. Theophilus persecuted this venerable father after his exile, in a libel filled with abusive expressions, which, at his request, St. Jerom translated from Greek into Latin. The Bishop of

Alexandria died in 412. It is said, that when he was at the point of death, reflecting upon the penance of St. Arsenius, he exclaimed, "O, happy art thou, Arsenius, to have this hour always before thine eyes!"

Theophilus wrote a large treatise against Origen, and some other works. Some of his letters are extant among those of Jerom; and in the collections of Zonaras and Balsamon some of his canonical epistles are given. Dupin thus sums up his account of this prelate: "There is nothing in the writings of Theophilus that can turn to his commendation: they are obscure, unintelligible, and full of false and impertinent reasonings and reflections. He was a good politician, but a bad author. He knew better how to manage a court intrigue, than to resolve a question in divinity. The only rule for his opinions was his interest or his ambition. He was ready to embrace any opinion or party, that suited his purposes, without examining whether it was just or reasonable." *Dupin. Mosheim. Gibbon.*
—A.

THEOPHRASTUS, an illustrious Greek philosopher, was born B. C. 371, at Eresium, a maritime town of the island of Lesbos. After an education in the rudiments of learning in his own country, his father, who is said to have been a fuller, sent him to Athens, where he became a disciple first of Plato, and then of Aristotle. Under these eminent masters he made so great a progress in philosophy, which he adorned with eloquence and every liberal accomplishment, that when Aristotle withdrew to Calcis, he nominated Theophrastus his successor in the Peripatetic school. In this office, which he undertook B. C. 323, he acquired so high a reputation, that he is said to have been attended by 2000 scholars, among whom are found the names of Nicomachus the son of Aristotle, Erasistratus the celebrated physician, Demetrius Phalereus, and Menander. His fame extended to foreign countries, and he received an invitation to Egypt from Ptolemy, and to Macedon from Cassander. He deserved well of his country, which he is said twice to have freed from the domination of tyrants. He was so great a favourite with the Athenians, that when he was accused by one of his enemies of teaching impious doctrines, the accuser himself narrowly escaped the punishment which he proposed to inflict on Theophrastus. He contributed liberally towards the expence attending the public meetings of the philosophers; and he consulted the dignity of his profession by appearing in the schools in

an elegant dress, and being very attentive to the graces of elocution. For this last quality he was so conspicuous, that Aristotle, it is said, changed his original name of *Tyrtamus*, first to *Euphrastus*, the Fine Speaker, and then to *Theophrastus*, the Divine Speaker. Towards the close of life he grew so infirm, that he was carried to the school on a couch. He reached, however, the age of 85, yet complained of the shortness of human life; observing that nature had granted longevity to stags and crows, to whom it is of little value, but had denied it to man, who, when just arrived within sight of the summit of science, was carried off without being allowed to attain it. Hence his final advice to his disciples was, that since it is the lot of man to die as soon as he begins to live, they should attend more to the enjoyment of life as it passes, than to the acquisition of posthumous fame,—a conclusion in which many persons distinguished for knowledge have practically agreed with him. His funeral was attended by the whole body of the Athenian people.

Theophrastus was the author of a great number of works on different topics, dialectical, metaphysical, moral, and physical. His opinions in several particulars differed from those of Aristotle, and formed some material additions to the Peripatetic system. He taught that the predicaments, or categories, are as numerous as the motions, or changes, to which beings are liable; and that, among motions or changes, are to be reckoned desires, appetites, judgments and thoughts. He maintained that all things are not produced from contraries, but some from contraries, some from similar causes, and some from simple energy; that motion is not to be distinguished from action; and that there is one divine principle of all things, by which all things subsist. Several moral apophthegms are attributed to him; which are for the most part trite and general. The following are among the most worthy of notice:—Respect yourself, and you will never have reason to be ashamed before others. Love is the passion of an indolent mind. Blushing is the complexion of virtue. Time is the most precious expenditure.

Of his writings, of which Diogenes Laertius enumerates more than two hundred, but a few have reached our times. The most popular is one of an ethical kind, entitled "*Characters*," in which descriptions are given of moral classes of men, such as the flatterer, the impudent, the discontented, the garrulous, the superstitious, &c. marked by characteristic strokes, which dis-

play much shrewdness and observation of mankind. It has been the parent of several modern works of a similar kind, and, though the painting is sometimes coarse, is still read with pleasure. His other remaining works are on subjects of natural history. Of these, the principal is a "History of Plants," in nine books, composed in the manner of Aristotle, in so far as it first assembles the parts and properties common to all plants, and then gives the diversities, taken from obvious and leading marks. Though nothing like modern science is to be found in this work, yet it exhibits frequent tokens of an enlarged and philosophic mind. Haller has particularly recommended it to the notice of botanical students, as displaying extraordinary sagacity, united with singular industry in discovering important facts relative to the history of the vegetable kingdom. He further says, that Theophrastus did not in general copy from other nations, but noted his observations upon plants in their native soil, made in his journeys throughout Greece, and in a garden which he himself cultivated; besides the information which he had received from the companions of Alexander in different parts of the East. He gave better and fuller descriptions than any other of the ancients, and his catalogue is not inconsiderable in number, especially of the rarer plants. Another extant work of his is entitled, "On the Causes of Plants," which relates chiefly to the natural and artificial means by which the growth and maturation of plants are promoted; to agriculture and horticulture; to the tastes and odours of vegetables. His other remaining tracts under the head of natural history are, "On Stones;" "On Winds;" "On Fire;" "On Honey;" "On the signs of fair Weather and of Tempests, and Rain;" "On Animals which change their Colour;" "On Animals which are born suddenly;" "On Fish which live out of Water." To these may be added some tracts properly medical, though it does not appear that he was ever a practitioner in medicine. On the whole, Theophrastus may be denominated one of the most comprehensive geniuses of antiquity, and of the most sedulous enquirers into nature.

Of the whole extant works of Theophrastus, the best edition is that of Dan. Heinsius, Gr. and Lat. fol. *Lugd. B.* 1613. Of his "History of Plants," the most complete is that of Bodæus, Gr. and Lat. fol. *Amst.* 1644. The editions of his "Characters" are very numerous. Among the most esteemed are those of Is. Casaubon; of Needham, with the notes of Duport, *Cantab.* 1712; and of J. Fr. Fischer,

Coburg, 1763. *Diog. Laert.* *Brucker.* *Halleri Bibl. Botan.*—A.

THEOPHYLACT, named SIMOCATTA, a Greek historian, was of Egyptian origin, but was a native of Greece, and flourished about A.D. 612, at the commencement of the reign of the Emperor Heraclius. He wrote in eight books the history of the reign of the Emperor Maurice, ending with the massacre of this prince and his children by Phocas. According to his own relation, when he read from an elevated place this portion of his history to the people, they burst into tears. Simocatta is accounted by Casaubon one of the best of the later Greek historians. His style is not without elegance, but in his search after figures and rhetorical ornaments, he is apt to fall into cold conceits and puerile affectation. This work was printed at the Louvre in 1647, fol. and makes a part of the Byzantine historians. The same author wrote "Epistles, moral, rural, and amatory," of which an edition was given by Aldus; and also "Physical Problems," published first by Vulcanius at Leyden, and afterwards by Andrew Schottus. A work of his, entitled a "History of the habitable World," is cited by Eustathius in his commentary on the *Periegesis* of Dionysius. *Vossii Hist. Græc.*—A.

THEOPHYLACT, Archbishop of Acris, the capital of Bulgaria, flourished in the eleventh century, under the emperors Michael Ducas, Nicephorus Botoniates, and Alexis Comnenus. He was a native of Constantinople, where he made such a proficiency in theological learning, that his reputation induced Maria, the wife of Michael Ducas, to urge him to accept the see of Acris, which was in a province as yet nearly barbarous. He zealously exerted himself to establish the Christian faith in his diocese, and composed several works which have ranked him among the principal ecclesiastical writers of that age. It is not known when he died, but he appears to have been living in 1071. His principal work is "Commentaries upon the four Gospels, the Acts of the Apostles, and the Epistles of St. Paul." They are chiefly abridged from Chrysostom and others, but contain observations of his own. He besides wrote "Commentaries upon the four minor Prophets." Of his commentaries several editions have been published in Greek and Latin, and in Latin alone. Meursius published in 1617 "Seventy-five Epistles" of this author in Greek, of which a Latin translation was printed in 1622. They have been inserted in the "*Bibliotheca Patrum.*" A tract in the name of Theophylact,

entitled, "Oratio in Adorationem Crucis medio Jejuniorum tempore," was published by Gretser; and Father Poussines printed at Paris in 1651, in Greek and Latin, a piece attributed to this author with the title, "Institutio regia ad Constantinum Porphyrogenitum;" reprinted in the Imperium Orientale of Banduri.

Dupin says of the commentaries of Theophylact that they are very useful for the literal explanation of the Scriptures. Lardner observes that he quotes no forged writings or apocryphal books of the New Testament; and that he cuts off a number of them by the observation upon John, i. 31—34., that Christ wrought no miracle in his infancy, or before the time of his public ministry. *Dupin. Moreri. Lardner.*—A.

THERAMENES, an eminent Athenian, was the son of Hagnon, a person warmly attached to the democratical party. He himself appears, in consequence of the misconduct and violences of that party, to have thrown his weight into the aristocratical scale; but upon the arrival of the Peloponnesian fleet on the coast of Attica, and the defeat of the Athenian navy at the battle of Eretria, B. C. 411, he saw no way of saving the state, except by the re-establishment of the democracy, which had been suspended for four months. This change was effected chiefly by his means, and, with the recal of Alcibiades from banishment, it soon produced a favourable alteration in the state of affairs; and Theramenes was one of the commanders of the fleet when the Peloponnesians were defeated in one day both by land and sea, chiefly through the able conduct of Alcibiades. Some years afterwards, the war with Sparta continuing, the sea-fight of Arginusæ gave an important victory to the Athenians, who, however, lost a number of men, and had many more endangered by being left on board of twelve vessels which were disabled in the engagement. Theramenes was present in the fleet, and to him and Thrasybulus was assigned the care of performing funeral rites to the dead, and preserving those in danger. Some circumstances prevented the execution of this duty, and Theramenes accused the Athenian admirals of having been the cause of this failure. Their capital condemnation followed, an event which has left a deep stain on the justice and humanity of the people of Athens. Disaster upon disaster succeeded, and at length Lysander with a powerful fleet, having gained the command of the sea, blocked up the harbours of Athens, and laid siege to the city. In this emergency, Theramenes, whose politics fluctuated with events, and who seems now

to have been fully impressed with the evils of democracy, proposed an embassy to Lacedæmon in order to negotiate a peace; and named himself with nine colleagues to execute the office of delegates. During four months they were in conference with the Spartan King and senate; and at length they were able to obtain no better terms than that the fortifications of the Athenian harbours should be demolished, all their ships except twelve should be surrendered, their ancient foreign possessions should be resigned, their exiles of the aristocratical party should be recalled, and the constitution modeled according to the will of Sparta. These last conditions were supposed to have been suggested by the negotiators themselves, who were resolved upon the overthrow of the democracy. Severe as the terms were, the Athenians had no other alternative than to submit to them, or perish of famine and disease. The result was the establishment, B. C. 404, of that odious government entitled the rule of the Thirty Tyrants. Theramenes was one of the number which acquired this appellation: but versatile as his politics had been, his feelings were humane, and he possessed real patriotism; and he soon became an active opponent of the unjust and sanguinary measures of his colleagues. The most violent of these was Critias, a man of blood, who urged upon the rest the necessity of removing one whose influence over the people might be employed in overthrowing their authority. It had been agreed among the Thirty that none of their number should be put to death on any charge without a trial before the senate; a privilege which they extended to the three thousand citizens whom they had aggregated to their party, and who were alone trusted with arms. Critias brought an accusation against Theramenes before the senate, which he was summoned to answer, the tribunal being previously surrounded by armed men. The accuser made a speech, which began with inculcating the necessity of rigorous measures for the public security, and concluded with a violent attack upon the whole political conduct of Theramenes. In his reply he acknowledged that he had frequently changed his conduct, but denied that he had ever changed his principles; and he defended himself with so much force, and so powerful an appeal to the consciences of his judges, that they gave evident tokens of a design to acquit him. Critias, who had withdrawn during the defence, returned with a guard, and informed the assembly that he had struck out the name of Theramenes from the

list of those who had a right to be tried by the senate, and that he was condemned to death by himself and his colleagues. On this atrocious declaration, Theramenes sprung to the altar in the senate-house, and touching it, exclaimed that he did not take refuge there as expecting to save his life, but that being impiously torn thence, the deed might bring down vengeance on his murderers, and produce the restoration of his country to liberty. He also reminded the spectators that it would be as easy to expunge any of their names from the list as his own. They tamely suffered him, however, to be dragged to the place of execution, where he dauntlessly drank the hemlock, pouring out the dregs of the cup as a libation to Critias, in the convivial form of one who pledges a health to the next drinker. Thus died Theramenes, expiating by an heroic fate the errors of a life passed at a period when it was peculiarly difficult to preserve a consistent and unimpeachable public character. *Thucyd. Xenoph. Hellen. Univ. Hist. — A.*

THESEUS, a celebrated hero in the semi-fabulous ages of Greece, is placed by chronologers in the 13th century B. C. Amidst the fables in which his history is enveloped, the following narrative may approach the nearest to credibility. He was the son of Ægeus King of Athens, who having no legitimate children, appears to have had a secret connexion with Æthra, daughter of Pittheus, King of Trœzern, when he was paying a visit to that prince. On his departure, he left a sword and other tokens, directing Æthra, that if the child of which she was pregnant should prove a male, he should at a proper age be sent to Athens with these tokens, that he might be recognized. Young Theseus, on growing up, displayed a courageous spirit in a vigorous frame; and when he had acquired strength sufficient to lift a great stone under which the tokens were placed, they were given to him, and the secret of his parentage was revealed to him. His mother and grandfather advised him to proceed to Athens by sea, in order to avoid the dangers by land through a country overrun by robbers; but these hazards only stimulated his enterprising disposition. In his journey he met with several adventures which have been related by poets and fabulists, in all of which he came off victorious. He arrived at Athens, where he found the court of Ægeus agitated by dissensions. The sons of Pallas, the King's brother, who were numerous and powerful, were impatient under the rule of a childless old man; and in the apprehension that he would

adopt this valiant stranger for his heir, they endeavoured to fill his mind with suspicions of him. They were so successful, that Ægeus had prepared poison for him, when he was discovered to his father by means of his tokens, and the consequence was a revolt of the Pallantides, which Theseus suppressed. At this time Athens was under the obligation of paying a tribute at stated periods of seven youths and virgins to Minos, King of Crete, as a penalty for the death of his son Androgeus, who was supposed to have been killed by the Athenians. These young persons are fabulously said to have been destined for victims to a monster called the Minotaur, confined in a labyrinth; but the Cretans affirm that they were given as prizes to the victors in certain games celebrated in honour of Androgeus. Whatever were their fate, the exacted tribute filled the principal families of Athens with mourning; and Theseus was resolved upon an attempt to free the city from such a disgraceful imposition. Causing himself to be enrolled among the victims, he was conveyed to Crete; where, as the story relates, he slew the Minotaur, and escaped from the labyrinth by means of a clue furnished by the King's daughter, Ariadne; but, according to the more probable narration, he vanquished at the games the royal champion, Taurus, and through the admiration excited by his valour obtained a remission of the tribute, with Ariadne for a wife.

Returning to Athens, he succeeded to the crown on the death of Ægeus, when, taking example from what he had observed in Crete, then the most civilized and flourishing of the Grecian states, he consolidated the twelve towns of Attica, founded by Cecrops, into one government, of which Athens was the head, and gave the nation a constitution, by which the legislative power was placed in a general assembly of the people divided into three classes, the nobles, artisans, and agriculturists, and Theseus himself was made protector of the laws, with the supreme command of the armed force. He also built the Prytaneum, or council-hall, instituted an annual festival in commemoration of the union, enlarged the capital, and invited strangers to it, annexed to the state the territory of Megara, which came to him as heir to his grandfather Pandion, and erected a column on the isthmus of Corinth to mark the limits between Attica and Peloponnesus, near which he renewed the Isthmian games. If the account of these transactions be correct, Theseus deserves to be regarded as one of the

most enlightened and meritorious of political legislators, and particularly to be celebrated as almost the only sovereign upon record who established a constitution essentially limiting the royal power to which he had a hereditary claim.

These pacific triumphs, however, were not sufficient to fill a mind fired with the passion for adventure, and stimulated with the fame acquired by his great contemporary, Hercules. He quitted his throne, and sometimes in company with that hero, sometimes with Pirithous, son of Ixion, King of Thessaly, whom he had converted from an invader to a sworn friend, he undertook a variety of daring enterprizes, the relation of which is evidently mingled with a mass of fable, from which it is impossible to sift out the truth. He is said to have conquered certain Amazons on the banks of the Thermodon in Asia, a queen of whom he took to wife; to have aided Pirithous in overcoming the Centaurs in Thessaly; and with his assistance to have stolen away from Sparta the famed Helen, then a young girl; and afterwards to have joined the same friend in a similar attempt on Proserpina, the daughter of Aidoneus, King of the Molossians, in which Pirithous lost his life, and Theseus underwent an imprisonment, from which he was liberated through the intercession of Hercules. Returning from these extravagant expeditions, which exhibit him rather as a knight-errant of romance, than a sage legislator, he found his kingdom and family in confusion. Castor and Pollux, the brothers of Helen, ravaged Attica in resentment of the insult offered to her. His Queen, Phædra, falling in love with Hippolytus, his son by the Amazon, and being rejected, calumniated him to his father, which was the occasion of the young man's death in a manner that has furnished a subject for the tragic stage. Mnesteus, the son of Peteus, and descended from Erectheus a former king of Athens, ingratiated himself with the principal citizens, and fomented discontents with the conduct of Theseus; who at length, finding that he had lost the attachment of the Athenians, quitted the city with imprecations, designing to repair to Deucalion, son of Minos, now reigning in Crete. In his passage thither he was driven by a storm to the isle of Scyros, where he was kindly received by the King, Lycomedes; but he soon after lost his life by a fall from a rock, either accidentally, or through the treachery of his host. The Athenians in after-times losing their resentment against him, only regarded him as a hero and benefactor; and Cimon the

son of Miltiades, having conveyed his supposed bones to Athens in consequence of the injunction of an oracle, a magnificent temple was erected over them, which was made an asylum for the unfortunate. Its remains still subsist as one of the noblest relics of ancient art in that renowned capital. *Plutarch Vit. Thesei. Univers. Hist. Voy. de Jeune Anacharsis.—A.*

THESPIS, commonly considered as the inventor of tragedy, was a native of Icaria, a town in Attica, and flourished in the time of Solon, the 6th century B. C. Before him, tragedy was only a performance by a company of musicians and dancers, who sung and gesticulated in chorus hymns in honour of Bacchus. Thespis introduced a single actor, who, in the intervals between the songs of the chorus, recited some subject of a kind approaching to tragedy. From the description, however, of Horace, it would appear that he carried the plan somewhat farther, to the representation of some fable by actors on a kind of moveable stage, who alternately sung and played, with their faces stained with the lees of wine.

Ignotum tragicæ genus invenisse Camœnæ
Dicitur, et plaustis vexisse poemata
Thespis,

Quæ canerent agerentque peruncti fœcibus
ora. *Art. Poet.*

Such was the rude commencement of tragedy among the polished Greeks, which were condemned by the grave Solon, as introducing fiction in place of truth. Three pieces of Thespis are mentioned; the Contest of Pelias, or Phorbas; the Sacred Youths; and Pentheus. Suidas says that he represented tragedies in the 61st Olympiad, which was considerably after Solon's death. *Lil. Gyrard. Vossii Poet. Græc. Moreri.—A.*

THEVENOT, JOHN, a native of Lorraine, was a traveller into the Levant, and after repeated journies, died in Persia in 1667. The introduction of coffee into France as a common article of diet is attributed to him. He published in 1664 "Voyage en Asie," which has been several times re-edited: there is an Amsterdam edition, in 5 vols. 12mo. 1727. It is a work in considerable esteem. *Nouv. Dict. Hist.—A.*

THEVENOT, NICHOLAS MELCHISEDEC, a writer of travels, frequently confounded with the former, was probably a Parisian. He was born in 1621. After he had finished his studies, he resolved to gratify an ardent passion for seeing foreign countries. His travels were however limited to a part of Europe; but he

lost no opportunity of acquiring from others all the information that could be procured respecting the most remote parts of the old and the new world, as well in conversation, as in written memoirs, of which last he made a copious collection. As these were in various languages, several of them oriental, he had the credit of being a great linguist; Huet, however, who knew him, affirms that his knowledge of this kind was very superficial, and that the translations from these papers were made for him by persons better versed in the eastern tongues. The result of his enquiries was published in a "Collection of Voyages and Travels," which appeared by parts, in 4 vols. fol. from 1663 to 1672. With the last he gave a description of an instrument for taking levels, much more accurate than those in common use. He was also a great collector of books in all sciences, especially in philosophy, mathematics, politics, and history; and when he obtained the post of keeper of the royal library, he ascertained that, rich as it was, he possessed more than 2000 volumes in which it was deficient. His collection received an additional value from the present made him by M. de Nointel, on returning from his embassy to Constantinople, of all his marbles, with inscriptions and bas-reliefs. Thevenot passed his time chiefly among his books, without attempting to procure public employments. His services were, however, twice required; once to be present at the conclave after the death of Innocent X.; the second time to negotiate as envoy from the King with the republic of Genoa. He died in 1692 of an intermittent, which he attempted to cure by strict regimen alone. After his death there was published an edition of "The Works of ancient Mathematicians," compiled by him from manuscripts in the royal library. *Moreri. Huet de Rebus ad illum pertin.*—A.

THEVET, ANDREW, a traveller and writer, was born at Angouleme in 1502. He entered among the Cordeliers; and having a great inclination to visit foreign countries, the Cardinal of Lorraine procured for him, when in Italy, an opportunity of going to Jerusalem. His travels in the Levant occupied him from 1549 to 1554; and after his return to France, in the following year he accompanied the Seigneur de Villegaignon in an expedition to found a colony in Brazil. Returning in 1556, he took the ecclesiastical habit, and was appointed almoner to Queen Catharine de Medicis. He obtained the titles of historiographer and cosmographer royal, and died at Paris in 1590, aged 88.

Thevet published, besides other works, "Cosmographie du Levant," 1554, 4to.; "Les Singularités de la France antartique," 1558, 4to.; and "Cosmographie Universelle," 2 vols. fol., 1575; but he has the misfortune of a very bad reputation for veracity. *Moreri.*—A.

THIBAUT VI., Count of Champagne, and King of Navarre, is memorable as one of the earliest French song-writers. He was a posthumous child of a Count of Champagne and Brie; and his mother, daughter of Sanchez King of Navarre, was attached to poetry, and probably inspired her son with the same taste. After a contest for the succession to the counties of Champagne and Brie, he was invested in them by a decision of the peers of the realm in 1221, his twentieth year; and in 1234 he succeeded to the crown of Navarre on the death of his maternal uncle. Some years after, he embarked for the East as one of the crusaders, and passed a year or two in Romania. On his return, he cultivated literature; especially poetry, of which he was both a patron and a composer. He died at Pampelona in 1253, having acquired the somewhat inconsistent titles of the Great, and the Song-maker. In the latter capacity he has obtained a reputation which still subsists. His songs, if due allowance be made for the antiquity of the language, are said to display tenderness in the sentiments, and delicacy in the thoughts, with an admirable naïveté in the expressions. This last quality, however, appears to belong to almost all writers of an unrefined age, and is usually connected with a degree of that licentiousness of imagery which is censured in this royal author. This poet, according to the Abbé Massieu, was the first who mixed masculine with feminine rhymes,—a capital invention in French versification. It is commonly believed, from the authority of Matthew Paris, and other writers, that the theme of some of his songs was Blanche of Castille, mother of St. Louis; but the modern editor of his poems has taken great pains to disprove this assertion, probably regarding it as injurious to the reputation of that Queen. This editor was Levesque de la Ravalliere, who published the works of Thibault in 2 vols. 12mo., 1742, with observations. The arguments on this topic may be seen in *Moreri* by those who think the question worth discussion. *Moreri. Nouv. Dict. Hist.*—A.

THIERS, JOHN BAPTIST, a theologian, singular in his character and writings, was born about 1636 at Chartres, where his father kept a tavern. He became a batchelor of the Sorbonne; and after being for some time a

professor in the college of du Plessis at Paris, he was made curé of Champrond in the diocese of Chartres. His litigious and caustic disposition involved him in disputes with the archdeacons, canons, and chapter of Chartres; and a satire which he published against one of the principal officers of the church occasioned the issuing of a decree for his arrest. He escaped from the officers of justice by a stratagem, and taking refuge at Mans, was well received by the bishop, who gave him the cure of Vibraie. In that place he died, February 1703. Thiers was a man of acute parts, and a very extensive erudition, aided by an extraordinary memory. His temper led him to delight in polemics, and he chose singular and uncommon subjects. Of his numerous writings, the following are some of the most observable. "*Traité des Superstitions que regardent les Sacramens*," 4 vols. 12mo.; "*Traité de l'Exposition du Saint Sacrament de l'Autel*;" "*L'Avocat des Pauvres, qui fait voir les Obligations qu'ont les Beneficiers de faire un bon Usages des Biens de l'Eglise*;" "*De Festorum Dierum Imminutione*;" "*Traité des Jeux permis et defendues*;" "*Histoire des Perruques, ou l'on fait voir leur Origine, leur Usage, leur Forme, l'Abus et l'Irregularité de celles des Ecclesiastiques*;" this is reckoned one of his most curious and entertaining tracts; "*Dissertation sur les Porches des Eglises*;" "*Traité de la Cloture des Religieuses*;" "*Traité de l'Absolution de l'Heresie*;" "*Traité de Cloches*." It will appear from this list that the author wrote freely, as well as upon singular topics. *Moreri. Nouv. Dict. Hist.* — A.

THIRLBY, STYAN, LL.D., a learned critic, was born about 1692 at Leicester, where his father was a parish clergyman. He was educated at the free-school of that town, and afterwards at Jesus College, Cambridge. In his academical course he displayed promising abilities, but unhappily united with self-conceit and a quarrelsome temper, and with a habit of intemperance. He appeared as a writer of some controversial pamphlets at a very early age; and it was probably by means of the reputation acquired by them, that he obtained the fellowship of his college when he was about twenty-one. If he was ever a close student, it must have been during some of the subsequent years; for his edition of Justin Martyr, the only exertion of his talents by which he has merited literary commemoration, was published in 1722. To this period he had gone on in the divinity line; but his versatility of disposition caused him to take the round of the learned

professions. His second pursuit was physic, in which he attained the nominal appellation of Doctor. It could not, however, have given him professional consequence, for about this time he accepted the post of librarian to the Duke of Chandos. His capricious and uncomplying behaviour rendered this a short engagement, and his next study was the civil law. In this he proceeded so far as to take the degree of LL.D., and to give lectures; but he is said to have been a negligent tutor. He then applied to the common law, and took chambers in the Temple; but of this he soon became weary, and for some time he took up his residence in the house of his former pupil, Sir Edward Walpole, who procured for him a sinecure place in the port of London, which brought him in about a 100l. a year. While living with Sir Edward he amused himself with keeping a book of Memorabilia, in which he noted down all the faults committed by his patron or the family. He passed the remainder of his days in private lodgings, seeing only a few particular friends, and indulging his habit of sopping, so as sometimes to be in a state of intoxication for weeks together. He had been a student of Shakespear, and had contributed some notes to Theobald's edition, and had talked of publishing one of his own; but he was become too indolent to execute any design requiring perseverance. Trifling occupations requiring no mental exertion were all for which he was now fit; and he closed a life become useless to himself or others in December 1753.

It was a topic of Dr. Thirlby's conversation, that nature apparently intended an equality among her sons; and the following passage deserves transcribing, as evidently referring to his conceptions of his own case. "Sometimes (said he), she deviates a little from her general purpose, and sends into the world a man of powers superior to the rest, of quicker intuition and wider comprehension: this man has all other men for his enemies, and would not be suffered to live his natural time, but that his excellencies are balanced by his failings. He that, by intellectual exaltation, thus towers above his contemporaries, is drunken, or lazy, or capricious, or, by some defect or other, is hindered from exerting his sovereignty of mind; he is thus kept on the level, and preserved from the destruction which would be the natural consequence of universal hatred." Though the personal danger attending commanding abilities is here exaggerated, yet the levelling effect of the vices of men of superior minds is too well confirmed by the records of biography.

Thirlby's edition of Justin Martyr contains that father's two Apologies, and his Dialogue with Tryphon the Jew, Greek and Latin, fol. with notes and emendations by the editor, and select notes of former editors. Of its merits different opinions have been given, for as he did not hesitate to throw critical contempt on others, the same was returned upon himself. Upon the whole, however, it is regarded as a valuable performance. *Nichols's Liter. Anecd.*—A.

THOMAS, one of the twelve apostles of Christ, was surnamed *Didymus* or the Twin. Of this person all that is certainly known is contained in the Gospel of St. John. It is there related, that Thomas not having been present with the other disciples at Christ's first appearance after his resurrection, when told of the fact, affirmed that he would not believe it till he should see in his hands the print of the nails, and put his finger into them, and into the wound of his side. Eight days afterwards, Jesus again appeared among his disciples, and addressing Thomas, bid him satisfy himself by seeing and feeling in the manner which he had said he should require. Thomas, thus convinced, exclaimed "My Lord and my God." Jesus then said to him, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and have believed." It is affirmed by John Chrysostom that Thomas afterwards preached the gospel to the Ethiopians, Parthians, Persians, and Medes, and even, according to tradition, to the Indians, and in the island of Taprobane; and to the present day, the Christians called of St. Thomas in the East Indies regard him as the founder of their church; but to these narrations and traditions very little regard is paid by judicious enquirers. A spurious gospel was early current under the name of St. Thomas. *John, ch. xx. Chrysost. Homil. Lardner.*—A.

THOMAS, ANTONY LEONARD, an eloquent French writer, was born in the diocese of Clermont in Auvergne in 1732. He was educated at home till his tenth year, when he was sent to a school in Paris. At an early age he displayed great literary talents, and that ambition to excel which is inseparable from eminence. The profession to which he was destined was the law; but his attachment to literature caused him to accept an inferior professorship in the college of Beauvais. Whilst in that situation, he addressed an ode to the comptroller-general, M. de Sechelles, which procured for the University an augmentation of its revenue on the post. The Duke de

Praslin, a lover of letters, who was at this time minister for foreign affairs, offered Thomas the place of his confidential secretary, which he accepted; and it was to the honour of both, that having whilst in this office composed the eulogy of Sully, in which he had indignantly exposed the frauds and peculations of finance officers and courtiers, he had the courage to read the passage to the Duke, by whom he was applauded for what he had written. He had established a high reputation for eloquence, and had five times gained the prize for his compositions from the French Academy, when the Duke de Praslin advised him to become a candidate for a seat in it; but discovering that the purpose was to set himself as a competitor to Marmontel, who had acquired the ill-will of the persons in power by a satire of which he was supposed to be the author, he honourably refused to be made the instrument of such a design. This circumstance caused his dismissal from the post he held under the Duke, who, however, procured for him the place of secretary-interpreter for the Swiss cantons. The slender income annexed to this office was the whole which he obtained from court-favour; for his funeral eulogy on the Dauphin was so far from being rewarded, that it was with difficulty that his friend, the Count d'Angevilliers, saved him from the Bastille on its account.

Thenceforth Thomas lived as a man of letters, residing at Paris, with a sister who superintended his domestic concerns, and assiduously frequenting the meetings of the French academy, of which he had become a member. He had begun his career in 1756 by "Reflections historical and literary on Voltaire's Poem on Natural Religion," in which he had modestly given his judgment as a critic, and had defended revelation with force, but without fanaticism. In all his subsequent writings he maintained the character of a friend of virtue and a lover of mankind, nor does it appear that he ever disgraced his pen by the licentiousness then too common among the French wits. In 1759 he gained the prize of the academy and the national applause by his eulogy on Marshal Saxe, which was followed by three more, also crowned by the academy, of d'Aguesseau, Duguay-Trouin, and Sully. In all these he displayed a copious and animated eloquence, a spirit of philosophical reflection, and occasionally the courage to utter bold truths. Superior to the preceding in depth of knowledge was his eulogy on Descartes, which, however, was thought by some

judges, on account of its learned details, better adapted to the Academy of Sciences, than to the French Academy. His eulogy on Marcus Aurelius raised his reputation to the summit. It was read at a sitting of the Academy; but as it was imagined to convey an indirect satire upon the ministry, he received a command not to print it; and it was not till after an interval of five years that it was permitted to appear before the public with some corrections — another of the many instances of the incompatibility of manly literature and arbitrary power! All these eulogies are fine compositions; but his phraseology has sometimes too much of a metaphysical cast, and the elevation of his style and sentiment sometimes swells into inflated pomp and exaggeration. This, indeed, is a defect almost inseparable from professed eulogy, whence it will never be a favourite species of composition with those who read chiefly for instruction. Thomas, however, endeavoured to give his pieces true historical value by annexing useful notes to them when published. His “*Essai sur le Caractere, les Meurs, et l’Esprit des Femmes*,” 1772, is a brilliant performance, containing fine writing and philosophical observation; but it is said to be “a panegyric in which incense is not always offered by the hand of truth.” The author, dazzled by the virtues or talents of some illustrious female in a particular period, is too apt to make her the exemplar of the sex during that period. Another of his works was “*Essai sur les Eloges*,” 2 vols. 1773, a performance rich in strokes of eloquence, in striking portraits and just ideas. Thomas was also a poet, and his “*Epitre au Peuple*,” his “*Ode sur les Temps*,” and his “*Poème de Jumonville*,” are mentioned as productions of a noble and elevated imagination. They seem, however, to have been the result of study and effort, rather than the natural effusions of a poetical fancy. He left an unfinished poem of the epic kind entitled “*La Petrèide*,” the hero of which was the Czar Peter, and which is said to contain some striking passages.

Many singularities are related of his manners in society, and his mode of studying, and composing, which represent him as more proper for retired life than for commerce with the world, though he was kind in his affections, and free from envy or malignity. It was with difficulty that he was recalled from his abstractions; and he was accustomed to say, “Always dining, always supping, always going to bed; thus the half of life passes away in a constant round of the same things!” Of his

generous sympathy the following is an affecting instance. His health being impaired by too close study, riding was recommended to him, and he purchased a horse, from the exercise on which he began to find benefit, when a young man distantly related to the family applied to him in pecuniary distress. For his relief he parted with the animal from which he expected the restoration of his own health. It was afterwards thought necessary for him to pass the winter in a more southern climate, and he went to Languedoc and Provence, and thence to Nice. Returning to Lyons, he occupied a house near the Rhone, where he heard that his friend, M. Ducis, who was coming to visit him, had fallen down a precipice on crossing the Alps. He immediately fitted up a proper carriage, and went to fetch him, and had the satisfaction of recovering him from the effects of the accident. The two friends met with a flattering reception at the Academy of Lyons, where they read compositions; but the exertion and emotions overpowered the languid frame of Thomas, who soon after died at the seat of the Archbishop, in the arms of his sister and his friend, in September 1785, at the age of 53. His works in verse and prose were published at Paris 7 vols. 8vo. *Nouv. Dict. Hist. Vie de Thomas par Deleire.*

THOMAS, CHRISTIAN, a modern eclectic philosopher, was born at Leipsic in 1665. He was educated first under his father, and then in the university of his native place, where, upon the perusal of Puffendorff’s “*Apology for rejecting the scholastic principles of Morals and Law*,” he was led to discard implicit deference to ancient dogmas, and became a thinker for himself. He read lectures at Leipsic on the subject of natural law, first from the text of Grotius, and then from that of Puffendorff; and by the boldness with which he advanced unpopular tenets, and the severity with which he dealt around his censures, he drew upon himself the resentment of professors and theologians. In 1687 he published “*An Introduction to Puffendorff*,” in which he deduced the obligations of morality from natural principles. In the following year he commenced a literary journal, entitled “*Free Thoughts, or Monthly Dialogues on various Books, chiefly new*,” in which he made attacks upon several of his contemporaries with so much sarcastic severity, that complaints were lodged against the work before the ecclesiastical court of Dresden, and it was only through the interest of the Marshal that he escaped punishment. He continued, however, to write in a

similar spirit, but under different titles, and was at length brought by the clergy of Leipsic before the same court on the charge of contempt of religion; but he so ably defended himself, that none of his adversaries chose to reply, and the matter was dropped. A satirical review which he wrote of a work by a Danish clergyman, entitled "On the Divine Right of Kings," and other eccentric and sarcastic publications, raised a new storm against him, and he thought it advisable to withdraw for a time from Leipsic, and, with permission of the Elector of Brandenburg, to read private lectures at Hall. He was afterwards appointed public professor of jurisprudence, first in Berlin, and then at Hall. He still maintained his character of a free and warm controversialist, till his death at the latter place in 1728, at the age of 63.

Christian Thomas was the author of several treatises on logic, morals, and jurisprudence, in which he advanced many dogmas in opposition to received opinions. It is unnecessary to copy the titles of books no longer read, but it may be interesting to give a specimen of some of his tenets. "Thought arises from images impressed on the brain, and the action of thinking is performed in the whole brain. Man does not always think. Truth is the agreement of thought with the nature of things. The senses are not deceitful, but all fallacy arises from precipitation and prejudice. It is impossible to discover truth by the syllogistic art. Perception is a passive affection, produced by some external object, either in the intellectual sense, or in the inclination of the will. God is not perceived by the intellectual sense, but by the inclination of the will; for creatures affect the brain; but God, the heart. Creation is extension produced from nothing by the divine power. Creatures are of two kinds, passive and active; the former is matter, the latter, spirit. Spirit may exist without matter, but desires an union with it. The highest felicity of man consists in tranquil delight; and the fountain of this delight is the rational love of man and of God. Internal love and reverence are all the homage which nature teaches us to pay to God. With respect to God, the two capital errors are atheism and superstition: superstition is the worst of the two. The love of God is a supernatural affection, which prepares the soul for future felicity. To wise men, virtue is its own reward. The obligation of authority and law extends only to external actions, which are just when they are conformable to law: justice

is therefore to be distinguished from virtue, which respects the internal man, and requires a conformity to the law of nature." *Brucker's Hist. of Philosophy.* — A.

THOMASIIUS, JAMES, a writer in history and philosophy, and professor of eloquence at the University of Leipzig, was born at that city in 1622. He was the son of a man of family, and a doctor of laws, who, with his wife, dying when James was young, the care of his education was undertaken by his grandmother. He studied at Leipzig and Wittenberg; and having obtained distinction by his lectures and public theses at the university of his native place, he was made co-rector, first of the college of St. Nicholas, and afterwards of that of St. Thomas. Among his pupils in philosophy was the celebrated Leibnitz, who always entertained a particular esteem for him, and used to say that if Thomasius had been instructed in a more solid philosophical system, he would have carried that branch of science further than any one living. He had, however, little relish for the school-philosophy, but being a quiet man, and averse to disputation, he did not choose to make his sentiments public. His erudition was very extensive, and it was equalled by his modesty. He wrote a number of works, of which the principal were, "Antiquities of Philosophical and Ecclesiastical History;" "Dissertations on the Stoical Philosophy, and on other subjects relative to the History of Philosophy;" and a "Dissertation on Literary Plagiarism, with a list of a hundred Plagiaries;" all these, and his other works, in Latin. He died in 1684. *Moreri. Saxii Onom.* — A.

THOMASIIUS, CHRISTIAN, son of the preceding, an eminent jurist, was born at Leipzig, in 1655. He was educated first in the University of that city, and then went to Frankfort-on-the-Oder for the study of law, in which faculty he was made a doctor in 1679. Returning to Leipzig, he attended the bar, and wrote some legal treatises. He was a friend of Puffendorff, and an opponent of the scholastic philosophy, which he severely satirized in a German journal commenced by him in 1688. This raised him many enemies, and he was accused by one Mazius of heresy, and even of treason, the occasion of which was his having refuted in his journal a work of Mazius, in which he had asserted, that the Lutheran religion alone was adapted to preserve tranquillity in a state, and that other sects, especially that of the reformed, were calculated to subvert it. One topic of dispute engendered another, so

that at length Thomasius had the whole body of ministers, and the faculty of theology, for his adversaries. The contest was rendered still warmer by the circumstance of the marriage of the Duke of Zeitz to a sister of the King of Prussia, on which occasion, Philip Muller, a subject of that King, and a Lutheran minister, wrote a treatise to prove that a Lutheran prince could not conscientiously marry one of the reformed religion. Thomasius refuted this opinion by showing that the Lutherans could not regard the reformed as heretics; on which account he was denounced to the court of Dresden as a heretic and calvinist. Through fear of persecution, he withdrew to Berlin, and the King of Prussia offered him an asylum at Hall, where he intended to found an University. Thomasius taught philosophy in that place four years before the University was opened, having sometimes 200 pupils, among whom were some of the first of the nobility. He was afterwards placed in the second chair of law in that institution, and in 1710 succeeded to the first chair on the death of Stryckius. In 1713 he maintained in certain theses the doctrine that there is nothing in concubinage contrary to the divine law, and that it is only a state less perfect than marriage. This opinion was warmly opposed by Breithaupt, a pietist, and Thomasius was also denounced at court by the theological faculty of Hall, and orders were given to proceed against him criminally. On his request, commissioners were appointed to examine his theses, who gave a favourable report of them, in consequence of which proceedings against him were stopped, but persons were left at liberty to write against him. The dispute therefore recommenced, and Thomasius found defenders as well as antagonists. He rose to the posts of privy-counsellor to the King, and director of the University of Hall, and died in 1728. This author, besides the controversial writings above mentioned, published in Latin several works on philosophy and jurisprudence, and theses sustained at Hall, as well as different treatises in the German language.

He left a distinguished name among the learned in his country, and is thus characterised by Mosheim: "His views were vast; he aimed at the reformation of philosophy in general, and of the Peripatetic system in particular, and he assiduously employed both the power of exhortation, and the influence of example, in order to persuade the Saxons to reject the Aristotelian system, which he had

never read, and which most certainly he did not understand. The scheme of philosophy that he substituted in its place was received with little applause, and soon sunk into oblivion; but his attempt to overturn the system of the Peripatetics, and to restore the freedom of philosophical inquiry, was attended with remarkable success, made in a little time the most rapid progress, and produced such admirable effects, that Thomasius is justly looked upon, to this day, as the chief of those bold spirits who pulled down philosophical tyranny from its throne in Germany, and gave a mortal blow to what was called the Sectarian philosophy in that country." *Mosheim Eccles. Hist. Moreri.* — A.

THOMASSIN, LOUIS, an eminent ecclesiastical writer, was born in 1619 at Aix in Provence, of a family distinguished in the church and the law. He was educated in a seminary of the Oratory, and entered into that congregation in his 14th year. After having taught the languages and philosophy in its schools, he was made professor of theology at Saumur, where he introduced, in place of scholastic subtleties, the method of teaching by the scriptures, fathers, and councils. In 1654 he was called to the seminary of St. Magloire at Paris, where he began conferences on positive theology after the plan he had adopted at Saumur. The Archbishop of Paris, Perefex, engaged him to publish his "Latin Dissertations on the Councils," of which the first and the only volume appeared in 1667, 4to. In the following year he published "Memoires sur la Grace," 3 vol. 8vo. On this topic he had at first been of the sentiments of the Port Royal divines, but the perusal of the Greek fathers caused him to alter his opinion, and the present was an attempt to conciliate these fathers with St. Augustine. The work was reprinted in 1682, with the addition of two memoirs. In 1678, he published the first volume of the work by which he is most known, "De la Discipline Ecclesiastique," treating particularly on benefices and beneficiaries; it was followed by a second volume in 1679, and a third in 1681. The esteem in which this performance was held, produced an application to him from Pope Innocent XI., who wished to draw him to Rome; but the court of France, on being consulted upon the subject, gave the answer, that such a person could not be spared from the kingdom. Thomassin, however, from motives of gratitude, translated his work into Latin in 3 vols. fol., that it might circulate in foreign countries.

Another of his great works was "Dogmata Theologica," 3 vols. 1680—89. He also published separate treatises, on "The Discipline of the Church and Christian Morality;" "On the Divine Service;" "On Festivals;" "On Fasts;" "On Truth and Falsehood;" "On the Unity of the Church;" "On Alms, Trade, and Usury." Besides his theological labours, he engaged in others of a philological kind for the purpose of instruction. He published "Methode d'enseigner chretienement la Grammaire ou les Langues par rapport a l'Ecriture Sainte," 2 vols 8vo; and undertook a large work, entitled "Glossaire universelle Hebraique," which appeared after his death in 1697, fol. from the Louvre press. Concerning this part of his literary industry, the learned Huet thus speaks. After mentioning with applause his work on ecclesiastical discipline, he says "It would have been to the advantage of his reputation if he had contained himself within the limits of a branch of literature in which he was supreme, and not have aspired to the praise of a preceptor in studies of which he had scarcely imbibed the elements. His work intituled 'Glossarium Ebraicum universale,' published after his death, which was almost obtruded on the world as a rich store of all oriental literature, if examined by a learned eye, will immediately appear to be, not the harvest of a well-cultured field, but of one only lightly turned up by the plough." *De Rebus ad ipsum pertin.*

Thomassin died in 1695, in his 77th year. He had received from the French clergy a pension of 1000 livres, of which he gave half to the poor. He was humble, modest, and mild, fond of study and retirement, and shunning disputes. He passed a very uniform life, unvaried by offices or employments, which he avoided. Such was his natural or acquired timidity, that at his conferences at St. Magloire it was necessary to place a kind of curtain between him and his auditors. Though his reading was extensive, his erudition was not of the highest class, and it is said that his work on Discipline contains many mistakes where Greek authors are cited. *Moreri. Nouv. Dict. Hist. — A.*

THOMSON, JAMES, a distinguished English poet, born at Ednam near Kelso in Scotland, in 1700, was one of the nine children of the minister of that place, a man respected for his piety, and the diligence with which he discharged the pastoral duties. His mother, the worthy partner of such a father, is said to have been remarkable for a singular

fervor of imagination. James was sent to the school of Jedburgh; and though he displayed no superiority of parts to the other boys in the business of education, he discovered a propensity to poetry which attracted the notice of a neighbouring minister, who encouraged his early attempts, and corrected his performances. This talent drew upon him the attention of some of the gentry of the vicinity, at whose houses he spent his vacations; and he continued to amuse his friends with occasional compositions, of which, however, he thought so humbly, that on every new-year's day he committed to the flames all the productions of the foregoing year. Being removed from school to the university of Edinburgh, he interested himself little in the studies of the place, but cultivated his poetical faculty, probably with the presentiment that it would become professional to him. His father, however, dying whilst he was in his second session, and his mother coming to Edinburgh with her family for the purpose, so laudable in the natives of Scotland, of giving an education to children to whom little else could be given, James complied with the desire of his friends, and entered upon a course of divinity. The probationary exercise required from him was the explanation of a psalm, which he performed in language so splendid, that the theological professor reproved him for employing a diction which would prove unintelligible to such an audience as he was probably destined to address from the pulpit. This admonition completed the disgust which the young student had already acquired for the profession chosen for him, and he appears thenceforth to have listened to no other call than that of the muse. He connected himself with some young men in the university who were aspirants after literary eminence, and cultivated acquaintance with some families of higher rank to whom he obtained introductions; and it is said that he was for some time a domestic tutor in that of Lord Binning. Poetical distinction was, however, his leading object; and perceiving that the English metropolis was the only theatre on which he could expect to acquire it, he readily listened to the advice of a lady, a friend of his mother, that he should try his fortune in London.

It was in 1725 that Thomson came by sea to the capital. He found out his college-acquaintance Mallet, at that time tutor to the son of the Duke of Montrose, and showed him his poem of "Winter," then composed in

detached passages of description. Mallet advised him to form them into a connected piece, and print it immediately, but it was some time before a publisher could be met with willing to undertake the risk. At length Millar purchased it for a small sum, and it appeared in 1726, with a preface, a dedication to Sir Spencer Compton, and some copies of commendatory verses prefixed. The public, however, did not attend to its merits, till Mr. Whateley, a gentleman of acknowledged taste, casting his eye upon it accidentally, discerned its beauties, and made it his business to give it reputation in the circles which he frequented. The author was now brought into notice. His dedicatee, who had hitherto neglected him, sent him twenty guineas; he was introduced to Pope, and his acquaintance was sought by Bishop Rundle, who recommended him to Lord-chancellor Talbot. In 1727 he published another of his seasons, "Summer," dedicated to Mr. Doddington; for he did not neglect to pay this accustomed tribute of poets to men in power. The same year gave to the public two more of his productions; "A Poem sacred to the Memory of Sir Isaac Newton," who died in that year; and "Britannia." The latter sounded the trumpet of war against the Spaniards, whose hostilities upon the English trade in the West-Indies the ministry were thought backward to avenge. His "Spring," published in 1728, and addressed to the Countess of Hertford, procured him an invitation to pass a summer at Lord Hertford's country seat. The Seasons were not completed by the addition of "Autumn" till 1730, when he published his poems collectively.

The popularity and emolument attached to dramatic composition, naturally rendered Thomson a candidate for the laurel in that branch also; and in 1728 he had the influence to bring upon the stage of Drury-lane his tragedy of "Sophonisba." The expectation it excited, and the splendid audience with which its rehearsal was graced, are proofs of the hold he had taken on the public. Its success, however, was not considerable. The spectators rose from it, as Dr. Johnson observes, as from a moral lecture; and it was one of the many evidences that dramatic genius is a very different thing from the power of putting in dialogue fine sentiment and poetical description. Not long afterwards, the recommendation of Dr. Rundle caused him to be selected as the travelling associate of the Hon. Mr. Talbot, eldest son of the Chancellor, with whom he

visited most of the courts and countries of the European continent. Such an opportunity could not fail to be a great source of improvement to one whose mind was well prepared for the observation of the different forms of society, and appearances in external nature. The idea of his poem on Liberty suggested itself to him during this tour, and after his return he employed two years in its completion. He was now enabled to pursue his studies at leisure, having been remunerated for his attendance on Mr. Talbot by the place of secretary of the briefs, which was nearly a sinecure. His "Liberty" at length appeared, and was received much more coolly by the public than its subject, and the pains he had bestowed upon it, led him to expect. In reality, a long historical piece in blank verse, the incidents of which were taken from common reading, was not very likely to prove attractive. It was dedicated to Frederick Prince of Wales, who was now in the opposition party, and who affected the patronage of letters, as well as of liberal sentiments in politics. Soon after, Lord-chancellor Talbot died, and was succeeded by Lord Hardwick. Thomson's place was vacated on this change; and as he did not choose to ask for its renewal, it was given, after some delay, to another. Here seems to have been a fault, but whether it belonged to the poet or the peer may be doubted; though, as it could be scarcely questioned that Thomson wished to retain his place, it might have been the most dignified conduct in the Chancellor to make allowance for his indolence or his delicacy, and only consider his literary merits. An introduction to the Prince of Wales by Mr. (afterwards Lord) Lyttleton, produced a question from the Prince as to the state of his affairs; and upon his reply "that they were in a more poetical posture than formerly," a pension was granted him of 100l. a-year.

In 1738 his second tragedy, entitled, "Agamemnon" was performed at Drury-lane. Pope countenanced it by his presence on the first night, but it struggled through with difficulty; and an anecdote is related, that the author's anxious feelings produced such a copious perspiration, as obliged him to change his wig before he could join a party of friends at supper. Another tragedy which he offered to the theatre was "Edward and Eleonora," which, however, was prevented from appearing by the same jealous interference of the Lord Chamberlain that had interdicted Brooke's "Gustavus Vasa," and which, in its exertions, sufficiently shews what would be the effect of

a similar licensing power if extended to other departments of literature. In 1740 he wrote, in conjunction with Mallet, the "Masque of Alfred," performed before the Prince at Cliefden-house. In this piece is introduced the still popular song of "Rule Britannia;" but to which of the two partners it is to be assigned we are not certainly informed. Its strain is perfectly conformable to the sentiments respecting the title of this island to naval sovereignty which are prominent in his "Liberty" and "Britannia." The most successful of his dramatic pieces, and which alone keeps occasional possession of the stage, "Tancred and Sigismunda," was brought out at Drury-lane in 1745. His poem entitled "The Castle of Indolence," which had been several years under his polishing hand, and which may be reckoned his crowning performance, was given to the public in 1746. Thomson was now, through the favour of Mr. Lyttleton, who had come into power, rendered independent, as a single man, by the place of surveyor-general of the Leeward islands, which, after paying a deputy, brought him in about 300l. a-year. But he did not long enjoy this state of comparative affluence, which perhaps was no advantage to his health. His death, however, is attributed to a cold caught on the Thames as he was returning one evening from London to Kew-lane, the place of his residence. A fever supervened, which proved fatal in August 1748, the 48th year of his age. He was interred without any memorial in Richmond church; but a monument was erected to his memory in Westminster-abbey in 1762, with the profits arising from an edition of his works published by Mr. Millar. He left the posthumous tragedy of "Coriolanus," which was brought upon the stage by his executors for the benefit of the surviving branches of his family, in 1749. It was on this occasion that Quin delivered, in the feeling manner mentioned in his life, the prologue composed by Lyttleton. This eminent actor lived in intimate friendship with the poet: a connection said to have been rather a source of convivial pleasure to him, than favourable to his habits of life.

Thomson was in person large and ungainly, with a heavy unanimated countenance, and nothing in his appearance or manner in mixed society indicating the man of genius or refinement. He was, however, easy and cheerful with select friends, by whom he was singularly beloved for the kindness of his heart, and his freedom from all the little malignant passions which too often debase the literary character.

His benevolence is said to have been more ardent than active, for indolence was extremely prevalent in his nature; and though he would readily give, to the utmost of his ability, he could not overcome his reluctance to exert himself in doing services. He was fond of indulgence of every kind, and was more attached to the grosser pleasures of sense than the sentimental delicacy of his writings would lead a reader to suppose: but this is a common failing. No poet has deserved more praise for the moral tenor of his works. Unbounded philanthropy, enlarged ideas of the dignity of man, and of his rights, love of virtue public and private, and a devotional spirit narrowed by no views of sect or party, give soul to his verse when not merely descriptive; and no one can rise from the perusal of his pages without melioration of his principles or feelings.

His poetical merits undoubtedly stand most conspicuous in his "Seasons," an original performance, the first long composition, perhaps, of which natural description was the proper staple, and without comparison the most fertile of grand and beautiful views of nature, in great measure drawn from the author's own observation, and therefore more accurate and novel than all which had yet appeared. It is mentioned by Dr. Johnson as a defect of this work that it wants method; but to its general plan, of a history of the year through its changes, as effected by the vicissitude of the seasons, it adheres sufficiently to preserve a continuity of subject, allowing for the moral and philosophical digressions by which it is varied. Its diction is somewhat cumbrous and laboured, but energetic and expressive. Its versification does not denote a nice ear, but is seldom unpleasantly harsh. On the whole, scarcely any poem has been more, and more deservedly, popular; and it has exerted a powerful influence upon public taste, not only in this country, but throughout Europe. Thomson's other pieces in blank verse display a vivid imagination, a comprehensive understanding, and exalted sentiments, but are not marked with a peculiar character. The addition to his fame as a poet has principally arisen from his "Castle of Indolence," an allegorical composition in the manner and stanza of Spenser. Among all the imitators of this poet, Thomson may deserve the preference, on account of the happiness of his fable, and the moral and descriptive beauties by which it is filled up. There are few pieces of poetic eloquence equal to the speeches which he has assigned to the representatives of industry and indolence, and

scarcely any landscape painting so delightful as that of the scenery about the abode of the latter power. This is one of the works which time has not rendered obsolete; and with the "Seasons" it must ever constitute a part of classical English poetry. It is entirely free from the stiffness of language perceptible in the author's blank verse, which is also the case with many of his songs and short rhymed pieces. Of his tragedies the best that can be said is that they may maintain a respectable rank among the productions of the modern school of the drama, which, when they disappear from the stage, are seldom taken up in the closet. *Murdoch's Life of Thomson. Johnson's Lives of the Poets.* — A.

THOPHAIL, **ABU GIAFAR**, **EBN THOPHAIL**, a celebrated Arabian philosopher and physician, was born at Seville in Spain, and flourished in the twelfth century. He distinguished himself by expounding Aristotle; and had among his hearers Averroes and Maimonides. But he derives his chief fame from his history of "Hai Ebr Jodan," an ingenious and learned philosophical romance, in which, under the fable of a man excluded from society and conversation, who by his own reflection and observation attains to a knowledge of all the sciences, the author shews how human reason, by meditating on the things of this world, may rise to a knowledge of divine things. This work was translated by Edward Pocock junior, from the Arabic into Latin, under the title of "Philosophus Autodidactus," and printed, in quarto, at Oxford, in 1671. It was thence translated into Dutch and into English. Huet, contrary to all probability, ascribes this romance to Avicenna; but Avicenna lived at an earlier period, and is often quoted by this author. He is said to have written several other works, and died at Seville, in 1175. *Jöcher's Allgem. Gelehrt. Lexicon.* — J.

THORDO, **DIACONUS** or **LEGIFER**, in Danish **THORD DEGN** or **LILLE THORD DEGN**, descended from an ancient family, was provincial judge in North Jutland, and flourished in the time of Waldemar III. or about the year 1350. He was the author of the following work: "Constitutio Voldemari Regis, per Thordonem Legiferum: Articuli et Correctiones Legis quas *Lille Thord Degn* Dacie Legifer composuit, ex Consensu meliorum Regni in Parlamento Danorum in Nyburgh Rex Voldemarus confirmavit," *Ripis*, 1504, et *Havn.* 1508, 4to. Translated into Latin along with Waldemar's Jutland Laws, and

afterwards published in Ludewig's "Reliquiæ Manuscriptorum," tom. xii.; also in German by Eric Krabbe, in Westphal's Monumenta. *Forsog til et Lexicon over Danske Norske og Islandiske lærde Mænd af Jens Worm.* — J.

THORDSEN, or **THEODORI STURLA**, called also **FRODE** or **POLYHISTOR**, was born in Iceland, about the beginning of the 13th century. His father was Thordur Sturleson, brother to the celebrated Snorro. He was one of the greatest Icelandic poets of his time, as well as an eminent lawyer and historian. In common with the whole Sturla family he had many enemies, by whom he was forcibly carried from the island in 1263, and conveyed to Norway, where, to the great confusion of his malevolent persecutors, he was received into high favour by King Magnus Lagebæter, who made him a member of his council, and appointed him his historian and dapifer, which was one of the highest offices at the Norwegian court. He, however, returned to Iceland; and, after being chief justice of the country for many years, died in 1284. His works are "Landnama Saga or Liber Originum Islandiæ," the greater part of which was introduced by Torfæus into the fourth part of his History of Norway, as he acknowledges himself in the Prolegomena. The Landnama Saga was begun by Arius or Are Frode, and continued by Kolskeg, Brand, Styrmer Frode, Thordsen and Hauco Erlandi. An extract from it was first published in Latin by Arngrim Jonæ in his specimen Islandiæ, but it was afterwards published entire by Bishop Thordur Thorklaksen, *Skalholt*, 1688, 4to.; and by J. Fin-næus, *Havn.* 1774, 4to. A continuation of "Sturlunga Saga," or the History of the Sturla Family, and almost the whole of Iceland, during his time, which was begun by the learned Bishop Brand. "The History of King Haager Haagensen," published at the expence of the Crown Prince Frederic. "The History of King Magnus Lagebæter," compiled from the public records of the kingdom, but the greater part of it has been lost. *Forsog til et Lexicon over Danske Norske og Islandiske lærde Mænd af Jens Worm.* — J.

THORESBY, **RALPH**, an eminent antiquary, was born at Leeds in 1658. His father, John Thoresby, was a merchant at Leeds, descended from a family which traced its origin to the reign of King Canute. He was of the presbyterian sect, and addicted to antiquarian studies; and he founded the collection intitled *Museum Thoresbianum*, which began with his purchase of Lord Fairfax's

cabinet of coins and medals. Ralph received his school-education first at Leeds, and then in London; and being designed for the mercantile profession, he was sent in his twentieth year to Rotterdam, to acquire the Dutch and French languages. His father dying in 1679, he succeeded him in business, married and settled in his native place. Having imbibed in his early years the antiquarian taste from his father, he pursued the studies belonging to that science with so much ardour, that they became the principal employment of his life. He formed connections with the most distinguished votaries of the same pursuits at that time, among whom are mentioned as his particular intimates, Mr. Thornton, recorder of Leeds, and Bishop Nicolson. He had been an occasional conformist to the established church, to which he was especially induced when the dangers from popery in the reign of James II. rendered union among the Protestants more than usually desirable; and at length he joined in full communion with the establishment, which change is said to have been hastened by the indiscreet zeal of his pastor, who blamed his former compliance. The influence of his diocesan, Archbishop Sharp, was probably a still more efficacious motive. In the meantime his correspondences with the learned were increasing; and an account which he sent to Dr. Martin Lister of some Roman antiquities discovered in Yorkshire, being communicated to the Royal Society, procured him admission to that body in 1697. Having long entertained the purpose of writing a history of his native town, and made large collections of materials for that design, he published the work in 1714 under the title of "*Ducatus Leodensis: or the Topography of Leedes, and Parts adjacent;*" to which was subjoined a catalogue of the antiquities, &c. contained in the Museum Thoresbianum. In this volume he frequently refers to an intended historical part, which was to give a view of the state of the northern districts of this kingdom during remote ages; but he left it in manuscript, brought down to the 6th century. This piece was communicated to the editors of the *Biographia Britannica*, where it is printed entire in the article of *Thoresby*. He further published "*Vicaria Leodensis, or the History of the Church of Leedes,*" *Lond.* 1724. This scanty topic he enlarged by observations on the original of parochial churches, and the ancient manner of building them, and other matters of ecclesiastical antiquity, and also by bio-

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graphical memoirs of several clergymen. He died in the following year of a paralytic affection, at the age of 68.

Mr. Thoresby was a man of great regularity of manners, and exemplary in the discharge of his social and religious duties. As an antiquarian, he was thoroughly acquainted with the history of his own country, and with the subsidiary branches of genealogy and heraldry, and was particularly skilled in the knowledge of coins and medals. Besides his own writings, he lent his assistance to various works of the antiquarian and biographical class, among which are enumerated Gibson's edition of Camden's *Britannia*, Calamy's *Memoirs of Divines*, Walker's *Sufferings of the Clergy* (for he held that good men of all parties were deserving of commemoration), and Collins's *Peerage of England*. *Biogr. Britan.* — A.

THORLAKSEN GUDBRAND, an Icelandic writer, was born at Stadarbakke, in the district of Holum, in 1542. In 1561 he was sent to the university of Copenhagen, and three years after, became rector of the school of Holum, and in 1570 was appointed bishop of the diocese of that name. His first care, after being raised to the episcopal chair, was to diffuse knowledge among his countrymen, and with that view he determined to establish a better printing-press than that at Breidabolstad, which he accomplished in three years. At first it was established at Rupufel, but he afterwards removed it to Holum, in order that he might superintend it with more convenience to himself. He was one of the most learned of the Icelandic bishops; but exercised his pontifical power, it is said, in too arbitrary a manner, and on that account was involved in a good deal of trouble. He died in 1629, in the eighty-fifth year of his age. A considerable number of works partly by himself, and partly by others, on theological and moral subjects, issued from his press. Bishop Thorlaksen constructed also a map of Iceland, which was engraved by Ortelius. *Forsøg til et Lexicon over Danske Norske og Islandske lærde Mænd af Jens Worm.* — J.

THORNHILL, SIR JAMES, an eminent English painter, descended from a good family in Dorsetshire, was born at Weymouth in 1676. He chose painting for his profession, and coming to London, was enabled by his uncle, the celebrated Dr. Sydenham, to pursue the study of that art, under a master who was by no means eminent. By the force of natural genius, however, without the advantage of improving himself by the Italian

masters, for his travels were limited to the Low Countries and France, he obtained reputation in the highest branch of the art, history-painting, and was much employed in the decoration of palaces and public buildings. His pencil was firm and free, his taste in design was good, and had his education enabled him to attain greater correctness, and a more perfect tone of colouring, it is thought that he might have become equal to any artist of his time. Of his principal works were the inside of the dome of St. Paul's (now in a state of decay), the great hall at Greenwich hospital, an apartment at Hampton court, the hall at Blenheim, the altar-piece of All Souls' chapel, Oxford, the chapel at Lord Oxford's at Wimpole, and the saloon at More-park, Hertfordshire. He was state-painter to Queen Anne, and George the First, was knighted by the latter, acquired property enough to repurchase the family estate, which the distresses of his father had obliged him to alienate, and was chosen to represent his native town in parliament. Attentive to the improvement of his art in England, then at a low ebb, he opened an academy for drawing in 1724 at his house in Covent-garden, after he had proposed to Lord Halifax the foundation of a royal academy in the Mews, with apartments for the professors, which never took place. Sir James died at his seat of Thornhill in 1734, aged 57, leaving a son, for whom he had procured the appointments of serjeant-painter, and painter to the navy, and a daughter married to Hogarth. *Walpole's Anecd. Pilkington.*—A.

THOU, JAMES AUGUSTUS DE (Latin, THUANUS), an eminent magistrate and historian, born at Paris in 1553, was the third son of Christopher de Thou, president of the parliament of Paris, and distinguished for uprightness and patriotism. At ten years of age he was placed in the college of Burgundy; but the progress of his education was for a time suspended by a fever, in which both his parents and physicians thought him dead; he was however recovered by the care of a lady, the mother of the Duke of Montpensier. He was afterwards sent to Orleans for the study of the civil law, which he further pursued at Valence under the celebrated Cujacius. In this university he contracted an intimacy with Joseph Scaliger, which he maintained through life. He returned to Paris in 1572, just in time to be a witness of the horrors of the massacre of St. Bartholomew, the view of which doubtless impressed him with an eternal detestation of bigotry and intolerance. At this time he was

intended for the church, his uncle, the Bishop of Chartres, purposing to resign to him his benefices. In 1573 he travelled to Italy, in company with Paul de Foix, who was sent on an embassy to the Pope and the Italian princes. His early prudence caused him in 1576 to be employed by the court to negotiate with Marshal Montmorency for the purpose of preventing a threatened civil war. He visited the Low-Countries in that year; and in 1579, travelling with his elder brother to the baths of Plombieres, he made an excursion into Germany. His brother soon after dying, a change took place in the family plan, and the long robe thenceforth became his destined profession. He entered the parliament of Paris as councillor-clerk, in which capacity he was one of a commission for the execution of justice in Guienne. Whilst he was in that part of France, he paid a visit to the celebrated Montagne, whom he speaks of with great respect. He soon after lost his father, whose memory he always held in high reverence. He was made a master of requests in 1584; and in 1587, having now resigned all his ecclesiastical engagements, he married Marie Barbanson, a lady of a noble family, lying under a suspicion of attachment to the reformed religion, on which account it was thought proper that the lady should be fully reconciled to the catholic church by a conference with two divines.

On the revolt of Paris, occasioned by the violences of the League in 1586, his attachment to the royal cause induced him to repair to Henry III. at Chartres, by whom he was sent into Normandy, to confirm that province in its allegiance. The subsequent assassination of the Duke of Guise, with the design of which he was totally unacquainted, occasioned insults to be offered to his family at Paris, whence his wife with difficulty made her escape in disguise. He went to the King, who was almost deserted, at Blois, and was principally instrumental in persuading him to a coalition with Henry, King of Navarre. He was at Venice when he received intelligence of the assassination of Henry III.; in consequence of which event he immediately joined the legitimate successor to the crown, Henry IV., at Chateaudun. His loyalty, knowledge, and integrity acquired him the confidence of this King, who frequently consulted him on state affairs, and employed him in some important negotiations. On the death of Amyot, principal librarian to the King, De Thou's learning caused him to be nominated his successor. In 1594 he succeeded his uncle as *president* a

mortier. He was appointed one of the catholic commissioners at the celebrated theological conference of Fontainebleau between Du Perron, and Du Plessis Mornai. In the regency of Mary de Medicis he was appointed one of the directors-general of the finances. He was likewise a deputy at the conference of Loudun, and was employed in other nice and difficult matters, in which he rendered himself equally conspicuous by his virtue and his ability. He was joined in a commission with Cardinal du Perron for the reform of the University of Paris, and the construction of the college-royal, the edifice of which was begun under his superintendence.

These various occupations did not prevent De Thou from an assiduous cultivation of literature. The composition of Latin verse was particularly a favourite recreation with him, and he published in 1584 a didactic and descriptive poem "*De Re Accipitraria*" (On Hawking), which was received with applause by the learned. He afterwards published other pieces of Latin poetry, among which were some on scriptural subjects. His great literary labour, however, was the composition, in Latin, of a voluminous History of his own Times, which has transmitted his name to posterity with the reputation of one of the greatest of modern historians. The first part of this history was made public in 1604. Of its reception, the author gives the following narrative, "As soon (says he in a letter to the President Jeannin) as it appeared, I was made sensible of the ill offices of a number of envious or factious adversaries, who, by artfully contrived calumnies, prejudiced against me certain nobles (persons who in such affairs make no use of their own eyes,) and brought the book to the cognizance of the court of Rome. There the work being perused with prepossession, the censors were readily induced to give a malignant interpretation to its expressions, and through aversion to the author, precipitately condemned his whole performance, of which they had not read a third part. The King at first defended my cause against the attack of his courtiers; but by degrees their craft began to obtain an influence over him; and it being made known at Rome by emissaries that he was wavering, after the death of my friends the Cardinals d'Ossat and Seraphin, and the departure of Du Perron, the blow was inflicted on me, which might easily have been averted if any of those about the King had made him sensible of the injury offered by it to the dignity of himself and his kingdom." This con-

demnation of the work of De Thou, which can now be of no disservice to his reputation, though it reflects much discredit on Henry IV. and his court, was owing to the freedom with which he spoke of the popes, the clergy, and the house of Guise, and to a disposition, which was thought apparent, to extenuate the imputed offences of the Hugonots, and to extol the virtues and abilities of that sect. The history, when finished, consisted of 138 books, comprising the events from 1545 to 1607. Few writers have come to a work of this extent and importance better qualified for the task. Familiar with the stores of ancient learning, he was also accurately acquainted with the politics, revolutions, and geography of modern Europe; and he had made it his business in all his travels to collect, from the most authentic sources, such information concerning the events which he was to relate, as might render his narrative both copious and exact; whilst native candour and love of truth secured him from prejudiced judgment and partial representation. The elevation of his principles, and correctness of his moral feelings, fitted him for that office of an instructor, which, when judiciously performed, is the historian's highest title. Mr. Hayley, in his *Essay on History*, has with no less justness than eloquence characterised this illustrious writer in the following lines:

There, in the dignity of virtuous pride,
Thro' painful scenes of public service try'd,
And keenly conscious of his country's woes,
The liberal spirit of THUANUS rose:
O'er earth's wide stage a curious eye he cast,
And caught the living pageant as it past:
With patriot care most eager to advance
The rights of nature, and the weal of France!
His language noble, as his temper clear
From faction's rage, and superstitious fear!
In wealth laborious! amid wrongs sedate!
His virtue lovely, as his genius great!
Ting'd with some marks that from his climate
spring,
He priz'd his country, but ador'd his King;
Yet with a zeal from slavish awe refin'd,
Shone the clear model of a Gallic mind.

To this work De Thou subjoined "*Commentaries or Memoirs of his own Life*," composed in the same manly spirit with his large history. To conclude his biography, it is to be mentioned that he lost his first wife in 1601, whose virtues and affection he celebrated in a Latin poem. As she left him no issue, he married, in 1603, a second wife of a noble family, who brought him three sons and three

daughters, and died in 1616. This loss, with the calamities which befel his country on the murder of Henry IV., so much affected him, that his own death, in 1617, at the age of 64, was thought to be the consequence. He had collected a fine library, which, notwithstanding his testamentary injunction that it should be kept undivided in his family, was sold by detail after the death of one of his sons.

Of the editions of his History, the most complete is that published at London in 1733, by Buckley, in 7 vols. fol. with the Memoirs of his Life, and various other pieces which had not before appeared. It was composed from collections made by Carte the historian, during his residence in France, and which were purchased at a considerable sum for that purpose by the munificent patron of letters, Dr. Mead. A French translation was made from it by the Abbé des Fontaines and others, in 16 vols. 4to. *Mem. of De Thou by himself. Moreri. Nouv. Dict. Hist. — A.*

THOU, FRANCIS AUGUSTUS DE, eldest son of the preceding, born in 1607, inherited the virtue and talents of his father, and was made a master of requests, and afterwards grand-master of the royal library, in which post he acquired general love and esteem by the gentleness of his manners and his profound learning. Having been discovered by Cardinal Richelieu to entertain a secret correspondence with the Duchess of Chevreuse, he was studiously kept by that minister from all confidential employments, which slight unfortunately threw him into the party of the favourite Cinquars. When that imprudent young man (see his article) entered into a secret negotiation with Spain, De Thou was suspected of being in the confidence of the conspirators, and was apprehended on the charge of not revealing it. His defence, though vigorous, was unavailing against a pitiless minister, who was resolved upon a signal sacrifice to his power, and was besides supposed to entertain a vindictive feeling against De Thou, because his father in his history had mentioned one of the family of Du Plessis Richelieu in opprobrious terms. The culprit was found guilty upon an old law, and capitally condemned, and his execution was irrevocably determined upon. Cinquars, who was the cause of his ruin, humbled himself before him, dissolved in tears. De Thou raised and embraced him, saying "There is nothing now to be thought of but how to die well." He was beheaded at Lyons in 1642, at the age of 35, dying with great resolution, and universally lamented.

An hour before he suffered, he wrote the following inscription for a chapel, founded in consequence of a vow he had made on going to prison :

Christo Liberatori
Votum in carcere pro libertate conceptum
Franc. Augustus Thuanus
E carcere vitæ jamjam liberandus
Merito solvit 12 Sep. 1642.

Moreri. Nouv. Dict. Hist. — A.

THOYNARD, NICHOLAS, born of a good family at Orleans in 1629, applied at an early age to the study of the learned languages, and especially to the medallic science, in which he attained great proficiency. He wrote little himself, but was consulted as an oracle by learned men engaged in different works. Cardinal Noris derived great assistance from him in his work on the Syro-Macedonian Epochs. He published two short Latin dissertations on particular medals, and notes upon "Lactantius De Mortibus Persecutorum," and also a critique on Richard Simon's translation of the New Testament; but his principal performance was a "Concord of the Four Evangelists," in Greek and Latin, which was printing at his death at Paris in 1706, and appeared in 1707 with learned notes, chronological and historical. In this performance he differed from other commentators in asserting that St. Matthew, of all the evangelists, paid the least regard in his narrative to the order of time. This work was carefully printed at a considerable expence, and is become rare. M. Thoynard was mild and candid in his disposition, and ready to impart the knowledge he possessed. *Moreri. Nouv. Dict. Hist. — A.*

THRASEA PÆTUS, a Roman senator of distinguished virtue and patriotism, to which he fell a sacrifice in the reign of Nero, was a native of Padua. He was brought up in the tenets of Stoicism, and was a warm admirer of the character of Cato of Utica, of whom he composed the life. His morals were austere with respect to himself, but indulgent towards others. Pliny, in one of his epistles, urging the maxim that we should be rigorous in passing judgment on ourselves, but lenient to the failings of others, cites a sentence of Thrasea, whom he calls "the mildest of men," that "he who hates vices, hates men." Thrasea married Arria, the daughter of the famed Arria, wife of Cæcina Pætus; and he gave his own daughter to Helvidius Priscus, the emulator of his virtues. In his senatorial ca-

capacity he was a courageous assertor of all the liberty that yet remained under imperial despotism, and was of course exposed to the obloquy of all the sycophants of power. Nero himself, however, could not forbear to do justice to his integrity; and a short time before he put him to death, hearing a person accusing him of having given an unjust sentence in his case, "I wish (said he) I were as well convinced that Thrasea loved me, as that he is an excellent judge." Tacitus relates several interesting particulars of his conduct in the senate. When a motion was made in that assembly for permitting the Syracusans to exceed the prescribed number of gladiators in the public spectacles, Thrasea opposed it; and some contumelious remarks being made upon his stooping to such trifling subjects of animadversion, he gave as a reason to his friends, that he had in view the honour of the senators, by making it apparent that they would not neglect great matters if brought before them, since they did not let small ones pass without notice. After Nero had committed the detestable crime of matricide, when the servile senate were decreeing solemn thanksgivings and annual festivals to commemorate the event, Thrasea, who, we are told, had been accustomed to suffer other adulations to pass in silence or with a slight assent, marked the profligacy of these motions by walking out of the senate-house; thus openly exposing his life to a danger which he contemned; for, conformably to the Stoic principles, he was used to say, "Nero may kill me, but he cannot hurt me." He displayed equal courage in the case of Antistius the pretor, who was convicted of publishing satirical verses against the emperor. Being impeached of treason before the senate on that account, Junius Marullus, the consul elect, moved that he should be put to death *more majorem*, a cruel and infamous mode of execution then obsolete. Thrasea thereupon rose, and after observing that under a clement prince, and whilst the senate lay under no particular necessity, it was not to be considered what was the utmost which the culprit deserved to suffer, he said, there were punishments appointed by the laws which might be awarded without the imputation of cruelty, or inflicting a stigma on the times; and he proposed confiscation of his effects, and banishment to an island. The freedom of Thrasea broke through the slavery of the other senators; and a division taking place, his opinion was supported by the whole body, with the exception of a few abandoned sycophants. The

consuls, however, would not venture to carry the decree into effect without consulting Nero, who, in a reply which manifestly showed his displeasure, gave them permission to determine as they should think proper. Thrasea persisting in his motion, and the majority not choosing to recal their votes, the decree was confirmed.

His political sagacity and zeal for the public good were displayed on the following occasion. A powerful Cretan was delated to the senate for various crimes, one of which was, that he had asserted it to be within his own determination, whether or not thanks should be voted to the proconsuls sent to the government of Crete. Thrasea, after giving his opinion on this individual's delinquency, made a speech in which he proposed to check the growing pride of the provincials, and their influence in the senate, by suppressing their expressions of praise to their governors, which was often false, and obtained by improper compliances; still allowing them the full privilege of accusation when they had been injuriously treated. This proposition was heard with general assent, and a decree of the senate was afterwards made on the subject. But hatred to this excellent man rankled in the breast of the imperial tyrant; and he gave an open declaration of his displeasure by forbidding him alone, of all the senators, to pay his respects at Antium on the delivery of Poppæa. Being, however, practised in dissimulation, Nero boasted to Seneca that he was reconciled to Thrasea, and was complimented by Seneca on the occasion — a prelude of approaching danger to both of them!

In the year 66, the 13th of Nero, the tyrant, having imbrued his hands in the blood of many of the most illustrious Romans, now resolved, says Tacitus, to extirpate virtue itself by the destruction of Thrasea Pætus and Barea Soranus. An accusation was therefore brought against Thrasea by Capito Cossutianus, an infamous delator, and his personal enemy, consisting of several facts, the sum of which went to show his contempt of the base adulation of the senate, and his displeasure with the vices and enormities of the reign. From one charge it appears that during the past three years he had not entered the doors of the senate-house. The accuser employed one comparison which conveyed a high eulogy on the culprit, though invidiously applied. "As formerly (said he) the city in its party dissensions spoke of Cæsar and Cato, so now it speaks of Nero and Thrasea." Tiridates King of Armenia, at this time making his entrance into Rome, and Nero returning

from Campania, the city poured forth to meet the two princes. Thræsea received a command not to show himself on this occasion; but not dispirited by this proof of resentment, he sent a memorial to the emperor, desiring that he might have an opportunity of knowing and refuting the charges against him. Nero ordered the senate to be convoked, when Thræsea consulted his friends whether he ought to attempt a defence before it, or wait at home for his sentence. Different opinions were given, and Thræsea left the determination to his farther reflexions. On the next day the access to the senate-house was beset by two pretorian cohorts under arms. When the court was assembled, the accusers opened their attack, and Cossutianus was followed by Marcellus Eprius, a man of violent and fervid eloquence, who spoke with great acrimony against Thræsea. No defence was made; apparently, lest by his usual boldness of speaking he might excite the emperor's resentment against his family. It was besides manifest that his fate was decided. The conclusion was, that he and Soranus had the choice of their mode of death granted them. Thræsea was in his gardens surrounded by a number of illustrious persons of both sexes, and attentively listening to Demetrius, a Cynic philosopher, who was discoursing on the nature of the soul, and its separation from the body, when the determination of the senate was announced to him. Thræsea desired the company immediately to retire, lest they should expose themselves to join their fate with his. His wife, who wished to follow her mother's example, and die with her husband, was admonished by him not to rob their daughter of her only support, but to live for her sake. He then went forth into the portico to attend the consul's questor, and gave marks of joy on learning that his son-in-law Helvidius, who had shared in the danger, was only banished from Italy. Receiving the decree of the senate, he took Demetrius and Helvidius with him into his bed-chamber, and laying bare the veins of both arms, he sprinkled the first blood that flowed, upon the ground, and calling the questor, said, "Let us make a libation to Jupiter the Deliverer. Look on, young man; and may the gods avert the omen; but you are born at a time in which it is proper to strengthen the mind by examples of fortitude." He then addressed the philosopher Demetrius; but the manuscript of Tacitus fails us just in the midst of this most interesting scene. Enough, however, has survived to transmit the name of Thræsea among the noblest characters

of antiquity. *Taciti Annal. Suetonius. Dio Cass. Plinii Epist.*—A.

THRASYBULUS, an eminent Athenian, the restorer of liberty to his country, was the son of Lycus. He was commander of a galley at the time of the government of the Four Hundred, which succeeded the subversion of the democracy B. C. 411. Together with Thrasyllus, he effected the destruction of the aristocratical partisans in the camp at Samos, and re-established democracy there; after which he proposed the recall of Alcibiades, then in exile at Magnesia. His advice was approved, and sailing thither, he brought back that illustrious chief, who was soon after restored to his country. Thrasybulus and Thrasyllus afterwards sailed in pursuit of the Peloponnesian fleet, and an action ensued in the straits between Sestos and Abydos, in which the Athenians captured twenty ships of the enemy, with the loss of fifteen of their own. Not long after, a second battle was fought between the fleets, which was long contested, but the arrival of Alcibiades with a squadron gave a complete victory to the Athenians.

When Alcibiades was made general of the Athenian forces by sea and land, with the power of nominating his colleagues, he named Thrasybulus for one of them. From some cause, however, with which we are not acquainted, differences arose between them, and Thrasybulus impeached the conduct of Alcibiades before the assembly of the Athenians, and procured his disgrace. When the Lacedæmonians had established in Athens the government of the Thirty Tyrants, Thrasybulus was one of the citizens who took refuge in the Theban territory. Intent upon an opportunity of rescuing his country from servitude, he prevailed upon a small body of the fugitives to join him in an expedition into Attica, in which they took possession of the important fortress of Phyla, on the frontier of Bœotia. The tyrants lost no time in attempting to dislodge them, but the natural strength of the place, and the courage of the defenders, baffled their efforts. They then turned the siege into a blockade; but in the mean-time the conflux of refugees had augmented the garrison to 700 men; and the inclemency of the season, with the activity of Thrasybulus in harassing the enemy by skirmishes, obliged them to return in disorder to Athens. They posted, however, a body of troops, chiefly consisting of Lacedæmonian mercenaries, near Phyla, which were surprized by Thrasybulus in the night with considerable loss. The Thirty now

thought it necessary for their safety to remove from Athens to Eleusis; and Thrasybulus, who had received several reinforcements, ventured upon an enterprize against the Piræus, which proved successful. In an attempt to recover this important post, the troops of the tyrants were defeated, and two of the most violent of their number, Critias and Hippomachus, were slain. Without pursuing the fugitives, he proceeded to the foot of the hill, where he ordered a herald with a loud voice to make a proclamation calculated to animate the Athenians to resist their tyrants, and join him in the restoration of a free government; and he then established himself in the Piræus. Mean-time the constitution of Athens was changed by substituting to the thirty, ten magistrates, one from each tribe. These were, however, equally disposed to submit to the Lacedemonian authority, and they sent to Sparta to solicit aid. Lysander, marching with a strong reinforcement, invested the Piræus by land and sea, and Thrasybulus would probably have been reduced to surrender, had not Pausanias, King of Sparta, envying the influence acquired by Lysander, levied troops, and proceeded to Athens. He was there induced to espouse the party of Thrasybulus, who had been defending his post with great resolution; and through his means a negotiation was opened between the Athenians and the government of Sparta, which terminated in the withdrawing of the Spartan garrison, and the re-establishment of a popular constitution in Athens. On this occasion the citizens of both parties joined in a solemn thanksgiving to Minerva at her temple in the citadel, when Thrasybulus made an harangue exhorting them to future concord. The remaining tyrants and their adherents, however, from their retreat at Eleusis, endeavoured to enlist a body of mercenaries in their cause, and to foment divisions in Athens; but some deputies whom they sent for this purpose, being detected and punished, the rest submitted on the condition of an act of *amnesty* or *oblivion*, as the word imports, which Thrasybulus procured to be passed by the assembly of the people, and ratified by an oath. This revolution is dated B. C. 401. It conferred great glory on its leader, who acted on the motives of pure patriotism; for when he had seized the castle of Phyla, the Thirty made him a private offer of being admitted into their number in the place of Theramenes, and of pardoning any twelve of the exiles whom he might name; which he generously refused, saying that exile was much more

honourable than any civil authority purchased on such conditions.

Thrasybulus appears to have passed several years afterwards in retirement, contented with the olive wreath, which, according to the simple manners of the age, was the reward bestowed upon him by the people for his services. But when, in the Corinthian war, after the death of Conon, B. C. 390, the Athenians were in danger of losing their foreign possessions and influence, a fleet of 40 ships was placed under the command of Thrasybulus, with which he sailed to the Hellespont. He there reconciled two Thracian princes, and made them allies to Athens; and then compelled the Byzantines and the inhabitants of some other cities in those parts to abolish their aristocratical governments, and accept of the Athenian model and alliance. He next proceeded against the isle of Lesbos, in which all the cities except Mitylene had adopted the Lacedemonian interest. Landing his men, he engaged in combat with the revolted, and defeated them, killing with his own hand the Spartan general Therimachus. He reduced the whole island to obedience, levying contributions, and reinforcing his fleet. Thence he sailed for Rhodes, where the democratic party was contending with the aristocratic, which was aided by the Lacedemonians; but he previously thought it necessary to raise supplies from the maritime towns of Asia, and he exacted a large sum from Aspendus, the capital of Pamphylia. Besides this imposition, his men indulged themselves in private pillage; by which the inhabitants were so much provoked, that they made a nocturnal attack on the Athenian tents, and put a number to the sword, among whom was the commander himself. In this manner Thrasybulus ingloriously lost a life which he had passed in actions that rank him among the greatest benefactors to his native country. *Xenoph. Hellen. Corn. Nepos. Univ. Hist. — A.*

THUCYDIDES, a very eminent Greek historian, was born in the 77th Olympiad, about 470 B. C. He was the son of Olorus, or Orolus, which name, being that of a Thracian prince, indicates a connexion with that country; and it appears from his own information that he possessed gold mines in it, and had a considerable influence over its chiefs. His family was one of the principal in Athens, and was related to that of Miltiades. He received the liberal education usual among Athenians of rank, and was instructed in rhetoric by Antiphon, and in philosophy by Anaxagoras. The generous emulation with which he was inspired mani-

fested itself upon hearing Herodotus recite his history at the Olympic festival, when he burst into tears; and that distinguished writer observing the circumstance, is said to have congratulated Olorus on his son's disposition. He was at Athens during the dreadful pestilence in that city at the commencement of the Peloponnesian war, and bore a share in the calamity. In the eighth year of that war he had a command in Thrace, where he was opposed to the distinguished Spartan general, Brasidas; and the latter having surprized the town of Amphipolis, Thucydides was punished for the loss, which apparently he could not have prevented, by banishment. His exile was fortunate for literature, since he occupied himself during the twenty years of its continuance in making the inquiries through different parts of Greece which enabled him to compose his history, conversing with the principal actors on both sides in the events which he recorded, and sparing no pains to obtain an accurate view of their causes and of the different interests of states and individuals. He resided a considerable time in Thrace; but of his farther life, and the time and place of his death, nothing certain is known. It is the conjecture of Dodwell that he passed his 80th year, and died in Thrace.

The history of Thucydides comprehends the transactions of the first 20 years of the Peloponnesian war, disposed in eight books; it indeed goes back some years earlier to the war between Corinth and Corcyra; but this is by way of preliminary to his subject, while developing the causes of the long contest which he afterwards describes, and which continued still eight years beyond the close of his narrative. Although he has taken a topic much more limited than that of his predecessor and rival in fame, Herodotus, yet the manner in which he has treated it may justly give him the preference in historical merit, and entitle his work to that praise which an eminent modern writer has given it, that "the first page of Thucydides is the commencement of real history." His characteristics are great diligence in ascertaining facts from the best authority, which, indeed, in many instances was his personal knowledge; and, as far as we can judge, perfect impartiality, so that it would not be possible to discover from his narrative what was his country or party. As examples of this quality, he has painted as a great man his antagonist Brasidas; and has mentioned his own banishment as a simple fact, with no other remark than that it afforded him the necessary

leisure for the task he undertook. Further, sagacity in tracing causes and effects, and a philosophical spirit in forming his judgment of human affairs, place him in the class of the first writers in this department. His subject has not afforded him much scope for striking description, yet he has given specimens of narrative which are highly interesting, and denote the writer of genius. His style has been the subject of much criticism, and certainly excellence in that respect is not the quality for which he is most to be valued. It is of the kind anciently termed the austere. It aims at force and brevity, rather than harmony, elegance, or perspicuity. Its extreme conciseness, and bold transpositions, render it frequently obscure, a defect not compensated by its energy and elevation. Of the editions of this author the most valued are Hudson's, *Oxon.* 1696; Wasse and Ducker's, *Amst.* fol. 1731; and the *Leipsic*, 2 vol. 4to. 1790—1804. *Vossii Hist. Græc. Mem. of Thucyd. in Athenæum.*—A.

THUILLIER, VINCENT, a learned Benedictine, was born at Coucy in the diocese of Laon, in 1685. He entered into the congregation of St. Maur in 1703, where he distinguished himself by his talents. After having long acted as professor of philosophy and theology in the abbey of St. Germain des-Près, he was made sub-prior, in which situation he died in 1736. This ecclesiastic, to extensive literature joined a lively imagination, and a temper inclined to satire, which involved him in various controversies. He was at first a warm opponent, and then a zealous defender, of the famous bull *Unigenitus*, in which last capacity he published "*Lettres d'un ancien Professeur de Theologie de la Congregation de St. Maur, qui a révoqué son appel de la Constitution Unigenitus.*" Another of his publications relative to this topic was a "*History of the new edition of Saint Augustin, given by the Benedictines of St. Maur.*" He was more usefully employed for literature in a French translation of Polybius, which appeared in 1721—28, in 6 vols. 4to., under the title "*L'Histoire de Polybe traduit du Grec en François par Dom Vincent Thuillier, avec un Commentaire sur l'Art Militaire par le Chevalier de Folard.*" This version is elegant, and is regarded as faithful. *Moreri, Nouv. Dict. Hist.*—A.

THURLOE, JOHN, Secretary of State in the Protectorate, was the son of the Rev. Thomas Thurloe, rector of Abbot's Roding in Essex, where he was born in 1616. He was

brought up to the law, and in 1644-5, through the interest of Oliver St. John, was appointed one of the secretaries to the parliamentary commissioners at the treaty of Uxbridge. After occupying some other offices, he went in 1650 as secretary to Lord Chief-justice St. John, and Mr. Strickland, in their embassy to the States-General. In 1652 he rose to the office of secretary to the council of state; and when Cromwell, in 1653, assumed the protectorate, he nominated Thurloe his own secretary, and gave him that confidence which his industry, abilities, and fidelity well merited. The management of the post-office was put into his hands in 1655; and he represented the isle of Ely in parliament in 1656. It was by his means that the plot of Major-gen. Harrison and the other fifth-monarchy men for an insurrection, in 1657, was detected; and he gave the good advice to Cromwell, in concurrence with Whitelock, to suffer the persons charged with conspiracy to be proceeded against in the ordinary course of law, and not by a high court of justice. On the death of Oliver Cromwell, he signed the order for proclaiming Richard, and was chosen member for the University of Cambridge in the following parliament. He continued in his post of secretary under Richard, and also under the parliament which deposed him. On the Restoration, he was accused of high treason, and examined, but was soon after set at liberty. He then retired to his seat in Oxfordshire, only coming to his chambers in Lincoln's-inn in term time. Charles II. often invited him to take a share in the administration, which he declined, through the apprehension that, in the mixture of men of different characters and principles, he should not be able to serve the King as he had done the Protector; the latter of whom (as Thurloe told the King) was used "to seek out men for places, and not places for men." This minister, who is said to have been not less amiable in private, than able in public, life, died in Lincoln's-inn, where he was master of the bench, in February 1667-8, and was interred in the chapel. The State Papers of Thurloe, a very valuable historical collection, which displays both his abilities as a statesman, and his talents as a writer, were published by Dr. Birch in 7 vols. folio, 1742. *Biogr. Brit. Granger.* — A.

THURNEISSER, LEONARD, a man of great temporary celebrity in chemistry and the occult sciences, and remarkable for the vicissitudes of this life, was born at Basle, about the year 1530. His father, according to some,

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had been an officer in the Piedmontese service; but others assert that he was a goldsmith, and brought his son up to his own trade. At the same time young Thurneisser attended a physician named Hauber, whom he assisted in collecting plants and in preparing medicines. He read to him also the works of Paracelsus; and by these means he acquired a taste for metallurgic operations, natural history, and chemistry, and also an attachment to the mystical empiricism of the last-mentioned author. In 1547, while yet a youth, he married a widow named Muller, and having imprudently engaged in trade among the Jews, he became involved in debt; and his wife proving unfaithful, he found himself obliged to leave both her and his native place. In 1548 he went to Strasburg, where he endeavoured to obtain the right of citizenship; but being disappointed, he proceeded to Constance, and by diligent application to his trade gained a considerable sum of money. After passing through various other changes of fortune, he worked for a time at Nuremberg, and constructed various astronomical instruments for the celebrated mathematician Schoener. By the extent and variety of his knowledge he had now acquired so much reputation, that he was entrusted with the direction of the smelting works at Eberswold in the Tyrol. Having entirely separated from his first wife, he married, at Constance, the daughter of a goldsmith with whom he worked for some time, and in 1558 he retired with his new spouse to Tarenz in the Upper Innthal, where he formed metallurgic establishments on his own account, as well as at Schurragent, and erected furnaces, together with a manufactory for the preparation of sulphur. His great knowledge in these and other branches of art procured him several visits here from Peter Paul Vergerius, Cardan, and other eminent men. He became known to the Emperor Ferdinand; and being patronised also by the Emperor's son, the Archduke Ferdinand, he travelled, at his command, in 1560, to Scotland and the Orkney islands, and in 1561 to Portugal and Spain, from which he proceeded to some parts of Africa and Asia. On the summit of Mount Sinai he received the order of St. Catharine; and in returning home he paid a visit to Candia, Greece, Italy and Hungary. When he arrived in the Tyrol he found his establishments there in great confusion; but the government at Inspruck advanced him money in order to revive and support them. He was then dispatched by the Archduke to examine the mines

in Hungary and Bohemia; but by his pride and extravagance he lost the favour of his patrons, and once more became involved in debt. In 1569 he obtained leave to proceed to Lower Germany for the purpose of making observations in natural history, and that he might superintend the printing of some of his works, which were then ready for the press. During the leisure afforded him by his sea-voyages he had composed, in German verse, a work entitled "Archidoxia," or an Account of the Influence which the Planets have on the Human Body, and on all the Employments of Man, together with a secret Introduction to Alchemy. He had prepared also another work called "The Quintessence," in which he pointed out the connection between medicine and alchemy, and gave instructions how to extract from all substances their quintessence or subtile parts. In the course of his land-journeys he had examined all the rivers which he found in his way, and written descriptions of them. He imagined also that he had discovered a chemical operation, by which he could determine not only the nature of the blood, but the cause of all diseases in the intestines, and by these means apply the proper remedies. This discovery he wished to publish in a particular treatise, illustrated with anatomical figures, and the representation of chemical apparatus engraved in copper and wood. For the accomplishment of these views he repaired to Munster, where, in 1569, he published the first edition of his "Archidoxia," in a quarto volume. His "Quintessence" was printed at the same place and in the same form, in 1570. Both these works were afterwards enlarged and published in new editions in folio. In consequence of a quarrel with the bishop, Thurneisser quitted Munster and removed to Frankfort on the Oder, to print his "Pison or Description of Rivers," by which, together with his calendar and book on plants, he acquired the greatest share of his reputation. Having cured the Margravine of Brandenburg of a dangerous illness, the Margrave appointed him to be his physician, and caused his wife and family to be brought from Constance at his expence. In 1572 he published his work "On Urine," in which he asserts, that he not only discovered by the urine of Sigismund I. of Poland the nature of his disease, but predicted his death, and the very day on which it would happen. Besides a handsome salary, the Margrave assigned to him a large edifice for the purpose of erecting a laboratory and a private printing-press. He now lived in great

splendour, and had an establishment consisting of more than two hundred persons. He dressed in black velvet and silk, which were then uncommon even among princes, and appeared daily in silk stockings: around his neck he wore a gold chain from which were suspended honorary medals of the same metal, and his carriage was constantly drawn by four horses. His name was now so celebrated, that sovereigns became his correspondents, and various letters written to him by princes and other eminent persons are still preserved in the Royal Library at Berlin. Among those who honoured him with their correspondence were the Emperor Maximilian, and Elizabeth Queen of England. In a word, he was supposed to possess knowledge more than human; predictions of all kinds were sent to him for explanation; and he was consulted in regard to witchcraft, magic, and other things of the like kind. The excellence of his printing-press was so well known, that learned professors travelled even from Basle in order to have their works printed under his inspection. Most of the books which issued from his press were distinguished by the following notice, "Excusum Berolini, in Monasterio Leucophæ;" that is, printed at Berlin, in the Grey Monastery. By printing, and the sale of manuscripts and prescriptions, he acquired great riches. For one manuscript the Elector, John George, gave him nine thousand dollars; and there was formerly another in the King's library at Berlin, entitled "De Transmutatione Veneris in Solem," on account of which an annual pension of six hundred dollars was settled on him and his children. Thurneisser was the first person who formed a collection of natural curiosities in the Marche of Brandenburg. His garden, at the monastery, was filled with botanical plants; and he had also a menagerie in which he kept a great many curious animals collected from different parts of the world. But this state of prosperity was not of long duration. In 1575 he lost his second wife, who had managed his domestic concerns with great prudence. After this event, he was involved in various misfortunes, and from being a man of opulence was reduced to a state of poverty. In addition to other disappointments his credit as a physician began to decline. Dr. Hoffman of Franckfort had written an oration "De Barbarie Imminente," which gave Thurneisser no small uneasiness. In this oration the author bestowed all due praise on chemistry as exceedingly useful in medicine, but he shewed that a mere chemist could not be a

great physician, and depreciated, in particular, the newly received system of Paracelsus. This oration was highly applauded at Frankfurt; but Thurneisser found means to prevent its being printed till the year 1578. It was, however, circulated in manuscript among the literary men at court, and contributed to bring into disrepute the casting of nativities, talismans, and various practices introduced by ignorance and superstition. The fear of losing his character entirely induced Thurneisser to disengage himself from all connection with the court; and that he might complete his projected works, without any embarrassment, he sold his printing-establishment at Berlin, and retired to Basle, where he married, in 1580, a third wife. Domestic disquiets induced him to leave Berlin privately and retire to Italy. How long he remained there is uncertain; but when at Rome he performed, in presence of the Grand Duke, Francesco de' Medici, afterwards Cardinal, that celebrated experiment by which he converted, as is said, one half of an iron nail into gold. This nail was afterwards carried to Florence and preserved, among other rareties, in the Grand Duke's collection. This singular man died in 1595 or 1596 in a monastery at Cologne, after requesting that his body might be interred close to that of Albert the Great. A full life of him, together with a catalogue of his works, may be found in "Moehsen's Collection towards a literary History of the Mark of Brandenburg, Berlin, 1783, 4to." A list of his works is given also by Haller in his *Bibliothecæ Helveticæ berühmte Männer von Leonhard Meister*.—J.

THYSIUS, (THYS,) ANTONY, an eminent philologist, was the son of a theologian of the same names, at Leyden. He was born in 1603, and became professor of eloquence and poetry in the University of Leyden, and public librarian. He published in 1639 "*Exercitationes Miscellanæ*," consisting of dissertations on scriptural and mythological subjects; and in 1646, "*Memorabilia celebriorum veterum Rerumpublicarum, cum Tractatu juris publici de Potestate Principis*," part of which was reprinted by Gronovius in his *Thesaurus Græc.* Another of his works was "*Historia Navalis*," or an account of all the victories obtained at sea by the Dutch. He was the editor of several of the editions of classics called "*Variorum*;" of which were "*Velleius Paterculus*," "*Sallust*," "*Valerius Maximus*," "*Seneca the Tragedian*," "*Lactantius*," and "*Aulus Gellius*." Thysius died in 1670. *Saxii Onom. Nouv. Dict. Hist.*—A.

TIBALDI, PELLEGRINO-PELLEGRINI, a celebrated painter and architect, was born at Bologna in 1527, of a family from the Milanese. He studied in the school of Bagnacavallo in his native place; but his chief education was derived from the works of Michael Angelo at Rome, viewed with the eye of genius. It is not easy to determine whether he ought to be reckoned among painters or architects, for he erected edifices, and ornamented them with his paintings; but he was great in both departments. At his visit to Rome he was patronized by Cardinal Poggi, who sent him back to Bologna to finish his palace there, which is now the Academical Institute, and is decorated with his paintings. These, with those of the chapel of St. Jacopo of the Augustine friars, are the principal specimens of his art in Italy, and were the study and imitation of the Caracci. He went from Bologna to Loretto, in the church of which he built a chapel, and ornamented it with stuccos and paintings. At Ancona he gave decorations for two of the churches, and built and adorned the merchants' hall; and he likewise superintended the fortifications of the place as military architect. At Pavia he constructed the palace of Sapienza, called afterwards the Borromean college. The city of Milan named him, before 1570, architect of its celebrated cathedral. He disencumbered its dome of gothic ornaments, and in their room enriched it with several elegant chapels, and a majestic choir. Having been engaged by Philip II. to prepare plans for the Escorial, he followed them into Spain in 1586, and during nine years was employed as architect and painter of that vast edifice. His works would require a volume to describe, and they were amply remunerated with riches and honours. He returned to Milan, where he continued his labours under the title of ducal engineer to an advanced age. The year of his death is not exactly known, but it was under the pontificate of Clement VIII., and about the close of the 16th century. He was buried in a tomb erected for himself and his family in the dome of Milan.

Tibaldi is regarded as the greatest designer of the Bolognese and Lombard schools. He was called by the Caracci "the reformed Michael Angelo," possessing his grandeur and energy, without his extravagance; and they commended "*Del Tibaldi il decoro e il fondamento*," his decorousness joined with learning. He is principally known as a painter by his works in fresco, his pictures in oil being extremely scarce. Time has destroyed many of

his finest performances, and his pieces in the institute of Bologna, representing stories from the *Odyssey* in fresco, are his most remarkable remains. Of these a book has been engraved. *D'Argenville. Pilkington. Tiraboschi.*—A.

TIBERIUS CLAUDIUS NERO, Roman Emperor, was born B. C. 42. He was the son of Tiberius Claudius Nero, of the ancient Claudian family, and of Livia Drusilla. From early years he was well instructed in Greek and Roman literature, and at the age of nine he pronounced a funeral oration for his father, which was much applauded. Though naturally of a gloomy and reserved disposition, he maintained his rank among the young Roman nobility on public occasions, and with the assistance of his mother, who was married to Augustus, displayed a magnificent spirit in treating the people with the accustomed spectacles. His first military service was in the rank of a tribune in the Cantabrian war. Soon after, he had the honourable commission of commander-in-chief of the army sent to seat Tigranes on the Armenian throne. On his return from that expedition, he was made pretor, and accompanied Augustus into Gaul. His younger brother Drusus being engaged in war with the Rhetians and Vindelicians, Alpine tribes, Tiberius was sent to join him, and gained a decisive victory over them. In the year B. C. 14, the 28th of his age, he was raised to the consulate, and was thus gradually advancing to that distinction which, as the Emperor's step-son, he might expect to obtain. The death of Agrippa, B. C. 12, hastened his elevation. Augustus finding it necessary to supply the place of one who eased him of part of the burden of empire, judged no one so fit for this purpose as Tiberius, now of mature age and of tried abilities. Obliging him therefore to divorce his wife Vipsania, the daughter of Agrippa, by whom he had one son, and who was a second time pregnant, he caused him to marry his own daughter Julia. The measure was doubly displeasing to Tiberius, both because he was attached to Vipsania, and on account of the doubtful reputation of Julia; and it is not improbable that this force upon his feelings, the tenderest which he possessed, lastingly injured a temper already inclined to austerity and misanthropy.

Soon after he became the Emperor's son-in-law, he was sent against the Pannonians, who had revolted, and was successful in reducing them to obedience, for which he was honoured with the triumphal ornaments. He continued making war in that part of the empire against the

Dacians and Dalmatians, and was just returned to the Emperor at Pavia, when intelligence arrived of the dangerous illness of his brother Drusus in his camp near the Rhine. With almost incredible celerity he hastened to the spot, which he reached just in time to receive his brother's last breath; and he accompanied his remains on foot in a funeral procession to Italy. After his exploits had been celebrated by an ovation, he was sent into Germany, where he established peace; and being a second time made consul, B. C. 7, he triumphed on the day on which he took possession of his dignity. When the year was expired, the tribunitial power for five years was conferred upon him by Augustus. The Emperor's adoptive sons, Caius and Lucius Cæsars, were now advancing towards manhood; and the elder of them, Caius, though under age, was raised to the pontificate, and introduced into the senate. Either jealousy of this young rival, or discontent with the open gallantries of his wife Julia, which he could neither restrain nor endure, caused him to take the extraordinary resolution of asking permission to quit all public business, and live in retirement at the island of Rhodes; and notwithstanding the remonstrances of the Emperor, and the earnest intreaties of his mother, he persisted in his resolution. Leaving his wife and son at Rome, he embarked at Ostia, accompanied thither by a number of persons who wished to shew him respect, but to whom he made no return of politeness, and sailed for Rhodes. The conduct of Julia afterwards became so notorious, that her father banished her to the isle of Pandataria, and caused her to be formally divorced from her husband.

At Rhodes, Tiberius lived in a manner conformably to his alledged wish of retirement. He conducted himself entirely as a private person; frequented the places of exercise, the public schools, and the disputations of orators and philosophers, without attendants, and paid visits to the citizens of Rhodes on a footing of equality. When his tribunitian power of five years was at an end, he requested that he might be allowed to return to Rome and see his family; adding, that now the young Cæsars were grown up, there could be no rivalry between him and them. Augustus, however, harshly refused his request; and the utmost that could be obtained through the intercession of Livia, was the title of the Emperor's lieutenant, as a cover to his disgrace. But the alienation of the Emperor was too obvious not to give him great uneasiness, and he passed two

years longer at Rhodes in great disquiet, subjected to mortifications and affronts, and exposed to serious dangers. At length he was permitted to return to Rome, but on the express condition that he should live like a private person, and take no part in the affairs of government. He passed nearly two years in this situation, when the deaths of the two Cæsars, Caius and Lucius, produced a great change in his condition. Augustus was left alone upon the throne, and he found it necessary to fortify his declining age by the assistance of one whom, though he did not love, he respected for his talents and experience. He therefore adopted Tiberius, A. D. 4, at the same time requiring him to adopt his nephew Germanicus; and he likewise adopted Agrippa Posthumus, the youngest of his grandchildren, whom he afterwards banished. He also renewed the tribunitian power of Tiberius, who thus became next to himself in the empire. During the remainder of that reign Tiberius acted so as fully to regain the confidence of Augustus, and to establish his own reputation. He was first sent to bring to a conclusion a war which had subsisted three years with the Germans. He obtained great advantages against them, pushed his conquests as far as the Elbe, and brought them to solicit peace. He was on the point of attacking Maroboduus, King of the Marcomanni, when he was called away by a revolt of the Pannonians and Dalmatians. He conducted the war against them with so much prudence, following his habitual maxim of effecting more by skill and policy than by force, that he brought it to an honourable termination, A. D. 9, and a triumph was decreed him for his services. After the terrible disaster of Varus, he was sent to check the progress of the Germans, and restore confidence to the legions, in which he displayed the talents of a great general. Augustus was so well satisfied with his conduct, that he made him his colleague, with a power equal to his own. He prolonged his tribunitian authority, and treated him in all respects as his apparent successor. In the year 14, Tiberius, departing for Illyricum, was accompanied to some distance by Augustus, whose health had been some time declining. On his return he was obliged to stop at Nola, and Tiberius, being immediately recalled, found him just alive. He expired, and Tiberius without opposition succeeded to the empire, being then in the 55th year of his age.

One of the great lessons he had learned from the circumstances of his past life was dissimu-

lation—the power of commanding his feelings, and keeping within his own bosom all his designs, and the motives of his actions; and no one ever practised this *art of reigning* with greater assiduity. Although he had taken every precaution to secure to himself the sovereign authority, one of which was sending orders to put to death Agrippa Posthumus at the place of his banishment, he affected before the senate an unwillingness to assume the burden of the empire, and suffered that servile body to reiterate their entreaties before he could be persuaded to accept the imperial dignity. Even then he persisted in refusing, perhaps from real moderation, the honours which they would have heaped upon him; and also declined for his mother several compliments of the like kind, in which, however, he was supposed to be influenced by jealousy. In the nomination of pretors he made the innovation of transferring to the senate the right of election formerly vested in the people; and thus abolished almost every remaining trace of the ancient popular authority in the Roman constitution. The new reign was disquieted by dangerous mutinies in the armies posted in Pannonia and on the Rhine, which were suppressed by the exertions of the two princes, Germanicus and Drusus, (see their articles,) Tiberius remaining tranquil at Rome during the time, as not chusing to manifest the anxiety he might feel for the event. Although he was in fact extremely jealous of his authority, he made it a principle to appear highly moderate in the exercise of it; and none of the best emperors surpassed him in the deference he paid to the senate by asking its advice on all occasions, and rejecting every title of superiority in the addresses to him, and every mark of distinction when present at its deliberations. Nor was this mere external appearance; for he actually left a considerable share of power in possession of the senate, and suffered decrees to pass which he opposed as a senator. His respect for the consuls equalled that of an individual in the republican times; and when they were in military commands, he insisted that they should correspond with the senate, and not with himself. He displayed great zeal for the administration of justice; he was careful that the people, even in the provinces, should not be oppressed by imposts, and was by no means avaricious of money; a virtue which (says Tacitus) he retained, when he had renounced all others. On several occasions he was munificent in the relief of public calamities and private distress; yet he could refuse

applications when he thought them ill grounded. These qualities, joined to the sound sense which was a conspicuous feature in his intellectual character, rendered the earlier part of the reign of Tiberius a period of as much general prosperity and good government as perhaps any in the annals of the empire.

It is not here intended to give a summary of the public events during this reign, but only to mark the circumstances which particularly display the character of the Emperor. The popularity of Germanicus had long excited his jealousy; and though he entrusted him with high commands, and admitted him to all the honours which his birth and merits demanded, he kept a watchful eye upon his conduct, and contrived checks and balances to restrain his authority. One of these he found in Piso, a man of ancient family, and of a proud and violent spirit, whose wife Plancina was a favourite of Livia. Piso was made governor of Syria at the time when Germanicus received a commission to settle affairs in the eastern provinces. Piso behaved towards the Prince with the greatest insolence, and thwarted him as much as lay in his power in all his measures; and it was the general opinion that he would not have ventured upon such conduct had he not been secretly prompted to it by the Emperor. At length open hostility prevailed between them; and Germanicus falling into a lingering disease, Piso was accused, probably without foundation, of having given him poison. The Prince died, to the extreme grief of the Roman people, and Piso was impeached in the senate for his behaviour towards him. Tiberius acted with apparent impartiality in the case, and made a very sensible speech on opening the trial. He showed no disposition to protect Piso, who, despairing of an acquittal, died by his own hand. It was reported that he held papers which would have justified him, as having only obeyed the Emperor's orders, but that they were never produced: this, however, seems to have been only one of the many current rumours on the occasion; and Tiberius appears to have been no otherwise censurable, than as having through a mean jealousy exposed his nephew to the affronts and insolencies of a haughty foe. (See GERMANICUS). In the seventh year of his reign the Emperor absented himself from Rome in Campania, probably that his son Drusus, who was then consul, might accustom himself to the exercise of the supreme power. The senate took this occasion to oppose with considerable

freedom the tyrannical abuses of the law of treason, which, enforced by infamous delators, were the great evil of the imperial government. An illness with which his mother was attacked recalled him in the following year to Rome. He as yet lived upon good terms with her, though on various occasions he manifested a dislike of the consequence she was fond of assuming; and he now concurred in every proposal made in the senate for expressing the public interest in her recovery. The members of that body were continually vying with each other in servile and adulatory motions to ingratiate themselves with the Emperor, which his good sense sometimes induced him to receive with open displeasure; and it is related that he was accustomed on leaving the senate-house to exclaim in Greek, "O, men prepared for slavery!" For, (says Tacitus) "though an enemy of the public liberty, he loathed the abject spirit of his slaves." It was an instance of moderation that did him honour, that on the death, at a very advanced age, of Junia, sister of the celebrated Brutus, and widow of Cassius, who, having bequeathed legacies to almost all the persons of rank in Rome, with whom she was connected by family-alliances, had omitted all mention of the Emperor, he took no notice of this marked slight, and permitted her eulogy to be pronounced from the rostra, and her funeral to be celebrated with uncommon pomp.

Notwithstanding this and several more examples which are recorded of the rational and moderate use he made of a power, of the possession of which he was so jealous, the radical faults of his disposition were growing upon him, and a stern unfeeling tyranny was becoming the settled character of his reign. Accusations multiplied; informers were sheltered and rewarded; and every year was signalized by the fate of some illustrious criminals. A great deterioration was sensible after he had given his confidence to the detestable Sejanus (see his article), whose guilty ambition led to more crimes than could be prompted by the lawful and undisputed authority of the Emperor. Of these, one of the most heinous was the destruction of Drusus by means of the seduction of his wife, which gave an opportunity of administering poison to him. Of the latter circumstance Tiberius, doubtless, was not suspicious; who, however, bore the loss of his only son in a manner which might in one of a different character have passed for philosophy, but which in him was imputed to want of natural affection. He

intermitted none of his usual occupations during his son's illness; and between the time of his death and funeral came to the senate, and making a kind of apology for his appearance, said that he sought his best consolation in the arms of the republic. A scene then ensued which, had it happened in a popular reign, would have been celebrated as one of the finest incidents in history. The two elder sons of Germanicus were introduced by the two consuls, and placed before the Emperor. He took them by the hand, and in a speech which melted the whole assembly into tears, recommended these orphans, who had now lost their uncle as well as their father, to the guardianship of the senate. If this was acting, it was at least one of the noblest exhibitions of the kind. He himself pronounced the eulogy at his son's funeral. That his feelings were not very acute on the occasion might be conjectured not only from these circumstances, but from his repartee to the deputies of Ilium who were late in their condolences. After hearing their harangue, he said, that "he, too, condoled with them on the loss of their excellent fellow-citizen, Hector." The death of Drusus occurred A.D. 23. Two years afterwards, Tiberius gave a proof of justness of thinking which would have called forth warm encomiums in the history of an Antoninus or a Trajan. The province of Farther Spain having presented to the senate a request for permission to erect a temple to the Emperor and his mother, Tiberius, who always contemned vain honours, took the opportunity of giving his sentiments on that deification, which was one of the most disgraceful species of servility under the Roman emperors. After some apologetical remarks on his acquiescence in a similar request from the cities of Asia, he proceeded to call the assembly to witness, that he recognized himself as a mere mortal, subject to all the infirmities of the human condition, and sufficiently honoured in holding the first place among men; that he was desirous posterity should know that such were his sentiments, and that he wished for no other honours paid to his memory, than to be thought to have performed worthily the duties of his station. The whole speech, reported by Tacitus, is distinguished for wisdom and good sense.

He had long entertained the design of retiring from the capital, and living in some sequestered situation, in which he was encouraged by Sejanus, who expected that such a change would leave him in possession of

uncontrouled authority. This at length he put in execution, A.D. 26, leaving Rome, to which he never returned, and passing some time in a tour through Campania. He was accompanied by a very few persons of rank, and by some men of letters, chiefly Greeks, in whose conversation he amused himself with trifles, for he was become disgusted with every thing grave or dignified. Finding no situation on the continent sufficiently retired for his dark and misanthropic humour, he withdrew to the isle of Capreæ, off the bay of Naples, fenced by rugged rocks, but beautiful in its interior, and enjoying a delicious climate. Here he passed his remaining years, immersed in gross and infamous debauchery, hating mankind, and scarcely known to exist but by his cruelties. It had been his former maxim, "Let them hate, provided they esteem me;" but he was now content to be not less contemptible than odious. He did not, however, immediately sink into utter indifference for his reputation and duties; and in a conflagration which consumed a large quarter of Rome, he displayed a very laudable and spontaneous munificence. In the year 29 Livia died at a very advanced age, on which event her son incurred the charge of ingratitude by refusing to her memory the divine honours which the senate would profusely have granted; but this conduct may partly be imputed to his rational ideas concerning such adulation. Her death removed the only restraint upon his actions, and the all-powerful Sejanus was now suffered to proceed in his projects for the ruin of Agrippina, the widow of Germanicus, and her eldest son Nero. The lofty spirit of Agrippina had on various occasions embroiled her with the imperial court, and Tiberius had once said to her, in a Greek quotation, "My daughter, if you do not reign, you think yourself injured." Mutual discontents increased (see her article); she and her son were entangled by the arts of Sejanus; and the first public act after the death of Livia was their accusation before the senate. Its result was her banishment to the isle of Pandataria, and that of Nero to the isle of Pontia, where he soon after died. Her second son, Drusus, was committed to close confinement, where some years after he perished by famine; and the wretched mother underwent a similar fate. Such was the miserable end of a part of that family of Germanicus, which Tiberius had so pathetically recommended to the protection of the senate!

The enormous power of Sejanus, cemented

by so many crimes, was at length brought to a fatal close. Carrying his views to the empire itself, his measures for this purpose were disclosed to Tiberius, who prepared to oppose them by his favourite policy of dissimulation. He accumulated honours upon him, declared him his partner in the consulate, and after long playing with his credulity, and that of the public, which thought him more in favour than ever, artfully prepared for his arrest, which followed a long and perplexed letter ("Verbosa et grandis epistola," *Juvenal.*) sent by the Emperor to the senate. Sejanus fell deservedly and unpitied; but great numbers of innocent persons were involved in his ruin, by the suspicion and cruelty of Tiberius, which now exceeded all limits. The detestable remainder of the reign of this tyrant will add little to this article, since its history is scarcely any thing more than a disgusting narrative of every form of servility on one hand, and of despotic ferocity on the other. That he himself suffered as much misery as he inflicted, he disclosed in the following commencement of one of his letters to the senate: "What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all at this time, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell!" What mental torture it must have been (observes Tacitus) that could have extorted such a confession. In the midst, however, of this abandonment to the blackest feelings and the most execrable actions, gleams appeared of good sense and attention to the public welfare. The city being thrown into confusion by its habitual evils of debt and usury, he restored credit and relieved the distress, by devoting a large sum to a bank at which money was advanced upon security for three years without interest. He also again munificently reimbursed the sufferers at another great fire in Rome. Having now reached to advanced age, the appointment of a successor became an object of his care. He had two grandchildren, Caius the son of Germanicus, and Gemellus the son of Drusus. The latter was nearest in blood, being the offspring of his son by nature; whereas the former was only that of his son by adoption; but his immature age rendered him an unequal competitor to Caius, who was now 25, and who possessed the popular favour as a paternal inheritance. This circumstance, indeed, rendered him long odious to Tiberius; but profound submission and obedience to his will had lessened this aversion. The Emperor's sagacity, however, pierced through

the dissimulation with which Caius endeavoured to cloak the deformity of his character; and he once told him, "You will have all the vices of Sylla, with none of his virtues." It is also affirmed, that having both his grandchildren before him, he embraced Gemellus with tears, and turning to Caius, who was looking on with a haggard eye, he said, "You will kill this youth, and another will kill you." These predictions were fully verified, when Caius became Caligula. Acting the hypocrite to the last, Tiberius disguised his increasing debility by unusual attentions to those about him, and by assisting and even joining in the exercises and sports of the soldiers of his guard. Leaving his island, he frequently changed his abode, and at last stopped at a country-house which had belonged to Lucullus, near the promontory of Misenum. There, on March 16, A. D. 37, he sunk into a state in which he appeared dead, and Caius was preparing to proceed with a numerous escort to take possession of the empire, when his sudden revival threw them all into consternation. At this critical instant, Macro, the pretorian prefect, took the decisive step of causing him to be suffocated with pillows. He died in the 78th year of his age and 23d of his reign, universally execrated; and has left a memory in which the detestation due to his vices has perhaps too much obliterated the recollection of his laudable qualities. *Tacitus. Suetonius. Dio. Crevier. — A.*

TIBERIUS CONSTANTINE, Emperor of the East, a Thracian by birth, was captain of the guards to Justin II. at the time when that prince was attacked by a mental disease which rendered him incapable of the management of public affairs. On the recommendation of the Empress Sophia, Tiberius was raised by him to the dignity of Cæsar, A. D. 574. He administered the government by that title till the death of Justin in 578, when he ascended the imperial throne. Tiberius was a very personable man, and had been destined by Sophia for her future husband; but on his accession to the empire, it appeared that he was secretly married to Anastasia, who was proclaimed Augusta, to the great mortification of her predecessor. Sophia, becoming the implacable enemy of Tiberius, entered into a conspiracy for raising to the purple Justinian, commander of the eastern army; but it was detected, and Sophia was punished by deprivation of the greatest part of her allowance. The government of Tiberius is represented as comparable to that of the best of the preceding emperors. He was temperate,

just, and humane, economical in the employment of the revenue, yet liberal and beneficent, and ready to remit the dues of taxation to the sufferers under public calamity. By his general Maurice he gained a great victory over the Persians, in which a multitude of captives were made, whom he clothed and sent back without ransom. Another victory obliged the Persian prince, Hormisdas, to sue for peace; and the success of Maurice was rewarded by the hand of the Emperor's daughter Constantia, and the dignity of Cæsar. Tiberius soon after fell into a disease, during which he declared Maurice his successor; and after a reign of four years, he expired in 582, to the general regret of his subjects. *Univ. Hist. Gibbon. — A.*

TIBULLUS, ALBIUS, a celebrated Roman poet of the Augustan age, was of the equestrian rank, but whether he was a native of Rome, or of a municipal town, is not ascertained. The time of his birth is equally a matter of doubt; for though a line in one of his elegies fixes it to the year in which two consuls fell by a like fate, which must refer to the deaths of Hirtius and Pansa, B. C. 43, yet this date so ill agrees with the incidents of his life, that several critics have concurred with Joseph Scaliger in the opinion that the line is an interpolation of one exactly similar in Ovid, and that he was born several years earlier. He inherited an ample patrimony, which appears to have been much diminished, either through his own prodigality, or from the devastation of the civil wars. Conjecture has been busy to find the reason why he did not experience the bounty of those patrons of literature, Augustus and Mæcenæ, and why he never mentions the names of either of them in his poems; but of such enquiries there is no end. His particular patron and friend was M. Valerius Messala Corvinus, an illustrious Roman, of whom he has composed a panegyric. He accompanied Messala in his expeditions; and on one occasion, when following him by sea into Asia, he was attacked with a dangerous illness at Corcyra. The disposition of Tibullus, however, inclined him to a life of peace and rural retirement, in the society of one of those objects of his affection whom he has celebrated in his elegies. He was upon intimate terms with Horace, who has addressed to him an ode and an epistle. The subject of the first is to console him for the loss of a mistress whom he calls Glycera, a name different from the three which appear in his elegies. The epistle gives a very pleasing picture of Tibullus

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in his country retreat, strolling in his woods, and either composing poetry, or meditating on philosophical topics. Horace here terms him the candid judge of his writings, and represents him as fortunate in the possession of every worldly advantage. His circumstances must therefore either at this time have improved, or his complaints of poverty must have been introduced for poetical effect. From an epigram of Domitius Marsus, it may be inferred that he died nearly at the same time with Virgil, B. C. 19, and that he was then in the flower of his age, *juvenis*; though this word need not imply what we generally signify by *youth*. Ovid, who complains that time robbed him of the friendship of Tibullus, lamented his death in a beautiful elegy, in which he represents his mother and sister as mourners at his funeral, and speaks of him as a poet of the highest reputation.

The poems of Tibullus are Elegies in three books, and a Panegyric of Messala. It is upon his elegies that his fame is exclusively founded; and both ancient and modern critics for the most part agree, that there are no compositions of the class, in any language, which surpass them in the appropriate qualities of elegance, tenderness, and that beautiful simplicity which is the character of real feeling. Love and rural life are their principal subjects. Though the passion he describes is illicit, and each book exhibits a separate flame, yet there are more touches of a pure, and what may be termed a conjugal affection, than in almost any other Roman poet. His language is a true example of what the Latins call *terse*, or neat and polished. He is easy and natural, with scarcely any mixture of learned allusion or figure. This author is commonly printed in conjunction with Catullus and Propertius. Of the separate editions, the most esteemed are those of Brookhusius, *Amst.* 1708, 4to.; of Vulpus, *Patav.* 1749, 4to.; and of Heyne, *Lips.* 1755, 1777, 8vo. *Vossii Poet. Lat. Vulpii Vit. Tibull. Tiraboschi. — A.*

TICKELL, THOMAS, an estimable English poet, was the son of a clergyman in Cumberland, and was born at Bridekirk, near Carlisle, in 1686. He was entered of Queen's College, Oxford, in 1701, and displayed his gratitude to that University by a poem entitled "Oxford," written in 1707, and inscribed to Lord Lonsdale. In the following year he took the degree of M.A., and two years after, he was elected a Fellow of his college, obtaining a dispensation from the crown against the statute which required him to be in orders, to hold a

fellowship. He seems to have had no other professional view than that of making his way by his literary talents; and coming to the metropolis, he became known to several persons distinguished in the circle of letters. With Addison he ingratiated himself by a copy of verses in praise of his opera of *Rosamond*, which are remarkably elegant. He was one of the contributors to the "Spectator," but the papers by his hand are not ascertained. He also assisted in the "Guardian," and all the papers on pastoral poetry in that work are ascribed to him, except one, which was Pope's. When the negotiations were carrying on which terminated in the peace of Utrecht, he published his poem entitled "The Prospect of Peace," which ran through six editions. Its popularity was a proof of the general eagerness in the nation for the restoration of that blessing; and although the Whigs were at that time enemies to pacific policy, they joined in the praise of the poetry. Addison, in No. 523. of the *Spectator*, expresses his "hope that the poem will meet with such a reward from its patrons as so noble a performance deserves;" and says that "he was particularly well pleased to find that the author had not amused himself with fables out of the Pagan theology, and that when he hints at any thing of this nature, he alludes to it only as a fable." This commendation was amply repaid by Tickell's lines on Addison's *Cato*, which are superior to all the others on that subject, with the exception of Pope's prologue.

This poet was attached to the succession of the house of Hanover; and on the arrival of George I. presented him with a piece called "The Royal Progress." He served the cause more effectually by two satirical poems on the Jacobite party, "An Imitation of the Prophecy of Nereus," and "An Epistle from a Lady in England to a Gentleman at Avignon." The first is more in the common strain of broad humour: the second joins delicacy with wit, and has extorted from Dr. Johnson the praise of "expressing contempt without coarseness, and superiority without insolence." Having now acquired a stock of merit with the court, he was taken to Ireland by Addison, who went thither as secretary to Lord Sunderland, and was initiated in public business for future preferment. About the time that Pope published the first volume of his translation of Homer's *Iliad*, Tickell published a translation of the first book of that poem. This attempt was patronized by Addison in such a manner as to occasion a breach in his friendship with Pope,

respecting which, the articles of those two eminent men may be consulted. It is enough here to mention that the version in Tickell's name, which by many was ascribed to Addison, is now supposed to have been really Tickell's, who was certainly well able to have written it; and Mr. Nicholls (*Anecd. of Literature*) affirms that a copy of it exists in Tickell's hands, but with many corrections in that of Addison. The merited success of Pope's translation precluded any farther progress by Tickell, whose performance, though respectable, can certainly bear no poetical comparison with its rival. He was now upon the most friendly and intimate terms with Addison, who, when made secretary of state, appointed Tickell to the place of under-secretary; and recommended him to his successor Craggs, who continued the appointment. When Addison died, he entrusted to his friend the charge of publishing his works; and Tickell well repaid the honour, by prefixing a life of the author, and an elegy on his death, composed equally in the spirit of poetry and of affection. He continued to be favoured by persons in power; and in 1725 was appointed secretary to the lords justices of Ireland, which lucrative post he retained till his death, at Bath, in 1740, the 54th year of his age. Tickell was married and left a family. He is represented as a man of pleasing manners, fond of society, and very agreeable in conversation, and upright and honourable in his conduct. Pope speaks of him with respect, even when under the irritation of rivalry.

Tickell may claim a respectable rank among English poets of the second order. Not many of his contemporaries equal him in eloquence of diction and harmony of versification; and if he takes no lofty flights, he supports a decent elevation both by a cultured style, and by just and ingenious thoughts. Of his poem on the death of Addison, it is pronounced by Dr. Johnson that a more sublime or elegant funeral poem is not to be found in the whole compass of English literature. This is indeed high praise, but it is from one with whom just, and especially pious, sentiments, had more value than the creations of fancy. Applause of a similar kind may be given to his "Ode to the Earl of Sunderland" on his installation as a knight of the Garter, which may, perhaps, be placed at the head of *sober* lyrics. His ballad of "Colin and Lucy" is well known as one of the most pleasing and pathetic pieces of that class. Tickell's works will not only retain a place in the body of English poetry, but will

be *read*, which is more than can be promised of many that are thus honoured.

A grandson of this poet, RICHARD TICKELL, Esq. a commissioner of the stamp-office, made himself known by "The Wreath of Fashion," and other ingenious performances, and especially by an effusion of political wit and satire entitled "Anticipation of the Debates of the House of Commons," 1778. This gentleman died at Hampton-court in 1793. *Johnson's, and Anderson's, Lives of the Poets.* — A.

TIGRANES, named THE GREAT, King of Armenia, was delivered by his father as a hostage to the Parthians, by whom, after exacting from him a part of his dominions by way of ransom, he was suffered to return and assume the crown when vacant, about B. C. 93. Being enterprising and ambitious by character, he entered into an alliance with Mithridates King of Pontus, against the Romans, by virtue of which he was to invade Cappadocia; and at the same time he married Cleopatra, daughter to that prince. He reduced Cappadocia, expelling its king, Ariobarzanes, who had been placed on the throne by the Romans, and caused Ariarathes, the son of Mithridates, to be proclaimed in his stead. The Syrians, having long been sufferers from the continual wars among their princes of the race of Seleucus, resolved at this period to call in a foreign king who might terminate their intestine divisions; and after some deliberation, their choice fell upon Tigranes, to whom they sent ambassadors, making an offer of their crown. He accepted the gift, and going into Syria, took possession of the kingdom, B. C. 83, which he governed for many years by means of a lieutenant. His power being augmented by this addition of dominion, he invaded the Lesser Armenia, defeated and slew its King Artanes, and reduced the whole country in one campaign. He thence marched against the Asiatic Greeks, the Adiabeniens, Assyrians, and Gordians, whom he brought under his power; and afterwards made a second invasion of Cappadocia, at the instigation of Mithridates, who had been obliged by the Romans to withdraw his forces from thence. With the vast number of captives which he brought from his expedition, he founded the city of Tigranocerta, on the spot in Armenia at which he had received the crown.

Mithridates now meditating a renewal of war with the Romans, sent an embassy to Tigranes for the purpose of engaging him in a confederacy against them. Tigranes at first

declined so hazardous an alliance; but he was at length persuaded by the importunities of his wife to send considerable supplies to his father-in-law. That prince being obliged, in consequence of the defeat of his army by Lucullus, to take refuge in Armenia, was coldly received by Tigranes, who, however, gave him one of his castles to reside in, with a royal allowance. The Romans had hitherto manifested no resentment against the King of Armenia for the part he had taken; wherefore he gave scope to his projects of aggrandisement, and marched at the head of a numerous army to regain the provinces which had been extorted from him by the Parthians. He recovered them with ease, and added to them all Mesopotamia, Mygdonia, and the great city of Nisibis. He thence proceeded towards Syria, where Cleopatra, named Selene, who reigned with her sons in that part of the country which was not under the dominion of Tigranes, had excited a revolt against his authority. He reduced the insurgents, and took possession of the territory possessed by Selene, whom he made prisoner and put to death. He then marched into Phœnice, which he subdued entirely or in great part, and received homage from all the petty princes in that quarter, as far as the borders of Egypt. This series of success elated Tigranes to such a degree, that he assumed the title of King of Kings, and in the oriental mode, had princes for his menial servants, and exacted from all who approached him the most humiliating tokens of awe and reverence.

The time, however, approached, in which he was to measure himself with a power much more formidable than any he had yet encountered. The Roman general Lucullus, having entirely reduced the kingdom of Pontus, desirous of a pretext for making war on the King of Armenia, sent an ambassador to require him to deliver up his father-in-law Mithridates. Honour and the ties of kindred obliged him to refuse this demand; and to afford a proof that he was not to be intimidated into compliance, on his return into Armenia he gave a public and splendid reception to Mithridates, whom he had not before admitted to his presence, and sent him back into Pontus with a body of cavalry to make an attempt for the recovery of his authority. Upon this provocation, Lucullus marched into Armenia in a hostile manner. Tigranes, retiring from before him to Mount Taurus, assembled a very numerous army, with which he advanced to relieve Tigranocerta, besieged by the Romans. Lucullus met him at the head of a body of troops

so comparatively small that Tigranes observed, "If they come as ambassadors, they are too many, if as foes, too few." In the engagement, however, which ensued, it presently appeared, as it has always done, that Asiatic numbers were of small avail against European valour and discipline. The Armenians hastily fled, their King himself setting the example, who betrayed a contemptible pusillanimity. Meeting his son during the flight, he resigned to him, with many tears, his diadem and royal robes, urging him to save himself and them; and he proceeded to meet Mithridates, who was bringing him considerable succours. That King, long accustomed to change of fortune, was able by his exhortations to inspire his son-in-law with a degree of manly fortitude, and induce him to persist in the war. He exerted himself to levy fresh troops, but could not prevent Lucullus from taking Tigranocerta. That commander afterwards gave a great defeat to the united troops of Mithridates and Tigranes, upon which, the latter prince withdrew to the remotest parts of his dominions, whilst Nisibis and other places fell to the Roman arms. Pompey being sent to succeed Lucullus in the command, Mithridates and Tigranes took the advantage of an interval of inaction, and recovered Armenia and great part of Pontus; and would have carried their success farther, had not the son of Tigranes, perhaps considering the delivery of the regalia as investing him with the royal authority, taken up arms against his father, and obliged him to divide his forces. The younger Tigranes, coming to an action with his father, was defeated, and driven for refuge into Parthia, the King of which country, Phraates, he persuaded to declare war against the Armenians. Entering Armenia with a numerous army, Phraates compelled Tigranes to withdraw to the mountains, and laid siege to his capital Artaxata. The Parthian then returned home, leaving part of his army with young Tigranes; but this prince being suddenly attacked by his father, was defeated, and the siege of Artaxata was raised. Young Tigranes then went over to the Romans, and led Pompey into Armenia against his father. The King, finding himself unable to withstand this invasion, took the resolution of putting himself entirely into Pompey's hands, and trusting to his generosity. He repaired to the Roman camp, where he was obliged to dismount and give up his sword before he could be admitted into the general's presence. As Pompey advanced to meet him, he took off his diadem,

and threw himself at the Roman's feet. Pompey raised him, and replaced his diadem, and then gave him audience in his tent, sitting between Tigranes and his son, who took no notice of his father. The unfortunate King then made a speech to Pompey, in which he expressed the greatest confidence in that general's honour, and said he came not to propose, but to receive, such conditions as he should think fit to offer. Pompey on the next day sat in judgment between the father and the son, and in conclusion, restored to the former the kingdom of Armenia, and the greatest part of Mesopotamia, but laid upon him a fine of 6000 talents for making war upon the Roman people. He was also obliged to resign the crown of Syria, which he had held eighteen years; and likewise the provinces of Cappadocia and Cilicia. Tigranes was thenceforth received as a friend and ally of the Roman republic; the friendship of which he strictly cultivated, and was enabled by its power to retain his dominions in peace to the end of a long life, which terminated in the 85th year of his age. He was succeeded by his son Artuades I. Other kings of the name of Tigranes followed in the line, but they are not entitled to biographical notice. *Univers. Hist.—A.*

TILENUS, DANIEL, doctor of theology and professor at Sedan, in France, was born in Silesia, in 1563. He was the first foreigner who wrote against Arminius, but he afterwards changed his opinion and supported the doctrine of that theologian. He was engaged also in a violent controversy with Du Moulin, in regard to justification and its consequences, in which several eminent men, and even princes, interested themselves, and endeavoured to effect a reconciliation between these two Protestant ministers. Among these were the Elector Palatine, the Duke de Bouillon, and James I. of England, who with that view sent a native of Scotland, named Home or Hume, who had been settled in France, as a kind of commissioner to the national synod of the French churches, held at Tonneins, in 1614.

It does not, however, appear that the intervention of the pacific monarch was attended with the desired success, for Tilenus was deprived of his professorship, in 1619 or 1620. He then went to Paris, where he lived some time on his property; and he afterwards maintained, for five whole days, in the neighbourhood of Orleans, a disputation with John Cameron on grace and free will, the subject of which was printed. Having addressed a letter

to the people of Scotland, in which he accused the Presbyterians of making too great changes in the form of their religion; and, on the other hand, praised the people of England for retaining episcopacy, King James I. was so pleased with this address that he caused it to be printed; and not only invited the author to England, but even offered him a pension if he would settle in the kingdom. Tilenus accepted this offer, and returned to France to arrange his affairs, before he should quit the country; but a violent outcry being in the mean-time raised against him in England, he determined to remain at Paris, where he died in 1633. His works are, "Hypotyposis dialogistica de controversiis Belgicis;" "Animadversiones in Canones Synodi Dordracenæ;" "Notæ et Animadversiones in duas Controversias Bellarmini de Christo Capite Ecclesiæ, et de summo Pontifice;" "Notæ et Animadversiones in Bellarminum de verbo Dei Scripto et non Scripto;" "Parænesis ad Scotos, Genevensis Disciplinæ Zelotas;" Collatio inter Tilenum et Cameronem, de Gratia et Voluntatis humanæ concursu;" "Exegesis ad trigesimum primum Articulum fidei quam profitentur Orthodoxæ in Gallia ecclesiæ, de Anti Christo;" "De Predestinatione, contra Arminium;" "De Libero Arbitrio;" "Syntagma Disputationum theologicarum in Academia Sedanensi habitatarum, Partes II.;" together with several treatises published in French. *Jöcher's Allgem. Gelehrte. Lexicon. Dictionnaire Historique par Prosper Marchand.* — J.

TILLEMONT, LOUIS SEBASTIEN LE NAIN DE, an eminent ecclesiastical writer, born at Paris in 1637, was the son of John le Nain, a master of requests. At the age of ten he was admitted into the juvenile schools of the Port-royal, where he made a rapid progress in letters, and exhibited an extraordinary disposition to piety. Keeping himself free from every engagement, and void of all views of worldly advancement, he consecrated himself entirely to the study of ecclesiastical antiquity. From the age of eighteen he began to collect materials for a history of the church; but finding this too vast a topic, he limited himself to the first six centuries. His modesty and humility were equal to his erudition; and it was not till his 40th year that he was prevailed upon by his intimate friend, M. Sacy, to take priest's orders. This change, however, made little alteration in his mode of life. He shunned all preferment, and retired first to Port-Royal-des-Champs, and then to Tillemont, near Vincennes, continuing his labours, and

freely communicating the stores of his learning to all who applied for his assistance. He quitted his retreat only to visit the celebrated Arnould in Flanders, and the Bishop of Castoria in Holland; and he subjected himself to all the rigour of penitentiary discipline. Debilitated by intense application joined to his austerities, he died in 1698, at the age of 61.

In laying the plan of his great work, Tillemont found it necessary that the exact study of the secular history of the period on which he meant to treat should precede that of the ecclesiastical history; and he has accordingly formed two separate publications from his researches, which were extended to all the original writers relative to those times. The first which appeared was his "Memoires pour servir a l'Histoire Ecclesiastique des six premiers Siècles," of which only four volumes were published in his life-time, and twelve more after his death, making 16 vols. in 4to. The other, entitled "L'Histoire des Empereurs et des autres Princes qui ont regné durant les six premiers Siècles de l'Eglise" consists of six vols. 4to., the last of which was left in manuscript, and not published till 1738. It finishes with the Emperor Anastasius. Of Tillemont's ecclesiastical history, Dupin says, that it were to be wished that the author had followed another method, and instead of composing detached lives, and treating on the history of the church under different heads, he had written annals in imitation of Baronius, which would have been more agreeable to read, and less liable to repetitions. He observes, however, that great instruction may be derived from it, especially with respect to chronological and critical matters. The style is not to be praised. It has, says Nicéron, all the dryness of dissertation; and the narrative is so much interrupted by reflexions and sentiments, that the perusal is somewhat irksome. It was not to be expected that a writer with Tillemont's education and habits should display any thing liberal or philosophical. Gibbon, who often quotes his history of the Emperors, and gives him due praise for scrupulous accuracy, frequently finds occasion to censure his narrowness and bigotry, and remarks that "he never dismisses a virtuous emperor without pronouncing his damnation." *Moreri. Nouv. Dict. Hist.* — A.

TILLOTSON, JOHN, an eminent English prelate, descended from an ancient family of Tilstons in Cheshire, was the son of Robert Tillotson, a clothier at Sowerby, in the parish of Halifax, where he was born in 1630. His

father, who was a strict Calvinistic puritan, carefully brought up his son in the same principles; and finding him well disposed to learning, after a proper school education, entered him in his 17th year a pensioner of Clare-hall, Cambridge, under the tuition of Mr. David Clarkson, a divine of his own sentiments. Young Tillotson went through the usual course of study with no particular distinction; and being elected in 1651 Fellow of his college, took pupils; to whose moral and religious instruction he was very attentive. He had at this time the characteristics of his sect, was an assiduous frequenter of sermons, especially of Calvinistic preachers, and exercised himself in extemporaneous prayer. Some time before he left college, which was in 1656, the perusal of Chillingworth's "Religion of Protestants" gave him more enlarged notions of theology. He still, however, remained attached to the Presbyterian form of church government, and adhered to the covenant and engagement; and being in favour with the ruling powers, he was taken into the family of Edmund Prideaux, attorney-general to the Protector, as tutor to his son, and chaplain. It is affirmed that soon after the Restoration he was episcopally ordained by Dr. Sidserf, a Scotch bishop, but without oaths or subscriptions. It is, however, certain that he continued for some time longer among the Presbyterians, was present with their commissioners, though only as an auditor, at the Savoy conference, July 1661, and preached a sermon (the first of his that was printed) at their morning exercise in Cripplegate, in September. But when the act of uniformity passed in 1662, he submitted to it without hesitation, and became curate at Cheshunt in Hertfordshire. He had prepared himself for the office of a practical divine, by an assiduous study of the Scriptures, together with a perusal of all the heathen and Christian writers on ethics, and the best models of pulpit eloquence. Being frequently admitted into the pulpits of his friends in London, he became distinguished as a preacher, and he was elected minister by one of the parishes; which place, however, he honourably declined, because the vacancy had been made by the refusal of Mr. Edm. Calamy to comply with the Bartholomew act. In the following year he was presented to a rectory in Suffolk, which he soon after resigned on being chosen preacher to the society of Lincoln's-inn. In 1664 he married Elizabeth French, daughter of Dr. French, canon of Christ-church, by a sister of Oliver Cromwell, which lady was

remarried to the celebrated Dr. Wilkins, then rector of St. Laurence, Jewry; and in the following year he was appointed lecturer to the same parish. He was now become a distinguished preacher; and he obtained great reputation by a sermon preached before the corporation of London, "On the Wisdom of being religious," which was printed. He also began to engage in controversy, by writing "The Rule of Faith," in reply to a book written by one Sargeant, or Smith, a convert to popery. He retained his good will to his former brethren, who were now Dissenters, and entered into the design formed by some moderate and liberal men for their comprehension with the establishment, which however failed, as schemes of that kind always must do, where the sacrifices required to be made by one or the other party are those of the chief points of difference between them. In 1666 he took the degree of doctor of divinity; in 1669 he was made a king's chaplain, and presented to a prebend of Canterbury.

Popery was now becoming a great subject of alarm to the nation; and when the King, in 1672, issued a declaration for liberty of conscience, supposed to be for the purpose of favouring the Roman Catholics, the bishops recommended to the clergy to preach against popery. The King complaining of this, as an attempt to excite disaffection among the people, the Bishop of London convoked some of the clergy to consider what answer should be made to His Majesty. Tillotson, who was one of the number, suggested the reply, that "since His Majesty professed the Protestant religion, it would be an unprecedented thing that he should forbid his clergy to preach in defence of a faith which they believed, and which he declared to be his own." This was a pretty plain insinuation of his doubts of the King's sincerity; and he soon after preached a noted sermon at Whitehall on the hazard of salvation in the church of Rome; notwithstanding, however, the offence he may be supposed to have given, he was advanced in 1672 to the deanery of Canterbury. In the following year he was presented to a prebend in the church of St. Paul's; and in that year he published Dr. Wilkins's "Principles of Natural Religion," with a commendatory preface. That prelate, who died in his house, had entrusted him with the disposal of all his papers. It was much to Tillotson's honour that Dr. Barrow also at his death conferred upon him a similar trust, in consequence of which he published that eminent person's

"Treatise of the Pope's Supremacy." Popery was so much the object of Dr. Tillotson's dread and aversion, that in a sermon preached before the King in April 1680, and published by His Majesty's special command, entitled, "The Protestant Religion vindicated from the charge of Singularity and Novelty," he was betrayed into a sentiment of intolerance which exposed him to heavy censure. It is contained in the following passage: "I cannot think, till I be better informed, which I am always ready to be, that any pretence of conscience warrants any man that is not extraordinarily commissioned, as the apostles and first publishers of the gospel were, and cannot justify that commission by miracles, as they did, to affront the established religion of a nation, though it be false, and openly to draw men off from the profession of it, in contempt of the magistrate and the law. All that persons of a different religion can in such a case reasonably pretend to, is, to enjoy the private liberty and exercise of their own conscience and religion, for which they ought to be very thankful, and to forbear the open making of proselytes to their own religion (though they be never so sure that they are in the right) till they have either an extraordinary commission from God to that purpose, or the providence of God make way for it by the permission of the magistrate." It is said that after the sermon a nobleman stepped up to the King, who had slept the greatest part of the time, and said, "It is a pity Your Majesty was asleep, for we have had the rarest piece of Hobbism that ever you heard in your life:" to which Charles answered, "Oddsfish, then he shall print it;" which was the cause of the order. It is certain that Tillotson was highly blamed for it, both by the established clergy, and by his former Presbyterian friends; and indeed a more direct assertion of the right of every government to suppress innovation or reformation of religion cannot be produced, and the Papists, in particular, might use it to great advantage. When the bill for the exclusion of the Duke of York was in agitation, he warmly promoted it; and he refused to sign the address of the London clergy to the King on his declaration that he could not consent to such a bill.

In 1682 Dr. Tillotson published a volume of sermons by Dr. Wilkins from his manuscripts, to which he prefixed a defence of that prelate's character from the aspersions thrown upon it in the *Hist. et Antiq. Univers. Oxon.* of Anthony Wood. He was the editor in the following year of the three folio volumes of

Dr. Barrow's sermons, a task which must have cost him much labour, and for which English divinity is much indebted to him. This was the year of the Rye-house plot, and of its melancholy consequences, the execution of Lord Russel and Algernon Sidney. To the former of these sufferers Tillotson was called, with Burnet, to assist in the religious preparation for his death; and it is observable that both these divines, though afterwards decided friends to the Revolution, thought it their duty to urge this martyr to liberty to make an acknowledgment of the absolute unlawfulness of resistance. (See the articles BURNET and RUSSEL). A "Discourse against Transubstantiation," which he published near the close of Charles the Second's reign, and another "Against Purgatory," in the commencement of that of James II. were the prelude of a voluminous controversy with the Papists which subsisted during the whole of the latter period, in which his residence was chiefly at a country-house in Edmonton. His charitable disposition led him in 1685 to be a warm advocate for the French refugees on the repeal of the edict of Nantes; and when Dr. Beveridge, then a prebendary of Canterbury, objected to reading a brief for them, as being contrary to the rubric, he rebuked this scrupulosity by saying, "Doctor, Doctor, charity is above rubrics."

The Prince of Orange, soon after his being settled at St. James's, displayed his regard for Dr. Tillotson, whom he had known on a former visit to England, by desiring him to preach before him. The dean afterwards performed an useful service to the Prince by persuading the Princess Anne, who consulted him on the occasion, to consent to renounce her claim to the crown during the life of William, on the eventual death of her sister before him. A government now succeeded in which the path to advancement lay open to him as far as his desires might reach; but these, if his own solemn asseverations, joined with the known moderation of his character, may be relied upon, were very limited. He had been appointed clerk of the closet to the King in March 1689, and in the September of that year he was permitted to exchange the deanery of Canterbury for that of St. Paul's, which, as he affirms, completed his wishes as to promotion; but the court had much higher designs for him. On the refusal of Archbishop Sancroft to take the oaths to the new government, Tillotson had been appointed by the chapter of Canterbury to exercise the archiepiscopal jurisdiction during the suspension of that prelate,

and it was secretly determined by the King that he should succeed to the see. In the mean-time his conduct continued to be such as gained him the esteem of those who were attached to the principles of toleration and civil liberty, and in proportion rendered him obnoxious to the opposite party. When another attempt was made for a comprehension of the Dissenters, always a favourite scheme with our divine, he persuaded the King to lay the matter before the convocation, and in consequence a commission was issued, directed to ten bishops and twenty other clergymen, of whom Tillotson was one, who sat for some time at the Jerusalem-chamber; but many of them soon manifested a dislike of the business; and when the convocation was assembled, and the friends to the design proposed Tillotson for prolocutor, he was rejected by a large majority in favour of Dr. Jane, the commission was branded by an odious title, and in conclusion the whole scheme was quashed. He failed in another design, that of forming a new book of homilies; and a sermon which he preached before the Queen, against the absolute eternity of hell torments, still farther involved him with the advocates of rigid orthodoxy. His hesitation concerning the acceptance of the archbishopric of Canterbury being at length overcome, he was consecrated to that high office in May 1691, and was soon after sworn of the privy-council. This promotion rendered him an object of malignant censure to the high-church zealots, who could not forgive his taking the place of the deprived Sancroft. The learned Dodwell addressed a letter to him a short time before his consecration, to dissuade him from being "the aggressor in the new designed schism, in erecting another altar against the hitherto acknowledged altar of his deprived fathers and brethren." A much severer letter was privately sent to him, and afterwards printed, in which he was called upon to reconcile his acting since the Revolution, with the principles of natural or revealed religion, or with those of his own letter to Lord Russel, which was here reprinted. These and other attacks he bore in silence; and even interfered to put a stop to some prosecutions directed by the crown against the authors of libels upon him. As one topic of abuse was a supposition of his being attached to Socinian principles, he republished in 1693 four of his sermons "On the Divinity and Incarnation of our Saviour." There was no other ground for the charge than that he defended Christianity upon rational grounds, and held friendship and correspondence with such men as Locke, Lim-

borch, and Le Clerc. To this accusation he alludes in the following passage of one of his posthumous sermons: "I know not how it comes to pass, but so it is, that every one that offers to give a reasonable account of his faith, and to establish religion upon rational principles, is presently branded for a Socinian; of which we have a sad instance in that incomparable person, Mr. Chillingworth, the glory of this age and nation, who, for no other cause that I know of, but his worthy and successful attempts to make the Christian religion reasonable, and to discover those firm and solid foundations upon which our faith is built, hath been requited with this black and odious character. But if this be Socinianism, for a man to enquire into the grounds and reasons of the Christian religion, and to endeavour to give a satisfactory account why he believes it, I know no way but that all considerate inquisitive men, that are above fancy and enthusiasm, must be either Socinians or Atheists." Dr. Jortin, speaking of this charge against the Archbishop, and giving the authority of Crellius in confutation of it, adds, "But then Tillotson had made some concessions concerning the Socinians, which never were nor ever will be forgiven him, and had broken an ancient and fundamental rule of theological controversy, *allow not an adversary to have either common sense, or common honesty.*" That in his belief he did not go to the length of the most orthodox, may be inferred from his letter to Bishop Burnet on sending him the manuscript of his Exposition of the Thirty-nine Articles. After much praise of the Bishop's prudence and ability, he says, "The account given of Athanasius's creed seems to be nowise satisfactory; I wish we were well rid of it."

The best refutation that could be made of all the harsh and uncharitable censures to which this excellent prelate was subjected was not neglected by him; which was, an unwearied zeal in promoting the good of the church of which he was become the head, and in removing every abuse which threw discredit upon her. Among these was that of non-residence of the clergy, which he projected to remedy; but in this as in other instances he met with a malignant spirit that thwarted his endeavours, and rendered his exalted station a source of much more disquiet than gratification. He had not, indeed, time to perform much of what he purposed, for in November 1694 he was seized in the chapel of Whitehall with a second paralytic stroke, the consequences of which proved fatal on the fifth day, when he expired

in the arms of the pious Mr. Nelson, being in the 65th year of his age. His death was very generally lamented; and his funeral, at the church of St. Laurence, Jewry, was honoured by a numerous attendance of persons of rank. He left a widow, but no children, his two daughters having died some years before. So little had he been addicted to accumulation of property, that had not the King remitted his first fruits, his debts could not have been paid; and the only provision he left for his widow was the copy-right of his sermons; but a pension was very properly settled on her by the crown.

The temper and private character of Dr. Tillotson were entitled to every encomium. He was humble, open, and sincere, of kind and tender affections, extremely bountiful in his charities, and forgiving of injuries, in which last virtue he was severely tried. His public principles bore the stamp of his disposition: they were philanthropical, tolerant, and liberal; and if he retained some predilection for the sect in which he had been educated — the chief professional fault with which he has been charged — candour will make due allowances for the effect of early habit. In some points he was perhaps too compliant, and was led into some inconsistencies; but the times were difficult, and his intentions seem always to have been pure. As a writer, he is principally remembered for his sermons, which have long maintained a place among the most popular compositions of that class in the English language. He published as many in his life-time as, with his "Rule of Faith," filled a folio volume; and after his death two more folio volumes of them were published by his chaplain, Dr. Barker. Their high reputation at home may be inferred from the numerous editions they have undergone. Of the character they have borne abroad, M. Le Clerc's account of them in his "Bibliothèque Choisie," will serve as a specimen. "The Archbishop's merit, he says, was beyond any commendation he could give. It consisted in the union of extraordinary clearness of head, great penetration, an exquisite talent of reasoning, a profound knowledge of genuine theology, solid piety, a most singular perspicuity and unaffected elegance of style; with every other quality that could be desired in a man of his order; and whereas compositions of this kind are commonly mere rhetorical and popular declamation, better to be heard from the pulpit than read in print, his are for the most part exact dissertations, capable of bearing the test of the most rigorous examination." Tillotson's

sermons were also long regarded as pieces of finished oratory, and as a standard of purity of the English language, in which latter light they were considered even by Addison. But Mr. Melmoth, in his "Fitzosborne's Letters" inculcated a very different opinion of them in these respects. He speaks of "his words as frequently ill chosen, and almost always ill placed; his periods as tedious and unharmonious; and his metaphors as generally mean, and often ridiculous." If in fact there are defects of this kind in his style, which will be sensible to the delicacy of modern criticism, candour will not deny that he possesses great copiousness of thought and expression, and abounds in passages which strongly impress the mind, and are at least not injured in their effect by a noble and happy simplicity. Dryden owned that if he had any talent for English prose, it was derived from frequent perusal of Tillotson's writings, and something of the same masculine vigour may be discerned in both. Perhaps they are less read than formerly, but they cannot cease to be a permanent part of English literature. *Birch's Life of Archb. Tillotson. Biogr. Brit. — A.*

TILLY, JOHN TZERCLAES, Count of, a celebrated general, descended from a noble family at Brussels, entered at an early age into the society of Jesuits, which he quitted for the military profession. After having signalized his courage in the imperial service in Hungary against the Turks, he commanded the troops of Bavaria under Duke Maximilian, and distinguished himself at the battle of Prague in 1620. He was employed to oppose the Duke of Brunswick in 1622, and entirely expelled him from the Palatinate, the conquest of which he completed by the reduction of Heidelberg and Mannheim. In 1623 he gave the Duke another defeat near Statlo; and in that year obtained the title of Count at the diet of Ratisbon, having before only borne that of baron. When the King of Denmark placed himself in 1625 at the head of the protestant confederates in opposition to the Emperor, Tilly had the chief command against him; and in the following year he gained a complete victory over him at Lutter in the duchy of Brunswick, the Landgrave of Hesse and many general officers being slain in the action. On this occasion Tilly received a congratulatory letter from Pope Urban VIII. on a success so important to the Catholic cause. His progress in the north of Germany was afterwards so rapid, that the Duke of Holstein, fearing lest his country should become the seat of war, pro-

posed an accommodation; but the terms which Tilly dictated with respect to the King of Denmark were so severe, that they were rejected; whereupon Tilly crossed the Elbe, and pushed into Holstein, driving the Danish army every where before him. At the subsequent negotiations for peace holden at Lubeck, in 1629, Tilly was present as imperial plenipotentiary.

When the Emperor was obliged to take the command of the imperial troops from Walstein, it was conferred upon Tilly; and in the subsequent war, in which Gustavus Adolphus headed the protestant league, the Count was his principal antagonist. His first considerable operation was the siege of Magdeburg; and in 1631 he took that fine city by assault, when the cruelties committed with his connivance, if not by his order, will ever remain a foul stain on his memory. After every brutal outrage attendant on a sack had been committed, and many thousands of the inhabitants had been barbarously slaughtered, the town itself was laid in ashes. Gustavus afterwards crossed the Elbe and advanced into Saxony, where Tilly lay in an entrenched camp near Leipsic. This he was unwilling to quit, till he should receive some expected reinforcements; but the opinion of Papenheim and a majority of officers produced a contrary decision. The imperial army left its trenches, and marched to meet the Swedes. On the approach of these brave adversaries in exact order, Tilly is said to have turned pale, and to have fallen into a kind of reverie of a quarter of an hour, supporting his head upon his hands. In the ensuing combat, however, he performed all the duties of a general and a soldier; but he could not prevent Gustavus from gaining a complete victory, and was himself, after receiving three musket-shots in his body, with difficulty conveyed to Hall. The subsequent rapid successes of Gustavus caused Walstein to be recalled to the command of the imperial army, and Tilly was sent into Franconia to defend the entrance into Bavaria. He repulsed Horn, and posted himself so strongly on the Lech, that when Gustavus arrived at the bank, his generals thought it too hazardous to attempt a passage. The Swedish King, however, being determined at all risks to force his way into Bavaria, laid a plan for passing the river upon rafts protected by cannon, which he put in execution in April 1632. After an obstinate resistance, the passage was made good, and Tilly began his retreat in good order; he however received a cannon shot in the thigh, of the consequences of which he died, at Ingolstadt, a few days

after, in the 70th year of his age, greatly regretted by the imperial court, in the service of which he had been uniformly successful till he was encountered by the hero of the north. Tilly preserved the manners of a monk when at the head of an army. He was strictly sober and continent, was an enemy to parade, and used to accompany the march of his troops in dishabille, mounted upon a little palfrey. His memory as a soldier would have been generally honoured, had it not been associated with the cruelties of Magdeburg. He was popular with his troops, and bequeathed a considerable sum to his old regiments. He was likewise a liberal benefactor to the church of the Virgin of Oettingen, as became a general of the Catholic league. *Univers. Hist. Moreri.*—A.

TIMÆUS the LOCRIAN, a philosopher of the Italic school, was contemporary with Plato, who was indebted to him for his knowledge of the Pythagorean doctrine, and has affixed his name to one of his dialogues. A small piece written by Timæus, "On the Soul of the World," has been preserved by Proclus, and in some editions is prefixed to Plato's "Timæus." In this treatise, though the author for the most part follows the steps of Pythagoras, he departs from him in two particulars: 1st, instead of one whole, or monad, he supposes two independent causes of nature, God or Mind, the fountain of intelligent nature, and Necessity or Matter the source of bodies: 2dly, he explains the cause of the formation of the world from the *external* action of God upon matter, after the pattern or ideas existing in his own mind.

There was another *Timæus*, a Sicilian, in the time of Ptolemy Philadelphus, who was a celebrated historian; but of his writings there are no remains. *Vossii Hist. Græc. Brucker's Hist. of Philos.*—A.

TIMANTHES, a famous Grecian painter, flourished about B. C. 400, and is said to have been a native either of Cythnos, one of the Cyclades, or of Sicyon. It was the character of his performances, that something was always left to be understood beyond what was expressed, and that although he displayed exquisite skill as an artist, his mind surpassed his art. Of this, an example famous in all antiquity was his picture of Iphigenia about to be sacrificed; in which, after he had exhausted every variety of the expression of grief in the other spectators, he threw a veil over the face of her father, to intimate that his anguish on the occasion was above all external tokens. An ingenious device is also mentioned in his

sleeping Cyclops, represented in a small tablet, where, in order to give an idea of the magnitude of the main figure, Satyrs were introduced measuring his thumb with a thyrsus. He painted at Samos a piece in competition with the celebrated Parrhasius, of which the subject was the judgment for the arms of Achilles, between Ajax and Ulysses, when the prize was awarded to Timanthes. A Hero of admirable workmanship by his hand was preserved in the Temple of Peace at Rome. *Plinii Hist. Natur.—A.*

TIMOLEON, one of the illustrious characters of Greece, and a distinguished example of patriotism and attachment to liberty, was a native of Corinth, and of noble parentage on both sides. From early youth he was remarkable for intrepid courage, joined with mildness of disposition, for love to his country, and rooted hatred to tyranny. He had an elder brother, named Timophanes, who resembled him in nothing but courage. He was violent and imperious, and entertained views of raising himself to unconstitutional power, in which he was encouraged by some profligate associates, and by the foreign soldiers whom he kept about his person. By his martial enterprize he obtained the confidence of his countrymen so as to be frequently entrusted with a command in the army. On one occasion, being at the head of the cavalry in an engagement with the Argives, he was thrown to the ground, and surrounded by the enemy. Timoleon, who served in the infantry, perceiving his brother in imminent danger, flew to his aid, covered him with his shield as he lay, and after receiving several wounds in his defence, succeeded in rescuing him.

The Corinthians, apprehensive for the safety of their city, had adopted the dangerous expedient of keeping a standing body of mercenaries, which they placed under the command of Timophanes. Being devoid of principle to controul his ambitious desires, he made use of this opportunity to establish an illegal authority; he put to death without trial a number of the leading citizens, and assumed the absolute sovereignty of the state. Timoleon was extremely concerned that the liberty of his country should be subverted, and especially by his own brother, and employed all his influence to induce him to renounce his guilty elevation. Finding his admonitions treated with disdain, he took with him two friends, one of them the brother-in-law of Timophanes, and paid him a second visit. All the three standing round him endeavoured by the most urgent expostu-

lations to induce him to lay down his usurped authority. He first attempted to silence them by ridicule, but this proving ineffectual, he betrayed marks of violent resentment. Timoleon now stepped aside, and stood weeping with his face covered, whilst the other two, drawing their swords, instantly dispatched the tyrant. Such is the account of Plutarch, but Diodorus asserts that Timoleon killed his brother with his own hand. In order to form a moral estimate of this action, it is to be remembered that in the free states of antiquity, tyrannicide, or putting to death the usurper of illegal authority, was regarded as not only a justifiable act, but as the duty of a good citizen; and that when the criminal had rendered himself by force of arms unamenable to the laws of his country, assassination, as the only expedient left for his removal, might justly be practised. Further, in the scale of social duties, that of promoting the welfare of their country was placed at the summit, and all other obligations and attachments were to give way to it.

The deed, however, was the source, if not of remorse, yet of bitter distress of mind to Timoleon. He found some of those who rejoiced in its consequences, yet loudly reproaching him with the guilt of fratricide; and his mother, on being informed of the transaction, pronounced the most direful imprecations upon him, and would never again admit him to her presence. Unable to bear up against the acuteness of his feelings, he at first abstained from food with the intention of putting an end to his wretchedness, and he was with difficulty persuaded by his friends to renounce his purpose. He then devoted himself to a solitary life, withdrawing from all public affairs, and for some years not even approaching the city, but wandering about in the most gloomy recesses of his grounds. He had passed, it is said, twenty years in retirement, when an embassy arrived at Corinth from the Syracusans, requesting aid from the Corinthians (of whom they were originally a colony) under the distress and danger to which they were exposed. The state of the island of Sicily was at this time highly calamitous. Its principal cities were ruled by domestic tyrants, frequently at war with each other, while the Carthaginians were watching all opportunities to gain a footing in the country. The great and opulent city of Syracuse had long been reduced to the most deplorable condition. After the murder of Dion, the generous assertor of liberty, Dionysius the younger, whom he had expelled for his tyranny, found

means to repossess himself of the sovereign authority, which he exercised with more rigour than before. A party of the Syracusans, in order to free themselves from his dominion, had recourse to Ictas, the ruler of Leontium; and in the mean-time, the Carthaginians, thinking these disorders favourable to their purposes, sent a powerful fleet to invade Sicily. In this emergency it was that the embassy above-mentioned was sent from Syracuse to Corinth. The Corinthians readily passed a vote for granting the succours requested, and when the appointment of a general came into consideration, several who had borne offices in the state were proposed. At length a plebeian rose and nominated Timoleon; and as his valour and his hatred of tyranny were generally known, the people gave their suffrages in his favour. Nothing was less expected or desired on his part than such an appointment; and he appears to have been induced to accept it chiefly by the suggestion, that if he succeeded he would be regarded as the subverter of a tyrant, and no longer as the murderer of a brother.

Timoleon set sail for Sicily B. C. 344, with a fleet not exceeding ten sail; and before he arrived he received the perplexing intelligence that Ictas, having defeated Dionysius, and shut him up in the citadel of Syracuse, had made a treaty with the Carthaginians, one article of which was that they should prevent the landing of the force from Corinth; it being his intention to make a partition of the island between them and himself. Timoleon, however, by a stratagem, got unmolested into the port of Tauromenium, where he disembarked his small army, consisting only of a thousand men. His subsequent career was a series of victories, of which it will here be sufficient to mention the results. After defeating Ictas with a greatly inferior force, and taking Messana, he became master of Syracuse, when he encouraged the people entirely to demolish the citadel, as a nest of tyrants. In its place he erected a hall of judicature, as a token that the laws, and not arms, were now to govern the state. As the city was become almost depopulated through the cruelty of tyrants, and the violence of civil contests, he procured a large importation of colonists from Greece, and at the same time invited all the fugitives to return, so that it was shortly restored to its former flourishing condition. Besides these benefits bestowed on Syracuse, Timoleon also extended his generous cares to the other towns in Sicily which were oppressed

by petty tyrants, and by force of arms freed them from the yoke, reducing the usurpers to the rank of private citizens, or sending them as exiles to Corinth. The Carthaginians, who possessed a part of this island, now sent a powerful army to support their cause, against which Timoleon was able to muster only a very inferior force. He did not hesitate, however, to encounter them, and, by extraordinary exertions of valour and military skill, he gave them a total defeat. By various subsequent successes he brought the whole island of Sicily into a more tranquil and civilized state than it had known for a number of years; repopled some of its great cities, which had been rendered desolate by wars; and settled the people in the enjoyment of those advantages which nature had bestowed on them in a fertile soil and propitious climate. The Sicilians were fully sensible of their obligations to him; and in their treaties, codes of law, divisions of lands, and other political regulations, he was consulted as the common father of the nation. He fixed his abode in Syracuse, whither he sent for his wife and children from Corinth, living as a private citizen, and distinguished only by the influence and respect derived from his virtues. As, in a free state, parties will always subsist, and the best men will undergo enmity and calumny, it is not surprizing that an attack was made upon Timoleon by two demagogues. One of these having in a public assembly demanded sureties of him to answer to an indictment which was to be brought against him, the people tumultuously interposed to stop the proceeding; but Timoleon restored order by representing "that he had voluntarily undergone so many toils and dangers, that the meanest Syracusan might at pleasure have recourse to the laws." The charges were accordingly brought forward, referring to some instances of his conduct in command. These he did not think worthy of refutation, and only said, that "he could not sufficiently express his gratitude to the gods for having permitted him to see the time when the Syracusans enjoyed the liberty of speaking what they thought proper."

It was his felicity to pass all his latter years in an adopted country rendered happy by his means, while Greece was involved in the calamities of a civil war, and its greatest men were engaged in bloody conflicts with each other, finally terminating in the loss of public liberty. Timoleon was indeed peculiarly fortunate in all his transactions after he left Corinth; and he was so sensible of this

happiness, that he modestly ascribed all his successes to the goddess Fortune, to whom he dedicated the house in which he resided. This idea did not, in the system of the ancients, exclude the operation of deity or providence; and a remarkable incident in his life has been regarded as a signal instance of providential interference in human affairs. Whilst Timoleon, soon after his arrival in Sicily, was encamped at Adranum, the tyrant Ictas hired two strangers to assassinate him, which might easily be effected, as he kept no guards about him, but lived without suspicion. He was about to offer a sacrifice at the temple, when the assassins, mixing in the throng, had nearly approached his person, and were preparing for the deed. At that instant a man gave one of them a blow on the head with his sword, and laying him at his feet, fled to the top of a rock. The other assassin, supposing that their design had been discovered, took hold of the altar, and intreated Timoleon to spare his life, on condition of revealing the whole plot. The first fugitive being then brought down from the rock, asserted that he had committed no crime, for that the man whom he had struck had murdered his father in the city of Leontium. It is no wonder that such an escape made a deep impression on the mind of Timoleon, and that it caused him to be regarded as one who was peculiarly under the divine protection.

The only deduction from his prosperity was the loss of sight at an advanced period of life. This, however, he bore with perfect resignation: and the misfortune was alleviated by the kindness and respect with which he was uniformly treated by the Syracusans. They were duly attentive to pay him visits, and brought all distinguished strangers to his house, that they might view their deliverer, whose abode among them was their joy and pride. And when any matter of importance was under deliberation in their assemblies, he was conveyed in a litter through the market-place to the theatre, where he was received by the people with a general salute, which he returned; and then, being made acquainted with the business, gave his opinion, which was adopted, and he returned amidst the same plaudits. Thus Timoleon passed his old age, as a revered father in the bosom of his family, till he was carried off by a slight disease B. C. 335. His funeral obsequies were attended by the whole people in a pompous solemnity; and when the body was placed on the pile, a herald made the following proclamation: "The

people of Syracuse inter Timoleon the Corinthian, the son of Timodemus, at the expence of two hundred minæ: they honour him, moreover, through all time, with annual games, to be celebrated with performances in music, horse-racing, and wrestling; as the man who destroyed tyrants, subdued barbarians, repeopled great cities which lay desolate, and restored to the Sicilians their laws and privileges." A monument was afterwards erected to his memory in the market-place, which, being surrounded with porticoes and other public buildings, was made a place of exercise for the youth, and named the Timoleonteum. *Plutarch. Vit. Timoleon. Univ. Hist. — A.*

TIMON, SAMUEL, a writer of history, was born at Tirnau, in Hungary. He entered among the Jesuits in 1693; and as his state of health would not permit him to undertake the laborious offices of the society, he devoted himself to literary occupations, particularly relative to the history of his native country. His works are "*Celebriorum Hungariæ Urbium & Oppidorum Chorographia, Tirn. 4to. 1702*;" "*Epitome Rerum Hungaricarum, Cassov. fol. 1736*;" "*Imago Antiquæ Hungariæ, Cassov. 8vo. 1734*;" "*Imago Novæ Hungariæ, Cassov. 8vo. 1734*;" these two works were published together at Vienna in 1754, 4to. This author died at Cassovia in 1736, at the age of 61. *Nouv. Dict. Hist. — A.*

TIMOTHEUS, an eminent Athenian commander, was the son of Conon (see his article). He was liberally educated, as became the son of such a father, and studied eloquence under Isocrates. When, after the peace of Antalcidas, the Athenians renewed the war against the Lacedemonians, Timotheus was nominated one of their generals in conjunction with Chabrias and Callistrates. Chabrias, after he had gained the sea-fight at Pollis, having been assassinated, Timotheus was sent to command in his stead, when, by his eloquence, affability, and regard to justice, he drew over several of the Spartan allies. He gained possession of the island of Corcyra, and defeated the enemy in a naval combat off Leucadia B. C. 376. He then sailed to Thrace, took Torne and Potidæa, and relieved Cyzicus; and performed so many other exploits, that the Athenians erected his statue in the public forum. In envy of his success, a picture was painted in which he was represented sleeping, whilst Fortune was taking towns for him in a net. He was, however, not less prudent than valiant; and when another commander was displaying to the Athenians the wounds he

had received in that office, and his shield pierced with a spear; "For my part (said Timotheus) I was much ashamed when at the siege of Samos a javelin fell near me, as a proof that I had exposed my person like a young man, without considering that I was commander of a great armament." Being at length in the joint command with Iphicrates and Chares of a fleet lying before Byzantium, during the social war, B. C. 358, the confederates against the Athenians sailed thither and offered them battle. Timotheus and Iphicrates thought it best to decline this challenge on account of the tempestuous weather, but Chares was of the contrary opinion, and sent a complaint to Athens of their conduct. The people, with their usual precipitation, condemned the two commanders, and imposed a fine of a hundred talents on Timotheus. This chief, who had formerly brought twelve hundred talents into the public treasury, without making any reserve for himself, was unable to pay the sum, and retired to Chalcis, where he died. *Corn. Nepos, Ælian. Univ. Hist.* — A.

TIMOTHEUS, an eminent Greek poet and musician, was a native of Miletus, and flourished in the sixth century B. C., contemporary with Euripides. He excelled in lyric and dithyrambic poetry, and Suidas has given a long list of his compositions, none of which have survived to modern times. He was also the most celebrated player on the harp in that age, and added two chords to that instrument, against which innovation a decree of the Spartan ephori is extant in Boethius. It is however recorded by Athenæus, that when his two additional chords were going to be cut, he appealed to a statue of Apollo, whose lyre had the same number of strings, upon which he was absolved. It appears that he underwent much malignant criticism from other poets, which, however, did not prevent him from acquiring a high reputation; and the Ephesians are said to have rewarded him with a thousand pieces of gold for a poem composed on the dedication of their famous temple of Diana. He died at the court of Macedon in his 90th year according to the Persian chronicle, his 97th according to Suidas, two years before the birth of Alexander; whence he must have been a different person from the Timotheus who was a favourite musician of that prince, and who is so well known to the English reader by Dryden's celebrated ode. *Vossii Poet. Græc. Mori.* — A.

TIMOTHY, (TIMOTHEUS,) a favourite disciple and companion of St. Paul, was the

son of a Jewess by a Greek father at Lystra in Isauria. That apostle, on his visit to Lystra, finding Timothy well spoken of by the brethren of that place and Iconium, took him as his fellow-traveller, having first circumcised him "because of the Jews in those quarters." He appears to have acquired the affection and confidence of Paul in an uncommon degree, who, when he went into Macedonia, left Timothy at Ephesus, with the charge of maintaining the faith of the believers in that city. For the regulation of his conduct, Paul addressed to him two epistles, which form part of the canon of the New Testament, and are supposed to have been written in the years 56 and 61. In the first of these he speaks of Timothy as still young, and says, "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." He also gives him advice respecting his health, which was infirm. This is the sum of what the Scripture informs us concerning Timothy. The Roman Martyrology affirms that he was stoned to death at one of the festivals of Diana in Ephesus. *Acts. Epist. to Timothy. Baronius.* — A.

TIMOUR, or TAMERLANE, one of the most celebrated of oriental conquerors, was born in the village of Sebzar, in the territory of Cash, forty miles to the south of Samarcand, in the year 1336. His ancestors were the hereditary chiefs of that district, and derived their descent from a family related to the imperial throne of Zingis. At the time of his birth, anarchy prevailed in that part of the east, and after a series of domestic feuds, the Khans of Cashgar, with an army of Getes or Kalmucks, invaded the kingdom of Transoxiana. In 1357, Timour, having lately lost his father, put himself at the head of his followers for the purpose of delivering his country; but being deserted by them, he was obliged to retreat to the desert with a few horsemen, who were farther reduced by an action with the Getes. He wandered for some time with his wife and only seven companions, and was surprized and kept two months in prison. Being liberated, he swam the rapid stream of the Jihoon or Oxus, and for some months led the life of a vagrant or outlaw. On his return to his native country, he was joined by successive parties of his confederates, who sought him in the desert, and at length he was at the head of a force which, in conjunction with that of his brother-in-law, the Emir Houssein, after some vicissitudes of

fortune, finally expelled the Getes from Transoxiana. The union between him and Houssein did not long continue. The avarice and meanness of the latter rendered him unpopular among the lords, who wished to have Timour for their sovereign. A civil war ensued, in which Houssein was defeated and obliged to surrender, and the contest was ended by his being put to death contrary to the orders of his rival, though probably in conformity with his known wishes. Timour was then, at a general diet, in 1370, seated on the throne of Zagatai, at the city of Balk, and invested with the superb title of Saheb Karan, or Emperor of the Age; after which he repaired to Samarcand, which he made the seat of his empire.

This elevation, so far from satisfying his ambition, only opened farther prospects to it. In some succeeding years he reunited to Zagatai its former dependencies, Karizme and Kandahar. He next turned his attention to the kingdoms of Iran or Persia, then divided among several usurpers. He first reduced to submission Ibrahim, Prince of Shirwan. He then attacked Shah Mansour, Prince of Fars, or Persia Proper, whom he defeated in a bloody battle under the walls of Shiraz, in which Mansour was slain; and the extirpation of all his male progeny secured the conquest. From Shiraz his troops advanced to the Persian gulph, and the rich city of Ormuz escaped destruction by the payment of a large annual tribute. Timour then passed as a conqueror through the whole course of the Tigris and Euphrates from their mouth to their sources; entered Edessa; and reduced the Christians in the mountains of Georgia. He now resolved to retaliate upon the Getes their invasion of his native country, and passing the Sihoon, he subdued the kingdom of Cashgar, and marched seven times into the heart of their territory. In his expeditions he penetrated to the distance of 480 leagues to the north east of Samarcand, and his emirs crossed the river Irtysh into Siberia. Kipzak or Western Tartary was another great scene of his actions. Toctamish, a fugitive prince of that country, had been entertained in his court, and was sent back with an army which established him in the Mogul empire of the north. After a reign of ten years, he turned against his benefactor, and with a mighty army entered Persia through the gates of Derbend, passed the Sihoon, burnt the palaces of Timour, and obliged him to contend for his capital and empire. Toctamish was defeated, and his insult was retaliated by two invasions of Kipzak, with such mighty hosts

that the wings of Timour's army were thirteen miles asunder. After a march of five months through tracts in which the footsteps of man were rarely beheld, Toctamish was again encountered and routed. The pursuit carried the conqueror into the tributary provinces of Russia, and a duke of the reigning family was made captive in the ruins of Yeletz, his capital. Timour then turned his steps southwards, and pillaged and reduced to ashes the commercial city of Azoph, and those of Serai and Astrachan.

In 1398 insatiable ambition instigated him to the invasion of the rich country of Hindostan, where the Soubahs of the provinces were in a state of rebellion against the weak Sultan Mahmood. Timour led in person a division of his army consisting of 92 squadrons of a thousand horse each, and with great difficulty and loss crossed one of the snowy ridges between the Jihoon and the Indus. He crossed the latter river at the passage of Attock, traversed the Penjab, and made a junction with one of his grandsons, who had reduced Moul-tan. He advanced to Dehli, overthrew the opposing army of Mahmood with its elephants, and made a triumphal entry into that capital, which he desolated with pillage and massacre. He had already made prodigious sacrifices of infidels and idolaters to his religious zeal; but resolving still further to merit the rewards due to victors in a holy war, he advanced a hundred miles to the north-east of Dehli, passed the Ganges, and in various actions slaughtered great numbers of the Guebres or fire-worshippers.

When on the banks of the Ganges, he was informed of great disturbances on the confines of Georgia and Anatolia, of the revolt of the Christians, and of the ambitious projects of the Turkish sultan Bajazet. He thereupon gave orders to his commanders to return in separate bodies by routs marked out for them, distributed rich presents among them and the Indian lords who had accompanied him, and, quitting the main army, hastened back to Samarcand. After some months of repose, he proclaimed a seven years' expedition to the western parts of Asia, granting to those who had served in India their option to accompany him or stay at home, but commanding all his Persian military subjects to assemble at Ispahan. He first proceeded, A. D. 1400, against the Georgian Christians, whom he reduced to the alternative of tribute or the Koran, offering however to those whom he had taken prisoners no other choice than death or abjuring their

religion. On his return from this warfare he gave audience to the ambassadors of Bajazet; and some time was spent by these mighty monarchs in mutual complaints and menaces, expressed in terms of coarse provocation. At length Timour laid siege to Siwas or Sebaste, a city on the borders of Anatolia, which he took and destroyed, cruelly burying alive the Armenian garrison of 4000 men. He then invaded Syria, where Barkok, a Circassian, who had possessed the throne of Egypt some years before, had defied his power. His son Farage imitated his example, and his emirs were assembled at Aleppo to repel the hostile attack. They issued forth to the plain with a numerous and well-appointed force to engage Timour, whose front was covered by a line of Indian elephants, carrying turrets filled with archers and Greek fire. The terror they occasioned, with the rapid evolutions of the Mogul cavalry, threw the Syrians into disorder, who fled hastily to the city, which the enemy entered with them. The citadel after a short defence was surrendered, and Timour became entire master of this opulent capital. While its streets were streaming with blood, and resounding with cries, the victor held a theological conference with the doctors of the law. He concluded it with saying, "You see me hear, a poor, lame, decrepit mortal; yet by my arm the Almighty has been pleased to subdue the kingdoms of Iran, Touran, and the Indies. I am not a man of blood; and God is my witness that in all my wars I have never been the aggressor, and that my enemies have always been the authors of their own calamity." At this instant, however, his soldiers were occupied in making up a certain tale of heads of the enemy, required by his peremptory orders, which, according to his custom, were afterwards piled up in columns and pyramids. From Aleppo, Timour proceeded to Balbeck, which he took, and then advanced towards Damascus. The Sultan of Egypt had arrived with a great body of cavalry to the defence of that city; but he also practised the oriental policy of attempting to free himself from the invader by assassination, and sent, in the train of an ambassador, two persons with poisoned daggers concealed in their boots to watch an opportunity of murdering Timour. They were however discovered, upon which the Sultan endeavoured to throw his enemy off his guard by a pretended submission. This artifice in some measure succeeded; and Timour, on directing a removal of his camp, was suddenly attacked by the Syrian army, and thrown into

confusion. After order was restored, however, the Syrians were repulsed, and driven to the gates of Damascus with prodigious slaughter. This city, deserted by the Sultan, who retired to Egypt, was obliged to make terms with the conqueror; but during a truce, Timour's soldiers perfidiously broke in, massacred the greatest part of the inhabitants and made captives of the rest, carried off an immense quantity of rich plunder, and either by design or accident reduced the city to ashes. After the capture and pillage of some other places, the siege of the capital of Mesopotamia, Bagdad, was entered upon. Timour came before it in person, and having entirely blockaded it, delayed an assault in expectation of a voluntary surrender. The inhabitants, however, held out in despair to the end of forty days, when a storm was ordered; and the death of some of the assailants was revenged by a massacre which produced a pyramid of 90,000 heads. The city was entirely razed, with the exception of mosks, hospitals, and colleges. The conqueror then revisited Georgia, and having settled affairs in those parts, he declared his resolution of turning his arms against the Ottoman Emperor.

Two years had passed since it had become manifest that an encounter between these powerful and ambitious sovereigns was to be expected, and the Syrian expedition of Timour had given time for Bajazet to make adequate preparations for meeting the dreaded conflict. The reported strength of his empire rendered the Tartar emirs desirous to dissuade their master from the enterprize; and, among other reasons, they pretended that the aspect of the heavens forboded misfortune to the Mogul arms. The court-astrologers were thereupon consulted, who gave a response entirely favourable to the wishes of Timour; and at the head of an almost innumerable force, he moved from the Araxes through Armenia and Anatolia, determined to carry the war to the heart of his rival's dominions. Rapidly advancing, he invested Angora before Bajazet was apprized of his motions. The Ottoman, upon this intelligence, marched to its relief with an army, probably inferior in number to that of the Moguls, but yet of oriental magnitude. Timour was attended in the field by his sons and grandsons, commanding divisions; and after a very sanguinary and well-disputed combat, the great contest was decided by the defeat and capture of the Turkish Emperor. The battle of Angora was fought in July 1402. Concerning the treatment of the imperial captive, very different accounts are given by his

torians of different nations (see the article Bajazet I.); his death, however, in the next year put him out of the reach either of the generosity or the arrogance of the conqueror. After the victory, Mirza Mehemet, the eldest grandson of Timour, was dispatched to Boursa, which he pillaged and burnt; and advancing to Nice, took and pillaged that city, and reduced all the adjoining country. Anatolia was ravaged throughout by the mirzas and emirs commanding separate detachments. Smyrna, then a strong fortress defended by the knights of Rhodes, and the reduction of which had long been in vain attempted by Bajazet, was stormed by Timour in person, who put all the garrison to death.

The conquests of this Tartar now extended from the Irtish and Volga to the Persian gulf, and from the Ganges to the Archipelago; and the terror of his name was felt beyond these limits. The want of shipping prevented him from crossing into Europe; but Soliman the son of Bajazet thought proper to sooth him by presents, and accepted a patent of investiture from him for his kingdom of Rumania; and the Greek Emperor submitted to pay him the same tribute which he had agreed to pay the Turkish Sultan. The Sultan of Egypt also, who thought himself in some danger of an invasion, manifested his submission by causing prayers to be read, and money coined, in Timour's name, and sent an embassy with presents to bespeak his favour. The final conquest of Georgia, and the pacification of some disturbances which had occurred in Persia, employed the Tartar Emperor for some time on his return from Anatolia, and he did not arrive at Samarcand till the summer of 1404. In that capital he displayed his magnificence and power in dispensing rewards and punishments, attending to the complaints of his people, erecting palaces and temples, and giving audience to ambassadors from Egypt, Arabia, India, Tartary, Russia, and Spain. The marriage of six of his grandsons was celebrated with all the pomp of an eastern court, and the sovereign seemed happy in a temporary dereliction of his cares and his authority. But though he had in a public assembly some time before expressed himself as satisfied with the wide limits of his empire, a project of ambition more vast than any he had hitherto entertained occupied his mind; which was no less than the conquest of China. This inordinate indulgence of his ruling passion he endeavoured to sanction by representing, in a speech before the grand council of princes and

emirs, that as in his former expeditions he had been the instrument of destruction to a great number of God's creatures, he now intended to atone for those acts of violence by exterminating the infidels and idolaters of the Chinese empire,—such were his notions of religious merit! The preparations made for this mighty enterprize were on a correspondent scale of magnitude. Two hundred thousand veteran soldiers were mustered, who were provided with ample means of conveying necessities to serve them in their long march over the deserts which separate Samarcand from Pekin. The aged Emperor mounted his horse in the winter season, crossed the Sihoon on the ice, and advanced to the distance of 300 miles from his capital, when at the camp of Otrar he was seized with a fever, which fatigue, and the imprudent use of iced water, soon rendered mortal. Aware of his condition, he summoned round him the Empresses and principal emirs, and having declared his grandson Mehemet Jehan Ghir his universal heir and successor, and exacted an oath of obedience to him, he expired on April 1st, 1405, in the 70th year of his age, and the 35th from his elevation to the throne of Zagatai. He left 53 descendants, and a name still highly revered in the East; and his posterity are to this day invested with the title of the Mogul Emperors, though the power and dominion have passed into other hands.

Timour was tall and corpulent, with a wide forehead and large head, a pleasing countenance, and fair complexion. He had broad shoulders and strong limbs, but was maimed in one hand and lame of the right side. His eyes were full of fire; his voice was loud and commanding; his constitution hardy and vigorous; his understanding sound; and his mind firm and steadfast. In conversation he was grave and modest, and he prided himself in an attachment to truth. He delighted in reading history, and in discussing topics of science with the learned. His religion was fierce and fanatical, and he had, or affected, the superstitious reverence for omens, prophecies, saints and astrologers, which is general in the east. He conducted his government alone, without favourites or ministers, and its spirit was absolute and uncontrouled rule. It was his boast to have introduced security and order throughout his wide dominions, and he challenged the praise of a benefactor to mankind; but no conquests have been attended with more destruction of human lives, and more desolation of flourishing cities and districts, than his

were ; and his ambition prompted him to extend his authority beyond the possible limits of a single government. He was not, however, a mere barbarian conqueror, but, if his institutions can be relied upon as genuine, had enlarged ideas of the administration of a great empire. The "Institutions of Timour," have been made known in Europe by two translations from a Persian version ; one in English by Major Davy and Professor White, Oxford, 1783. ; the other in French, by M. Langles, Paris, 1787. *Mod. Univers. Hist. Gibbon.* — A.

TINDAL, MATTHEW, LL.D., a controversial writer, reckoned among the English Deists, was born about 1657, at Beer-Ferres in Devonshire, of which place his father was the clergyman. He was admitted of Lincoln-college, Oxford, in 1672, under the tuition of Dr. Hickes, whence he removed to Exeter-college. After taking the degree of B. A. he was elected Fellow of All Souls' College ; and engaging in the law line, he became a doctor in that faculty in 1685. At this time, the reign of James II., the universities were beset with Popish emissaries, who entangled in their toils several of those who were unprotected by true Protestant principles ; and Tindal was one who fell into this snare. Of his conversion to Popery, he has given the following account : "Coming as most boys do, a *rasa tabula* to the University, and believing that all human and divine knowledge was to be had there, he quickly fell into the then prevailing notions of the high and independent powers of the clergy ; and meeting with none during his long stay there, who questioned the truth of them, they by degrees became so fixed and rivetted in him, that he no more doubted of them than of his own being : and he perceived not the consequence of them, till the Romish emissaries (who were busy in making proselytes in the University in King James's time, and knew how to turn the weapons of high church against them) caused him to see that, upon these notions, a separation from the church of Rome could not be justified ; and that they who pretended to answer them upon those points, did only shuffle, or talk backward and forward. This made him, for some small time, go to the Popish mass-house, till meeting, upon his going into the world, with people who treated that notion of the independent power as it deserved, and finding the absurdities of Popery to be much greater at hand than they appeared at a distance, he began to examine the matter with all the attention he was capa-

ble of ; and then he quickly found, and was surprised at the discovery, that all his till then undoubted maxims were so far from having any solid foundation, that they were built upon as great a contradiction as can be, that of two independent powers in the same society." This is a probable and not uninteresting account of Tindal's change of religion, which terminated in a return to that of the Church of England about the close of 1687 ; and he certainly deserves no more obloquy for his temporary conversion, than Chillingworth before him, or Gibbon after him.

Tindal heartily concurred in the Revolution ; and having been admitted an advocate, he sat frequently as a judge in the court of delegates, and had a pension of 200l. per annum granted him by the crown. He published some pieces, political and theological ; of the latter was "A Letter to the Clergy of both Universities," on the subject of the Trinity and the Athanasian creed, which were brought into discussion by a pending design to make some alterations in the Liturgy, to which he was a friend. In 1706 he brought himself into notice by a treatise entitled, "The Rights of the Christian Church asserted against the Romish and all other Priests who claim an independent Power over it : With a Preface concerning the Government of the Church of England as by Law established." This work excited a great commotion among the high-church clergy, and various answers to it soon appeared, in which it was treated with all the virulent language of the *odium theologicum*. It was also attacked in the legal way, by indictment of the venders ; nor were the clergy inattentive to the opinions given of it in other countries. The celebrated critic Le Clerc, in his "Bibliothèque Choisée," gives an account of this work, introduced in the following manner : "We hear that this book has made a great noise in England, and it is not at all surprising, since the author attacks with all his might the pretensions of those who are called high-churchmen ; that is, of those who carry the rights of bishops so far, as to make them independent in ecclesiastical affairs of prince and people ; and who consider every thing that has been done to prevent the dependence of the laity on bishops, as an usurpation of the laics upon divine right." He concludes with saying, "His book is too full of matter for me to give an exact analysis of it, and they who understand English will do well to read the original : they have never read a book so strongly reasoned in favour of the principles

which Protestants on this side the water hold in common." The zeal of the lower house of convocation could not permit such a character of this work from a man of eminence to go abroad without an antidote to its effects; and they therefore thought proper to publish, that "those infidels (meaning Tindal and some others) have procured abstracts and commendations of their own profane writings, and probably drawn up by themselves, to be inserted in foreign journals, and have translated them into the English tongue, and published them here at home, in order to add the greater weight to their wicked opinions." The insinuation herein conveyed called forth a solemn protestation from Le Clerc, that for his notice of this or any other book he had never received either promise or reward; and every man of candour, whatever be his party, must condemn the injustice and illiberality displayed by the convocation in this instance.

Tindal was by no means silent in his own vindication, but published a defence of his work, the second edition of which, in two parts, was ordered by a vote of the House of Commons to be burnt in the same fire with Sacheverel's sermons, in 1710, thus executing justice of the same kind on the disputants on both sides. Some time after, the lower house of convocation, of which Atterbury was the prolocutor, having published a representation of the state of religion in the kingdom, in which, among other complaints, notice was taken of the dangerous consequences resulting from the doctrine of necessity, Tindal wrote an answer, in which he maintained the truth and usefulness of that doctrine. He afterwards engaged in political controversy, the particulars of which it is unnecessary here to enter upon. It may be concluded from what has already appeared, that he would be an advocate for the Hanoverian succession, and a defender of whig ministers.

Hitherto Dr. Tindal, though a declared foe to priestly claims, and in consequence ranked by church zealots among Infidels and Atheists, had made no attack upon revealed religion; but in 1730 he published a work which at once settled his character in this point. Its title was, "Christianity as old as the Creation, or the Gospel a Republication of the Religion of Nature." He did not, indeed, in this performance declare himself an opposer of the Divine authority of the Christian religion; on the contrary, he began with acknowledging that "Christianity itself, stripped of the additions which policy, mistake, and the circum-

stances of time, have made to it, is a most holy religion, and that all its doctrines plainly speak themselves to be the will of an infinitely wise and good God;" and he accordingly denominates himself and his friends by the appellation of *Christian Deists*. This, however, was no more than outward appearance, since his purpose was evidently to shew that there neither has been, nor can be, any external revelation distinct from what he terms "the internal revelation of the law of nature in the hearts of all mankind." The work was immediately attacked by Dr. Waterland, who affected to treat the author with the utmost contempt; for which he was himself animadverted upon by Dr. Middleton, in whose estimation Tindal's book was the effect of much study and learning, and required a different kind of refutation from that which the orthodox divine has bestowed upon it. The author defended himself with his usual vigour, though now in declining health; he had long been afflicted with concretions of the gall bladder, the consequences of which carried him off in 1733, at which time he was senior fellow of All Souls' college. His remains were interred in Clerkenwell church, and, according to his desire, near those of Dr. Burnet, Bishop of Salisbury. He left in manuscript a second volume of his "Christianity as old as the Creation," the publication of which was prevented by Dr. Gibson, Bishop of London — a proof that he was regarded as no mean champion of his cause.

NICHOLAS TINDAL, nephew of the preceding, was of Exeter-college, Oxford, and possessed different livings. He was finally chaplain to Greenwich hospital, where he died at a very advanced age in 1774. He was occupied in various literary undertakings, of which the most considerable was a translation of Rapin's History of England, with a continuation. *Biogr. Britan. Nichols's Anecd.* — A.

TINDALE, see TYNDALE.

TINTORETTO, IL, a celebrated painter, whose real name was JACOPO ROBUSTI, was the son of a dyer at Venice, where he was born in 1512. He was placed as a disciple with Titian, and made so rapid a progress in that art, that his master, jealous of him as a future rival, dismissed him from his school. It was not possible, however, to keep down one who to natural genius united indefatigable industry. During his residence with Titian he had penetrated into the principles of colouring adopted by that great artist; and he afterwards studied those of design from

he works of Michael Angelo, and the antique. Thus qualified, he boldly wrote over the door of his apartment, "The design of Michael Angelo, and the colouring of Titian." Nothing could surpass the fertility of Tintoret's conception, and the quickness of his execution. An extraordinary proof of these qualities appeared in a concurrence of artists of the confraternity of St. Roch at Venice, who were to make designs for the apotheosis of the saint in the ceiling of their hall. Instead of a sketch, he produced a finished picture, which was approved and fixed in its place, before the others had finished their sketches. This circumstance gave him the title of *il Furioso Tintoretto*. To this rapidity of performance he often made sacrifices of correctness and propriety, frequently painting his pictures without any previous outline; and throwing his ideas upon canvas as they rose in his mind; yet he was capable of a high degree of perfection, and in some of his works was not inferior to Titian or any other of the Venetian school. His manner was bold, with strong lights opposed by deep shadows; his pencil remarkably firm and free; and his touch lively and full of spirit. His style of design was rather muscular and robust, than select or characteristic, his male forms appearing copied from the brawny gondoliers of Venice; in his females he rather aimed at an ideal lightness and agility. The greater number of his grand performances are in the palaces, churches, and convents at Venice, which city was almost his constant residence. The Doge and Senate gave him the preference to Titian and Salviati in decorating the great council hall, where he painted the victory gained by the Venetians over the Turks in 1571; a vast piece, full of figures, which he finished in one year. Among his most esteemed works are the Miracle of the Slave, formerly in the school of St. Mark, but now removed to the Louvre, and the Resurrection, in the school of St. Roch. His paintings are numerous, and are met with in all great collections. At least sixty of them have been engraved. Tintoret died in 1594, at the age of 82. *Marietta*, his daughter, who was educated under her father, acquired a fine taste in painting, and great readiness of hand, which she applied to the branch of portrait with so much success, that she was employed by most of the Venetian nobility. She received invitations from several foreign courts, but could not be tempted to quit her father. She died at the age of thirty. *D'Argenville. Pilkington's Dict. by Fuseli.* — A.

TIRABOSCHI, GIROLAMO, a very meritorious man of letters, was born of an ancient family at Bergamo in 1731. He received his education at the Jesuits' college at Monza, and in his 16th year entered into that order. He was a professor, first of grammar, and afterwards of rhetoric, in the society's college of Brera at Milan, and in that situation wrote some fugitive pieces which gave him reputation. The college possessing a valuable library, of which he was appointed under-librarian, he acquired in it a taste for that bibliographic research, which afterwards rendered him celebrated; and he also became favourably known to the illustrious Count Firmian, the Austrian governor of Milan, and an eminent patron of literature. The first considerable work which he published was entitled "*Vetera Humiliatorum Monumenta*," 3 vol. 4to., *Milan*, 1766; in which he gave a history of the order of Humiliated Monks, suppressed by Pope Pius V. From this apparently barren subject he elicited so much light respecting the ecclesiastical, civil, and literary history of the middle ages, that his performance was much applauded both in Italy and in other countries. The office of librarian to the Duke of Modena, which had been filled by a succession of learned men, becoming vacant in 1770 by the death of Granelli, Tiraboschi was appointed to it on the recommendation of Count Firmian. It was a post perfectly suitable to his tastes and acquirements, and though modesty for a time induced him to hesitate, he removed that year to Modena and took possession of the place. The year 1772 gave to the world the first volume of his great work, "*Storia della Letteratura Italiana*," the publication of which he continued at intervals till it was completed in the 12th, printed in 1782. Italy is of all countries that of which the literary history is the most interesting, as it comprises two great periods, that of the flourishing state of literature under the Romans, and that of its splendid revival in the 15th and 16th centuries; and no writer has brought to a work of this kind a happier union of learning, industry, sagacity, and attachment to truth. It was accordingly received with avidity throughout lettered Europe; and the volumes, as they appeared at Modena, were republished at Florence, Rome, and Naples. Abridgments of it were likewise made in the French and German languages. Some blemishes unavoidably attended so extensive a design, and criticisms were made upon it, which the author only noticed to avail himself of, in making his corrections. He

thought it necessary, however, to engage in a controversy with Lampillas, a Spanish writer, who was offended with the charge he had brought against the Latin writers, natives of Spain, as having been the chief causes of the corruption of taste. Before this work was quite finished, his love of labour engaged him in another design, which was that of a "Modenese Bibliotheca," or account of writers of that duchy, published in 6 vol. 4to., 1781—86. During the publication of this work, he was requested by Prince Francis Maria of Este, abbot of Nonantula, to undertake a history of that celebrated religious foundation, which he accomplished in 2 vol. folio, 1784. His last voluminous production was "Modenese Historical Memoirs," 3 vol. 4to., 1793. This is a selection of records relative to the Bishops of Modena and Reggio; to the family of Pio, lords of Carpi; and of Pico, princes of Mirandola; and to other distinguished characters, civil and ecclesiastical, in the state of Modena. Besides his constant employment in these great works, he set on foot in 1773 a literary magazine and review, under the title of the "Journal of Modena," which was carried on till 1790, comprising 43 volumes. In this miscellany he inserted many valuable papers of his own writing upon various subjects.

Tiraboschi's literary progress was accompanied by advancement in honours. Besides his post of librarian, he was appointed by the last Duke of Modena keeper of his cabinet of medals, and decorated with the order of knighthood; the society of Jesuits being now abolished. The city of Modena, in 1781, sent him a diploma of nobility, and declared him one of its *conservatori*; and his native city of Bergamo in 1785 ordered his portrait with an honorary inscription to be placed in its council-chamber. He was also enrolled among the members of the most distinguished academies in Italy. He employed his latter years in giving a new and corrected edition, at Modena, of his history of Italian literature, in 15 vol. 4to., 1787—1794. The Cavaliere Tiraboschi died at Modena in June 1794, in his 63d year, and was interred with great funeral solemnity. He left a moral character worthy of his literary fame. Among his manuscripts was a collection of letters in correspondence with some of the most eminent of his contemporaries, in 28 volumes, said to be replete with curious and interesting matter. *Memoir of Tiraboschi in Athenæum* Vol. V.—A.

TITIAN. Among the great Italian painters,

one of the most distinguished names is that of TIZIANO VECELLI, familiarly known throughout Europe by the first of these appellations. He was born at Capo del Cadore in the Alps of Friuli, in 1477 according to the common account, but more probably in 1480. The indications he gave from childhood of a talent for the arts of design caused him to be sent to Venice at an early age, where he first became the disciple of Giovanni Bellini. He soon made an astonishing proficiency, and arrived at so exact an imitation of his master's style, that their works could scarcely be discriminated. This style, however, was stiff and dry; and when the young artist had seen the performances of Giorgione, which were of a more free and elegant character, he quitted his former manner to adopt one that appeared to him preferable. Such was his facility, that he soon vied with this master also, and rendered him so jealous, that all connection was broken off between them. In the mean-time he had not neglected other objects of education, but had made such a progress in polite literature under Giambattista Egnazio, that at the age of 23 he was celebrated as one of the best living poets. The art of poetry, however, was deserted by him for that of painting, to which he entirely devoted himself, and he attained to excellence in the three branches of landscape, portrait, and history. Beginning with the habit of accurate observation and faithful imitation of nature, and particularly studying all the tones and shades of colouring with a penetrating exactness which no other artist ever equalled, he preserved, through all his changes of manner, a truth and force of representation which stamped the highest value on his performances. He is universally acknowledged the great master of colour; and as taste in design was a less conspicuous part of his merit, it is in portrait and landscape that he is peculiarly regarded as unrivalled. "He (says Mr. Fuseli) is the father of portrait painting; of resemblance with form, character with dignity, grace with simplicity, and costume with taste."

The principal residence with Titian was at Venice, though he occasionally complied with invitations of princes to their courts. In the dawn of his reputation he was engaged by the Duke of Ferrara to finish the works in his palace, commenced by Bellini. To these he added some pieces of his own invention, and painted portraits of the Duke and Duchess, and of Ariosto, who was then at the court of Ferrara. He was invited to Rome by the

Cardinal Farnese in the pontificate of Paul III., where he painted an admirable full length of that pope. When the Emperor Charles V. came into Italy to be crowned, he sent for Titian to Bologna, and was so much delighted with the portrait which he made of him, that he sent to him several other times, honoured him with the order of knighthood, and settled a pension upon him, which was afterwards augmented by Philip II. Most of the princes and eminent characters of the time were ambitious of being painted by Titian; and his portraits are not only of the highest value as works of art, but as transmitting the resemblances of the most distinguished persons of his age. He visited, on the calls of his profession, both Spain and Germany, in which last country he resided five years; but Venice was his proper home, where he lived splendidly, and maintained the rank due to his superior merits. An uncommon length of life was added to his other advantages. He retained the spirit and vigour of youth to very advanced years, and died in 1576, at the age of 96. During so long a period, in which he was a diligent exerciser of his art, he produced a vast number of works of various kinds, by which, churches and palaces, and the collections in all parts of Europe, are enriched. Of his historical compositions, two are mentioned as peculiarly excellent; a Last Supper, in the refectory at the Escorial, and Christ crowned with thorns, in a church at Milan. The figure and countenance of the Saviour in the latter are said to be almost superhuman. The engravings from his pictures, including landscapes and pieces cut in wood, amount to more than 600. *D'Argenville. Tiraboschi. Pilkington.* — A.

TITON DU TILLET, EVERARD, celebrated for his French Parnassus, born at Paris in 1677, was the son of a secretary to the King. He studied in the Jesuits' college, which he left with a taste for polite literature, that became his ruling passion. After serving in the army till the peace of Ryswick, he bought the post of Maitre-d'hotel to the Dauphiness; and on her death travelled into Italy. Upon his return he was made provincial commissary at war. Full of admiration of Louis XIV. and the men of genius in his time, he adopted in 1708 the idea of a Parnassus in bronze, in honour of the King, and of the poets and musicians by which his reign was distinguished. The work was finished in 1718; and represented a steep mountain, on the summit of which Louis XIV. was seated, under the figure of Apollo crowned with laurel

and holding a lyre. Beneath this figure were the three Graces of the French Parnassus, Mesdames de la Suze and des Houlières, and Mademoiselle de Scuderi. Eight poets and a musician stood on a terrace below; and medallions of inferior poets were hung on other parts of the mountain. In the disposition of this Parnassus he followed the advice of his friend Boileau; but in the selection of subjects for immortality he took his own opinion, which was not always judicious. The device was however admired by the public, and the inventor was very desirous of having it executed at large in some square or public garden, but he could not persuade the minister of finance to undertake for the expence. In 1727 he published a description of his poetical monument, with a summary of the lives and a catalogue of the works of the persons it contained, which he reprinted in an enlarged form in 1732; and from that time he published every ten years supplements relative to those who had died in the interval, and which were brought down as low as 1760. These catalogues are often referred to in French biographies. Du Tillet passed an old age free from its usual infirmities, and died of a catarrh in 1762, in his 86th year. He was a man of agreeable conversation and of a friendly disposition, and loved to do services to men of letters. Most of the literary academies in Europe made him an associate. In his last supplement he gave a list of the sovereigns to whom he had presented his books, prints, and medallions, and of the rich gifts he had received in return. He was also the author of "*Essai sur les Honneurs accordés aux Savans*," 12mo. *Nouv. Dict. Hist.* — A.

TITUS VESPASIANUS, Roman Emperor, the eldest son of Vespasian, was born A.D. 40. He was educated in the court of Nero along with Britannicus, and contracted a great friendship with that unfortunate prince. From early age he assiduously pursued the studies of eloquence and poetry, in both of which arts he made a great proficiency. His first military service was in the rank of tribune in Germany, and afterwards in Britain; and by his modest and engaging behaviour, his valour, his skill in martial exercises, and the graces of his person, he obtained general applause. On his return to Rome he entered into the business of the forum, and pleaded some causes with great success. While yet very young, he married the daughter of a Roman knight, who had been captain of the pretorian guards. After her death, he took

for a second wife a lady of illustrious descent, whom he divorced, after she had borne him one daughter. He served the office of questor with distinction; and was then advanced to the command of a legion, in which post he attended his father to the war in Judæa, where he acted as his lieutenant. In that situation he gained battles, took towns, and established a character for vigour and enterprize, tempered by kindness and generosity. Nor was he disinclined to the indulgence of youthful propensities, which, however, did not interfere with his serious occupations. When Galba was raised to the empire on the death of Nero, Titus was sent by his father to pay his duty to the new sovereign; but receiving intelligence on the road of the murder of that prince, and that the succession was likely to be disputed between Otho and Vitellius, he thought it more prudent to return to his father, than to put himself in the power of either competitor. Vespasian having, after the death of Otho, deliberated on assuming the purple, Titus was the medium of confederacy between him and Mucianus, governor of Syria; and when Vespasian moved forward to the contest in Italy, he left Titus with orders to prosecute the war against the Jews. On taking leave of his father he gave a proof of his goodness of heart by endeavouring to reconcile him to his brother Domitian, whose debaucheries and misconduct had greatly incensed Vespasian, and were likely to produce an incurable breach between the father and the son.

As soon as Vespasian had taken possession of the imperial authority, he declared Titus his colleague in the consulate, A. D. 70. In the mean-time that prince was carrying on the arduous siege of Jerusalem, which city, after suffering the most horrible calamities, was taken in that year, with the destruction of the temple, which Titus in vain attempted to save. The cruelties of that memorable siege, in which Jews fought against Jews with more ferocity than against the common enemy, are scarcely paralleled in history; and though Titus seems upon the whole to have wished to exercise as much humanity as the case permitted, yet his crucifying of hundreds of prisoners by way of terror, exceeded the measure of justifiable severity, and warrants a suspicion that either nature or habit had implanted something savage in his character. After the reduction of Jerusalem, he went to Alexandria, where he assisted at the consecration of the ox Apis, for he appears to have been addicted to foreign superstitions. He also gave a private audience to

the ambassadors of the Parthian King; but finding that his delays occasioned some sinister rumours, he hastened back to Rome, where he was honoured with a magnificent triumph. Vespasian now took him for his colleague in the empire, and he exercised a large share of the imperial power in perfect concert with his father, with whom he lived on the most amicable terms. If Suetonius, however, is to be credited, his conduct during this part of his life was very far from being unblemished. Besides indulging in scandalous riot and debauchery with the most dissolute young men in Rome; if he entertained displeasure or suspicion against any individuals, he hired persons to denounce them in the theatre and the camp of the pretorian guards, and then condemned them without trial. In the administration of justice he was easily biassed by presents; and he sold employments of great trust without his father's knowledge. During the Jewish war he had contracted a violent passion for Berenice, daughter of Agrippa I. King of the Jews, and widow of Herod, King of Chalcis, (see her article,) who followed him to Rome; and the Roman people were much displeased by this attachment to a foreign Queen of a doubtful reputation. On the whole, according to this writer, the expectations at this time formed of Titus were that he would prove a second Nero.

Vespasian died A. D. 79, and Titus immediately succeeded to the whole sovereign power, though Domitian advanced a claim to an equal share in the government, and pretended that his father's will had been falsified. He raised some disturbances on this account in the city, but the pardon granted him by Titus, and the cordial and affectionate treatment he experienced from him, were perhaps the most decisive proof of that goodness of heart which formed the leading feature of this Emperor's character, as changed and meliorated by accession to supreme power. So complete and entire was this change, that Titus has been consigned to posterity by the glorious title of *The delight of the human race*. The accounts transmitted to us of his short reign present little more than a series of beneficent actions; yet diversities in them may be discerned, which will prevent an exercised judgment from blending them all in a sentence of equal and indiscriminate approbation. One of his first acts was the confirmation of all the grants and donations which had been made by his predecessors, and which it had formerly been customary to regard as annulled at the demise of each sovereign till

they were renewed by the successor; a manifest source of much injury and exaction, though sometimes advantageous to the public after a profligate and improvident reign. The example of Titus in this point became a rule to all succeeding emperors. When he took possession of the office of chief pontiff, he made a declaration that he received it as a solemn engagement never to imbrue his hands in the blood of a citizen. This resolution he kept on the trying occasion of a conspiracy against him, of which two patricians were convicted. He condescended to reason with them on the folly of their project of raising themselves to the purple; promised them his favour in any other object of their wishes; invited them to sup familiarly with him; and on the next day placed them by his side at a public spectacle. It was a trait of genuine goodness, that the mother of one of them being absent from Rome at the time, he sent a special messenger to calm the anxiety she must feel on hearing of the event, and to assure her that her son's life was in no danger. Such a conduct demands unequivocal admiration. A more extensive benefit was his abrogation of the law of majesty, or high-treason, with respect to all accusations for words or writings against the person or dignity of the emperor — a fertile source in many preceding reigns of disquiet and ruin to exalted individuals. "If (said Titus) I am defamed undeservedly, I cannot be injured by such an outrage. If the censures are merited, it would be gross tyranny to punish men for uttering the truth. As to the attacks which may be made on the characters of my predecessors, let them, if they are deities, revenge their own wrongs." He perhaps too ostentatiously punished the delators of former reigns, not only banishing some of them from Rome, but causing others to be scourged in the public places, and ignominiously exposed in the amphitheatres.

It was one of his maxims that "no one ought to depart discontented from the person of his prince;" which he assigned as a reason for giving hopes to petitioners when he thought it necessary to refuse their requests; but in this instance it will probably be thought that he indulged his good-nature at the expense of his judgment. If the maxim above-mentioned be coupled with his famous exclamation at the close of a day in which he had conferred no benefit — "My friends, I have lost a day!" — a suspicion may perhaps arise that the benefits on which he was reflecting were rather acts of private bounty to courtiers or importunate

suitors, than the performance of public duties. His great complaisance to the people of Rome in suffering them to determine the number and kind of gladiatorial exhibitions at the amphitheatre, will scarcely be commended by those who recollect the sanguinary disposition of that vile populace on those occasions. His love for popularity may also be affirmed to have been carried to excess, when he admitted the lowest people to partake with him in the use of the splendid warm baths which he had constructed. One instance of his regard to public opinion, however, must obtain the praise of every sober estimator; this was, his sending away, *invitus invitam*, Queen Berenice, whom the Romans, with their hereditary hatred of foreign sovereigns, dreaded to see on the imperial throne.

The principal public events of this reign were the great eruption of Mount Vesuvius, in which Herculaneum, Pompeii, and other towns were buried; and a dreadful conflagration in Rome, followed by a fatal epidemic disorder. These calamities called forth the bounty of Titus to relieve the sufferers in property, and his humanity and compassion, in alleviating other distresses. Still the object of the warm affection of his subjects, and unstained by a single act of injustice or oppression, Titus was seized with a fever on a visit to the country of the Sabines, which soon put on dangerous symptoms. It is said, that opening his litter as he travelled, and looking towards heaven, he complained of his early doom, adding, "for I have nothing with which to reproach myself in my life, except a single action." What this was, he did not explain, and it can be only a matter of conjecture. He died on Sept. 13th A.D. 81, at the same family-seat at which his father expired, in the 41st year of his age, and after a reign of two years and less than three months, leaving no male offspring. His death was deplored at Rome as a general calamity, and his memory received the usual compliment of deification. That a longer life would not have added to his reputation, has with some reason been suspected by those who have paid attention to the pliability of his character, and his disposition to profuse expence. As an emperor, the want of a due trial will not permit his name to be placed on a level with those of the Trajans and Antonines, though it must always be associated with pleasing recollections. *Suetonius. Univ. Hist. Crevier. — A.*

TITUS, a disciple of St. Paul, and much in the confidence of that apostle, accompanied

him on his journey to Jerusalem at the time when a council of the first Christian teachers was held there. On that occasion he was not compelled to be circumcised, as being a Greek, though some of the Jewish converts insisted on the necessity of that rite. He afterwards attended St. Paul to Ephesus, whence he was sent to Corinth in order to pacify some disputes which had arisen among the faithful in that city. In the following year he rejoined his master in Macedonia, and was a second time deputed by him to Corinth. He afterwards accompanied the apostle in various peregrinations; and was at length left by him in Crete with the commission of "setting in order the things that were wanting, and ordaining elders in every city." When in this office, Paul wrote an epistle to him, extant among the books of the New Testament, containing directions for his conduct, and for that of the Christians under his inspection, nearly similar to those given in the Epistle to Timothy. He also enjoins him to meet him as soon as he is able at Nicopolis. The date of this epistle is usually fixed by the learned about A. D. 64, but Lardner inclines to place it in 56. Of the farther history of Titus nothing further is known from the Scriptures; but it is supposed that he returned to his office in Crete, and died in that island at an advanced age. *Epist. to the Corinthians, Galatians, Titus, and Timothy.* — A.

TIXIER, JOHN, (Lat. RAVISIUS TEXTOR,) a man of letters, was lord of Ravisy in the Nivernois, whence he derived one of his Latin appellations. He was educated in the college of Navarre at Paris, in which he afterwards taught the belles-lettres with great success, and made himself known by various publications for the advantage of students. In 1500 he was made rector of the University of Paris; and he died, as some say in the hospital, in 1522. His works are, "A Collection of Latin Letters;" "Dialogues," "Poems," "Epigrams," "Orations," &c.: in Latin "Officina, seu potius Naturæ Historia, in qua copiose dispositum est per Locos quidquid habent Auctores in diversis Disciplinis plurimi, &c.;" a compilation of narrations and other matters useful to writers and scholars, several times reprinted: "Dememorabilibus et claris Mulieribus, aliquot diversorum Scriptorum Opera;" a collection of lives of celebrated females, to which he has added that of Joan of France, written by himself. Tixier composed in a good Latin style, and was one of the able classical scholars of his day. *Moreri. Nouv. Dict. Hist.* — A.

TOALDO, JOSEPH, an eminent philosopher and meteorologist, was born in 1719, at San Lorenzo di Pianezza, a small village near Marostica, at the foot of the Alps, in the valleys of Vicenza. He received the first part of his education from various ecclesiastics, who inspired him with an early taste for the sciences, and accustomed him to diligence and application. In the year 1733 he was sent to the seminary of Padua, where he studied Latin, rhetoric, philosophy, and theology, but in particular, mathematics. Here he took a degree as doctor of theology, and was destined for the place of a teacher in the same institution in which he had been instructed. About this time he began to distinguish himself as a writer. The first literary labour he engaged in was a new edition of the works of Galileo, to which he added various fragments never before published, together with a preface and notes. As one of the masters of the above seminary he taught grammar, rhetoric, philosophy, and mathematics; and here he first introduced the infinitesimal calculus, according to the principles of his preceptor Suzzi, one of the most celebrated analysts of Italy. His services to the establishment were soon rewarded by the Archbishop with the benefice of Montegalda, which he enjoyed for fourteen years. Though this place engaged a great deal of his attention, it allowed him sufficient leisure for continuing his mathematical studies, which, on account of his academical occupations, he had not been able to pursue with that application which he wished. He however exchanged this benefice for one more convenient, after he had been invited by the senate of Venice, in the year 1762, to take upon him the professorship of astronomy and meteorology in the University of Padua. In this institution he found it necessary to make a great many changes in order to render his instruction useful. The first thing to be done, according to the system he proposed, was to erect an observatory. The curators of the University complied with the request which he made on this subject, and intrusted to him the care of drawing up the plan and superintending the construction of the building. On this account he undertook a tour through Italy for the purpose of inspecting the principal observatories, that he might be better able to devise a plan for that of Padua. The foundation of this observatory was laid in the year 1767, and in 1774 it was completed. He now procured an excellent quadrant from England, and employed it for making observations, in con-

junction with his nephew and assistant Chiminello. To supply the want of good elementary books, he published a short view of plane and spherical trigonometry, under the title of "*Tavole Trigonometriche, con una Introduzione, que contiene un Compendio di Trigonometria piana e spherica, applicata alla Pratica, con molte altre Tavole,*" Padua, 1769, 4to., which was afterwards reprinted and introduced into many of the Italian seminaries. This work was soon followed by another, on the influence of the heavenly bodies on the weather and atmosphere, which greatly contributed to extend his fame as a philosopher, and which contained the result of a long series of meteorological observations made by him. The original title is, "*Della vera Influenza degli Astri nelle Stagioni e Mutazioni di Tempo, Saggio meteorologico fondato sopra lunghe Osservazioni,*" Padua, 1770, 4to. This work, which made the author known throughout all Europe, was translated into different languages, and procured for him admission into various learned societies. About the same time he published some essays in favour of electrical conductors, many of which, in consequence of his recommendation, were erected in the Venetian territories; also a chronological view of uncommon changes in the weather, with tables of the state of the barometer, and the flux and reflux of the sea. In 1773 he began his Meteorological Journal, which he continued till the time of his death. In the year 1774 his celebrity was still further increased by his answering a prize-question proposed by the Academical Society of Montpellier, on meteorology as applied to agriculture, which was printed in Rozier's "*Journal de Physique.*" It was translated in almost every country of Europe, and, together with the author's preceding work, excited general attention to a study which before had been much neglected. It contributed also in a considerable degree to the establishment of the Meteorological Society of Manheim. After this period, Toaldo continued to exert himself with great zeal in diffusing meteorological knowledge, as well as in improving meteorological instruments; and in 1776 he published, in the Economical Journal of Venice, an extract from De Luc's Treatise on the Barometer and Thermometer, by which the construction of these instruments was rendered much easier. Next year he translated Lalande's Astronomical Tables and his "*Abregé de l'Astronomie,*" as he did afterwards his "*Astronomie des Dames;*" and he erected a marble bust of that eminent astro-

mer in the observatory. His attention was now exclusively directed to astronomy and meteorology; and he endeavoured, in particular, to confirm more and more his theory respecting the influence of the moon on the different changes of the weather. He published also an historical view of the service rendered by the Venetian schools to astronomy, geography, and navigation. In 1783 he obtained, in conjunction with his nephew Chiminello, from the Academy of Manheim, the prize offered for the best treatise on the construction of a comparative hygrometer; and in 1784 published a small work on the longitude, intitled, "*De Methodo Longitudinum et Observatione Transitus Lunæ per Meridianum,*" which met with great approbation. From this period he wrote nothing but his journal, till the year 1787, when he published a small work in two sheets, under the title of "*Confronto della Ragioni coi principali Prodotti della Campagna,*" which appeared at Venice. His Tables of Vitality, "*Tavole di Vitalita,*" a small but laborious work, was printed next year at Venice and Padua. In 1780 he had undertaken a tour through Lombardy, Piedmont, and the Genoese territories; and in 1788 he undertook a third to Rome, Naples, Trieste, and Tuscany: in the course of which he examined the place where Hannibal crossed the Alps, and wrote a dissertation on the subject, inserted in the fourth volume of the Transactions of the Academy of Padua. Besides the preceding works, the public were indebted to him for various short essays, published sometimes in his own journals, and sometimes printed separately: such as a short Treatise on Chronology; an Essay on the extraordinary Winter, together with a chronological View of the Weather in general; Researches respecting the continued Drought of the Winter in the Year 1779; on Fogs and the Influence of fiery Meteors; a Prognostication of the Weather from the Flight of Birds; Considerations on a New Cycle and the State of the Planets; general Rules for foretelling the Periods of Rain and Wind in the Adriatic Gulph, from Observation of the Heavens. Other papers by him are to be found in many of the public journals, and in the transactions of learned societies. The Journal of Modena contains his defence of Leibnitz against De Luc, and observations on the falling of the mercury in the barometer, during rainy weather; that of Pisa, a Treatise on the Influence of the Moon, in Answer to the Objections of Frisi. Various meteorological and philosophical papers writ-

ten by him may be found, likewise, in the Venetian, Vicentine, and Milanese journals; in some of the French periodical works, and in the Transactions of the Society of Manheim. The Philosophical Transactions, those of the Institute of Bologna and of the Academy of Berlin, contain three of his papers; namely, on the Flux and Reflux of the Adriatic Sea; on the Lunar Heat; and on the Effects of the Moon on the Atmosphere. Some of his astronomical observations were published in the Memoirs of the Academy of Sciences at Paris. The Transactions of the Academy of Padua, however, contain the greatest number of papers written by this diligent philosopher, among which are a Description of an Aurora Borealis, with a chronological Account of the Appearance of this Phenomenon since the Time of the Romans; a Determination of the Longitude and Latitude of the Observatory of Padua; a Treatise on the physical Properties of the Atmosphere in different Places from thermometrical and barometrical Observations, and from the Phenomena of Vegetables; Observations on Thunder; Researches respecting the Heat in several Parts of Italy; Description of a beautiful Fire-ball, seen in the Year 1784 at Padua; and a great many astronomical observations made in conjunction with Chiminello. He also left behind him several works in manuscript, one of which contained Observations on the Travels of Marco Polo, and on the real epoch of the celebrated Chinese wall. Amidst such occupations, Toaldo passed his days in tranquillity, notwithstanding the unhappy ferment that prevailed in his native country; and his days perhaps might have been longer, had not his end been hastened by chagrin. A fruitless attempt made in favour of a young man, who had been deprived of his office, gave him so much uneasiness as materially affected his health; and in the month of November 1797, he was attacked by a nervous affection, which in the course of a few days put an end to his existence, in the seventy-ninth year of his age. Toaldo was of small stature; but, in general, had an engaging appearance that inspired confidence and respect. His deportment was easy, and in his conversation, which was lively, he displayed great knowledge and an extensive acquaintance with various branches of science. Simple in his manners, open and sincere, he indulged only the milder passions; and seemed to have no other ambition than that of being useful. He was steady in his friendship; always ready to do good offices in the most disinterested man-

ner; and indulgent towards every one around him. To the talents of a literary man, he added the virtues of the citizen; and therefore was universally esteemed, but particularly by those who enjoyed his more intimate acquaintance. *Philosophical Magazine*.—J.

TOLAND, JOHN, a writer of note in political and religious controversy, was born in 1669, upon the most northern peninsula of Ireland, near Londonderry. His parents were of a good family, and Roman Catholics; and it is with injustice that the stain of illegitimacy has been attempted to be fixed on his birth. He was sent to a school in the neighbourhood, and educated in the religion of his ancestors; but being a boy of quick parts, and addicted to inquiry, he early freed himself from the fetters of superstition, and before he was sixteen was become a zealous opposer of popery. This change induced him to complete his education in Scotland; and after passing three years in the University of Glasgow, he removed to that of Edinburgh, in which he took the degree of M.A. in 1690. He then went to England, and making himself known to some respectable families of Dissenters, he spent nearly two years among them; in what capacity we do not learn, but it appears that they had expectations of rendering him an useful minister of their persuasion, for they enabled him to pursue his studies for two years more at Leyden. Returning to England, he obtained recommendations to Oxford, which introduced him to several eminent persons in that seat of learning, and to the use of the Bodleian library. Here he collected materials for some literary designs, and composed some treatises, one of which was a dissertation to prove the common narrative of the death of Regulus a fable. He also began the work which made a commencement of the controversial warfare which he ever after sustained, and which he published at London in 1696, under the title of "Christianity not mysterious; or a Treatise shewing that there is nothing in the Gospel contrary to Reason or above it, and that no Christian Doctrine can be properly called a Mystery." This work excited a great alarm and commotion among divines of all denominations, who, holding as essential doctrines of Christianity, several which could not be exempted from the character of mysterious, regarded it as an attempt to overthrow revealed religion. Various answers to it were sent abroad from different quarters; and even the celebrated Leibnitz published some short remarks upon it in Latin. It also underwent

the confutation not unusually practised at that time—a presentment by the grand jury of Middlesex. To withdraw himself for a while from the pelting of this storm, Toland visited his native country; but the obnoxious character of his book had preceded him thither, and he found the pulpits in Dublin resounding with declamations against “Christianity not mysterious.” Concerning his treatment, and his own conduct, in this place, some curious particulars appear in the correspondence between Locke and Molyneux. The latter, in a letter dated from Dublin, April 6. 1697, mentions Toland’s arrival, and the attacks upon him, and speaks of him as one whom he takes to be a candid free-thinker, and a good scholar, and especially honours as a friend and admirer of Mr. Locke. In his reply, Locke plainly intimates an apprehension of the consequences of Toland’s “exceeding great value of himself,” and though he wishes his friend to be kind to him, he leaves it to his prudence to consider in what way, and how far. Mr. Molyneux, in another letter, dated May 27., returns thanks to Locke for his cautions, which he finds well founded. “To be free (says he), I do not think his management, since he came into this city, has been so prudent. He has raised against him the clamours of all parties; and this, not so much by his difference in opinion, as by his unseasonable way of discoursing, propagating, and maintaining it. Coffee-houses and public tables are not proper places for serious discourses relating to the most important truths; but when also a tincture of vanity appears in the whole course of a man’s conversation, it disgusts many that may otherwise have a due value for his parts and learning. Mr. Toland also takes here a great liberty on all occasions to vouch your patronage and friendship, which makes many that rail at him, rail also at you.” In the sequel we find that Locke was so much offended with Toland’s forwardness in boasting of his intimacy with him, that he almost withdrew his recommendation of him. In the mean-time, his own misconduct, and the violence of his opponents, brought a storm upon him to which he was obliged to yield. A reply to his book, written by Mr. Peter Brown, senior Fellow of Trinity College, called upon the civil magistrate to interfere, and the call was not in vain. The grand jury of Dublin imitated that of Westminster in a presentment of his book, though the few of them who had read it confessed that they could not understand it. The parliament of Ireland voted it to be burnt by

the common hangman, and even made an order that the author should be taken into custody by the serjeant-at-arms, and prosecuted by the attorney-general. Toland, therefore, after being shunned by all his acquaintance, and brought into great pecuniary distress, found it expedient to leave the country, and return to England. These arbitrary proceedings against him were not, it may be supposed, universally approved, but they met with advocates among the intolerant party. Dr. South, in particular, in a dedication of a volume of sermons to the Archbishop of Dublin, highly commends the Irish parliament for having, “to their immortal honour, presently sent him (Toland) packing, and, without the help of a faggot, soon made the kingdom too hot to hold him.” Such were the sentiments of this eminent divine!

Toland, soon after his arrival in London, published an account of his treatment in Ireland; and as the Dissenters there, so far from countenancing him, had promoted his prosecution, he openly renounced communion with them, and declared himself a latitudinarian, meaning by the term one who could comply with the religious worship of any class of Protestants, whose differences he held not of sufficient consequence to justify disturbing the peace of a nation. He then employed his pen on other topics; and after the peace of Ryswick, when the subject of the forces which it would be proper to keep on foot came under public discussion, he published, in 1698, a pamphlet intitled, “The Militia reformed,” in which he proposed to substitute that species of armament to a standing army. In that year he wrote a “Life of Milton,” to be prefixed to an edition of that author’s prose works. It was likewise printed separately. In this piece he entered into the controversy concerning the real author of the “Icon Basilike,” and strongly opposed the common notion that it was written by Charles I.; and in disproving that imposture, as he pronounced it to be, he disgressed to the spurious books which had been ascribed to Christ and his apostles. These discussions called up against him two sets of adversaries, political and religious; from whom he defended himself in a treatise intitled, “Amyntor,” in which he gave a complete history of the publication of “Icon Basilike,” and also a catalogue of such primitive writers as he judged to be spurious. Some of his insinuations on the latter topic bearing upon the authenticity of the received canon of Scripture, he was an-

swered to in that point by Mr., afterwards the celebrated Dr., Samuel Clarke, and other respondents.

In 1699 he was engaged by the Duke of Newcastle to publish "Memoirs of Denzil Lord Holles;" and in the following year, at the instance of Mr. Robert Harley, afterwards Earl of Oxford, then a Whig, he gave a new edition of Harrington's "Oceana." When the Act of Succession, occasioned by the death of the Duke of Gloucester in 1701, was passed, Toland published "Anglia Libera," being an explanation and eulogy of this Act; and when the Earl of Macclesfield was deputed to carry it to Hanover, he contrived to accompany that nobleman, and had the honour of presenting his book to the Electress Sophia, and kissing her hand on the occasion. Going from that court to Berlin, he held a dispute before the Queen of Prussia with the learned Beausobre, on the authority of the books of the New Testament, of which the latter sent an account to the "Bibliothèque Germanique." It is not intended to swell out this article with notices of all the publications of this multifarious writer, who omitted no occasion to employ his pen in the civil and religious controversies of the time, and to return upon the ecclesiastical champions all the hostility he received from them: it will suffice to mention those to which his name is more permanently associated. After another visit to the courts of Berlin and Hanover, at which he was very graciously received, on his return to England in 1704, he published "Letters to Serena" (by whom he meant the Queen of Prussia), the subjects of which were, The Origin and Force of Prejudices; The History of the Soul's Immortality among the Heathens; and The Origin of Idolatry; to which were added some remarks in confutation of Spinoza's system of philosophy. These letters were animadverted upon by Wotton, in a pamphlet; and the author of the Divine Legation afterwards bestowed some of his contemptuous severity upon the third of them. In 1708 he published at the Hague two Latin dissertations, intitled "Adeisidæmon, sive Titus Livius a Superstitione vindicatus;" and "Origines Judaicæ, sive Strabonis de Moyse et Religione Judaica Historia breviter illustrata." The scope of the first of these pieces was to vindicate Livy from the charge of credulity in his relations of portents and prodigies; which he attempts by producing passages from his history to prove that his own faith in the religion of his country was very slight. In the second,

he inclines to prefer the account given by Strabo of the Jewish religion and its founder to that of the Jews themselves. In this dissertation he takes occasion to throw ridicule upon the very learned Huet for the notions advanced in his "Demonstratio Evangelica," concerning the identity of Moses with many of the personages in the heathen mythology; a liberty which that prelate warmly resented, as appears from what he has said of the treatise and its author in the memoirs of his own life, and from a letter which he published in the "Journal de Trevoux." The numerous political pamphlets of Toland about this period may be passed over, as well as some literary projects which did not come to a conclusion. In 1718, resuming his theological pen, he published a work intitled "Nazarenus, or Jewish, Gentile, or Mahometan Christianity," &c. &c. in which he stated his own conceptions of the original plan of the Christian religion: this was, "That the Jewish converts were still to observe their own law throughout all generations, which was not, however, to be observed by the converted Gentiles; but that both were to be united into one body or fellowship, in that part of Christianity particularly, which, better than all the preparative purgations of the philosophers, requires the sanctification of the Spirit, and the renovation of the inward man." It was followed two years afterwards by a Latin tract, intitled "Pantheisticon: sive Formula celebrandæ Sodalitatis Socraticæ, in tres particulas divisa; quæ Pantheistarum sive sodalium continent, 1. Mores et axiomata. 2. Numen et philosophiam. 3. Libertatem et non fallentem legem neque fallendam." In this piece he has given his creed in the following terms: "In mundo omnia sunt unum, unumque est omne in omnibus. Quod omne in omnibus, Deus est; æternus ac immensus, neque genitus, neque interiturus. In eo vivimus, movemur, et existimus. Ab eo natum est unumquidque, in eumque denuo revoluturum; omnium ipse principium et finis." (In the world all things are one, and one is all in all. That which is all in all is God; eternal, unbounded, neither born, nor to perish. In him we live, move, and exist. From him every thing has proceeded, and is again to return to him; and he is the beginning and end of all things.) It is this work which has particularly subjected Toland to the charge of atheism; a charge not unmerited by those philosophers, ancient and modern, who identify Deity with the nature of things, and represent it rather

as a principle than a person. He was, however, unjustly accused by Dr. Hare (who had before made an unfounded assertion respecting one of his writings) with having composed a profane prayer to Bacchus in his character of a pantheist. In the same year he published a work intitled, "Tetradymus," in four parts; On the Pillar of Cloud and Fire that guided the Israelites; On the exoteric and esoteric Philosophy of the Ancients; On Hypatia, the Female Philosopher; and a Defence of his Nazarene against Dr. Mangey. Of these, the second piece is said to be perhaps the most learned and valuable production of the writer. In the conclusion of the work he gave an account of his conduct and sentiments, in which he solemnly professed his preference of the Christian religion, pure and unmixed, to all others.

Toland was now in a declining state of health, on which account he had left London, and taken lodgings at Putney. In this condition, being apparently in narrow circumstances, he received a very kind letter from Lord Molesworth, assuring him that he should never want necessities while the writer (though himself far from rich) was living. His disease, however, was beyond remedy, and brought his life to a close on the 11th of March 1722, in the 53d year of his age. He displayed great patience and resignation during his illness; and being asked a short time before he expired if he wanted any thing, he said, "I want nothing but death." He took a calm farewell of the bystanders, telling them, "he was going to sleep." A few days before, he wrote a Latin epitaph for himself in that style of confident self-applause which belonged to his character. It terminates in the following manner: "Spiritus cum æthereo patre, a quo prodiit olim, conjungitur; corpus item, naturæ cedens, in materno gremio reponitur. Ipse vero æternum est resurrecturus, at idem futurus Tolandus nunquam." His posthumous works were published in 2 vols. 8vo. in 1726, and republished in 1747, with an account of his life and writings, by Des Maizeaux. *Biogr. Britan.* — A.

TOLEDO, see ALVA.

TOLETUS (DE TOLEDO), FRANCIS, Cardinal, an eminent theologian, was born at Corduba in 1532. He studied at Salamanca under the celebrated Dominic Soto, where he took the degree of doctor in theology, and was made professor of philosophy. In his 27th year he entered the society of Jesuits, and a year afterwards was sent to Rome, where he

gave lectures on Aristotle, and taught theology with great reputation. He was nominated by Pope Pius V. to preach before him and the college of Cardinals, which office he retained under several succeeding pontiffs; and he became celebrated as one of the first pulpit orators of the age. His manner is said to have been pointed, forcible, and argumentative; and in the comparison of different preachers it was said "Toledo teaches, Panigarola pleases, and Lupo moves." He was employed by several of the popes in legations to Poland, Germany, and the Low Countries; and was raised to the purple in 1593 by Clement VIII., being the first Jesuit who arrived at that dignity. Though a Spaniard, he exerted himself with great zeal in promoting the reconciliation of Henry IV. of France with the church of Rome, and for his good offices received the particular acknowledgments of that monarch. He died at Rome in 1596, at the age of 64. This theologian was one of those whom Sixtus V. employed in revising his Bible. He published "Commentaries upon Aristotle's Philosophy;" "Commentaries upon the Gospel of St. John, Twelve Chapters of St. Luke, and the Epistle to the Romans." Of these Dupin says, that they are long; that he handles in them many questions of divinity, explains also the literal sense, and produces the opinions of the fathers, especially of St. Augustin. Also, "A Sum of Cases of Conscience, or Instructions to Priests, in eight Books," a work accounted of great use in the Roman Catholic church, but marked with the pernicious maxims of the see of Rome concerning the forfeiture of the allegiance of their subjects by excommunicated princes, and with the dangerous doctrines of equivocations and mental reservations. *Nic. Antonio. Dupin. Nouv. Dict. Hist.* — A.

TOLLIUS, CORNELIUS, a learned man of the 17th century, was born at Utrecht. He was secretary to Isaac Vossius, from whose service he was discharged on a suspicion of unfaithfulness. He was afterwards elected professor of eloquence and Greek at Harderwyk, and secretary to the curators of that University. In 1647 he published a tract in elegant Latin, intitled "De Infelicitate Literatorum," forming a supplement to the work of Valerianus on the same subject. He also edited "Palæphatus de Incredilibus, Gr. et Lat. cum Notis," *Amst.* 1649; and "Cinnami de Rebus gestis Imperat. Jean. et Manuel. Commenorum, Gr. et Lat. cum Notis," *Utr.*

1652. The time of his death is not known. *Moreri. Saxii Onom.* — A.

TOLLIUS, JAMES, brother of the preceding, M.D. and professor in ordinary of eloquence and Greek in the University of Duisburg, was much connected with the principal men of letters of his time, and was the author of several learned works. He undertook various journeys for literary purposes, of which the first was to Berlin in 1687. He afterwards visited Vienna, Hungary and Italy, collecting inscriptions, notices of manuscripts, and curious information of various kinds, at all the places on his route, and writing down his observations, which appeared after his death under the title of "*Epistolæ Itinerariæ*," under the care, and with ample notes, of Henningius at Amsterdam. A work which he himself published at Utrecht in 1696, under the title of "*Insignia Itinerarii Italici*," had no relation to his travels, but consisted solely of the writings of some ancient ecclesiastical authors in Greek and Latin, with the editor's notes. Tollius had previously published an edition of "*Ausonius, cum Notis Variorum*," 1671; of "*Ciceronis Oratio pro Licinio*," with notes and a commentary, 1677; and of "*Longinus*," Gr. and Lat. with Boileau's French translation, and notes by himself and others. Chemistry, or rather alchemy, had also a share of his attention; as he manifested by the three following works: "*Manuductio ad Cælum chemicum*;" "*Sapientia insaniens, sive Promissa chemica*;" and "*Jacobi Tollii Fortuita sacra, in quibus, præter critica nonnulla, tota fabularis Historia Græca, Phœnicia, Ægyptiaca, ad Chemiam pertinere aperitur*." In the critical part of this work were comparisons between the Greek and Latin poets, which were afterwards printed at Leyden in a collection, entitled "*Dissertationes selectæ criticæ de Poetis Græcis et Latinis*." Tollius died in 1696.

ALEXANDER, another brother of this family, gave in 1670 an edition of "*Appiani Alexandri. Romanæ Historiæ*," Gr. and Lat. *Moreri. Saxius.* — A.

TOLOMMEI, CLAUDIO, a meritorious promoter of the literature and arts of Italy, was born about 1492, of an ancient and noble family at Siena. He appears to have been educated for the law, in which he graduated; and what is extraordinary, he chose to renounce his doctoral title with the same ceremonies with which it was conferred. He passed many of his early years at the court of Rome, in the service of Cardinal Ippolito de' Medici;

after whose death he attached himself to Pier-Luigi Farnese, Duke of Parma and Placentia, and had the title of minister of justice in the latter city. After the death of that Prince he went to Padua, whence he returned to Rome, and in 1549 was nominated to the bishopric of Corsola, an island in the Adriatic sea, which appears to have been little more than titular. In 1552 he was appointed one of the 16 conservators of the public liberty at Siena, and was joined with three other citizens in an embassy to the King of France. He passed about two years in that country, and after his return, went to Rome, where he died in 1555. Tolommei was a zealous cultivator of the Italian language, in which he wrote orations, letters, and some other works, one of which was to prove that its appellation ought to be the *Tuscan*. He was celebrated for a project of reducing Italian verse to the measure and harmony of the Latin, disregarding accent, and forming lines of dactyls and spondees. To this purpose he published a work in 1539, intitled "*Versi e Regole della Poesia Nuova*," in which he lays down the rules for composing this kind of verse, and gives examples, not only from his own poetry, but from that of several others who had adopted his method; but though it had advocates at the time, like all other attempts of a similar kind in modern languages it failed of lasting success. Tolommei had the credit of being the founder of the Academy *Della Virtù* at Rome, the principal object of which was the explanation of the architectural work of Vitruvius; and from one of his letters it appears that his ideas of illustrating this author were founded on very enlarged views of classical and antiquarian learning. *Tiraboschi.* — A.

TOMMASI, GUISEPPE-MARIA, a learned cardinal, was born at Alicata in Sicily in 1649, of which city his father, Giulio Tommasi, Duke of Palma, was lord. From early youth he gave signal proofs of piety, and at the age of fifteen entered among the Theatines at Palermo. He was afterwards sent to pursue his studies at Ferrara, Modena, and finally at Rome, in which capital, under the direction of the Abbot Michelagnolo Ricci, he particularly engaged in the perusal of the fathers, councils, and canons. In his mode of living he preserved all the austerity of the cloister; and from his modesty, his mortifications, and the frequency of his pious exercises, was regarded as a model of the religious character. Cardinal Barberini, who was greatly attached to him, observing his particular turn to liturgic

enquiries, obtained permission to carry to him at his own house the most ancient Responsories and Antiphonaries of the Roman church preserved in the archives of the Vatican, that he might examine them at his leisure. This example was followed by others, so that almost all the libraries of Rome were opened to him, especially that of Queen Christina, which was very rich in such monuments. By these aids he was enabled in 1680 to publish a work, intitled "Codices Sacramentorum nongentis annis vetustiores," 4to., dedicated to the Queen of Sweden. It was followed by an edition of the "Psalter," according to the Roman and Gallican version, 4to., 1683; and by "Responsorialia et Antiphonaria Romanæ Ecclesiæ a Sancto Gregorio Magno disposita," 4to., 1686. The ancient mode of dividing the Bible then engaged his attention, and he published "Sacrorum Bibliorum Tituli, sive Capitula ante mille annos in Occidente usitata," 4to., 1688. His indefatigable industry was afterwards employed on the ancient Mass-books of the Roman church; the office for Good Friday translated from Greek to Latin; a new edition of the Psalter, with the ancient division of verses and arguments; an "Indiculus Institutionum Theologicarum;" and three volumes of "Institutiones Theologicæ Antiquorum Patrum;" as well as various other works, Latin and Italian, chiefly on subjects of public worship. For these merits towards the church, Tommasini was raised to the dignity of Cardinal by Clement XI. in 1712, much to his own surprise; and the Pope's absolute commands were necessary to induce him to accept the honour. It made no alteration in his way of life, and the augmentation of his revenue was all to the benefit of the indigent. He preached every Sunday in the church from which he took his title, and gloried in the instruction of the poor. His zeal led him to undertake a general reformation of manners in Rome, both with respect to the ceremonial of society, and to the excesses in female apparel. He survived, however, too short a time for the execution of this design, dying in the beginning of the year 1713, in his 64th year. The sanctity of his life occasioned some enquiries by the Congregation of Rites, apparently preparatory to canonization, which produced a decree bestowing on his memory the title of Venerable. His works were published collectively at Rome in 7 vols. 4to., 1747—54. *Moreri. Tiraboschi. — A.*

TOMMASINI, JACOPO FILIPPO, an eccle-

siastic and man of letters, was born at Padua of a noble family in 1597. He entered into the congregation of St. George in Alga, became a doctor in theology, and rose to the first offices in his order. Pope Urban VIII. nominated him to the see of Cittanuova in Istria in 1642, after which he devoted himself to the duties of his diocese, and to literary occupations. He died in 1654. The writings of this prelate were very numerous, but it will suffice to mention a few of the principal. Having collected every thing he could discover concerning Petrarch and Laura, he published the life of that celebrated writer under the title of "Petrarcha Redivivus," 4to., 1635, and 1650. He gave the lives of several other illustrious persons; and printed catalogues of the manuscripts in the libraries of Venice and Padua. He published "Annals of the Canons of St. George in Alga;" a history and acts of the University of Padua, under the title of "Gymnasium Patavinum," 4to., 1654; and "Inscriptions sacred and profane of Padua and its Territory." The works of Tommasini are replete with curious researches into the antiquities and literature of that part of Italy, and are much esteemed. *Moreri. Tiraboschi — A.*

TONSTALL, or TUNSTALL, CUTHBERT, an eminent English prelate, born at Hatchford in the ancient Richmondshire about 1474, was the natural son of a gentleman of good family. He was a student first in the University of Oxford, and afterwards in that of Cambridge; and travelling abroad for improvement, he spent some time at Padua, where he took the degree of doctor of laws. His great proficiency in learning, together with the excellence of his moral character, recommended him to Archbishop Warham, who made him his vicar-general, introduced him to the King, and collated him to the rectory of Harrow in Middlesex. He obtained other preferments, and in 1516 was appointed to the place of Master of the Rolls, for which he was well qualified by his knowledge of the laws. In the same year he was sent with Sir Thomas More as ambassador to Charles V. at Brussels, where he lived in the same house with Erasmus, with whom he contracted an intimate friendship, and who has recorded him in the most honourable terms. He went on a second embassy to the Emperor in the following year; and after some successive preferments, was promoted in 1522 to the see of London, and was made keeper of the privy seal in 1523. He was still much employed in civil affairs, as

was customary with the distinguished ecclesiastics of that time, and in 1525 went to Spain as joint ambassador with Sir Richard Wingfield, to confer with the Emperor after the battle of Pavia. In 1527 he attended Cardinal Wolsey as one of his counsellors in his embassy to France; and in 1529 was one of the English ambassadors at the treaty of Cambray. On returning from that mission through Antwerp, he displayed his zeal for the Roman Catholic religion by buying up all the unsold copies of Tyndale's English translation of the Bible, in order to burn them at St. Paul's Cross. He had before manifested the same zeal by urging Erasmus to write against Luther, and by prosecuting several persons in his diocese for heresy. His public services received a farther reward in 1530 by his translation to the rich see of Durham. In the great question concerning the divorce of Catharine of Arragon, he both made a declaration and wrote in favour of that measure, though he afterwards changed his opinion; and a similar vacillation appeared in his conduct with respect to the king's assumed title of supreme head of the church, against which he had protested when it was first employed, but afterwards defended, when made a point of by Henry. In truth, he was of a compliant disposition, and also appears to have been sensible of the usurpations of the papal see, though he remained attached to the doctrinal opinions of the Roman church. As some amends for having been instrumental in burning the Bible, he joined with Heath, Bishop of Rochester, in revising an English translation of it published in 1541.

In the reign of Edward VI. he obeyed all the laws and injunctions relative to religion, though in parliament he protested against every change in this point, which he seemed to think was as much as conscience and duty required of him. He, however, was steady to the doctrine of the real presence, and wrote in favour of it. His rich bishopric being an object of cupidity to some of the courtiers, a charge of misprision of treason was brought against him, as having consented to a conspiracy for a rebellion in the north, on which a bill for his attainder was brought into the House of Lords. It was opposed by Cranmer, but passed that House; but it stopt in the Commons, who thought the evidence against the Bishop insufficient. Another method was then taken, which was the appointment of a commission of seven persons with power to examine Tonstall respecting all manner of conspiracies, &c. and to deprive him if found

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guilty; and by this arbitrary process he was deprived, and remained a prisoner in the Tower during the remainder of that reign. The see of Durham was converted into a county-palatine, and given to the Duke of Northumberland. On the accession of Mary, the Bishop was liberated, and restored to his see; the mildness of his temper, however, did not permit him to revenge the persecution he had suffered, upon those who were now obnoxious to greater severities. None appear to have been brought to the stake in his diocese during that bloody period; and it is related, that a preacher having been taken before him, whom his chancellor wished to have examined more particularly, he interposed, saying, "Hitherto we have had a good report among our neighbours; I pray you bring not this man's blood upon my head." The shelter he gave to his nephew Bernard Gilpin is noticed in the article of that reformer. When Elizabeth came to the crown, hopes were entertained that a man of his moderate principles would have acquiesced in the Reformation, but he did not think his bishopric worth preserving by any compliances contrary to his conscience. He was accordingly a second time deprived, for refusing the oath of supremacy; and was committed to the free custody of Parker, Archbishop of Canterbury. He was there treated with great respect and kindness; and by the reasonings of that prelate was induced to resign some of the grosser errors of Popery. He died, in the same year, 1559, at the age of 85, and was interred in the church of Lambeth, at the Archbishop's expence. Tonstall was munificent, and attentive to his duty as a bishop, and highly exemplary and amiable in his private character. He was the author of various works on theological and other topics, one of which was a Latin treatise on arithmetic, several times reprinted. Some of his letters in correspondence with Budæus and Erasmus are inserted in the collection of epistles of the latter. *Biogr. Brit.* — A.

TOOKE, JOHN HORNE, a person of celebrity, both in the political and the literary world, was born in Newport-street, Westminster, in June 1736. His father, John Horne, was a poulterer in Newport-market, who, with a fair character, acquired a considerable property, and reputably brought up a family of seven children. John, the third son, was educated at both Westminster and Eton schools, in the latter of which he spent five or six years, but with no particular distinction. He was sent to St. John's-college, Cambridge,

in 1755, where he took the degree of B.A. He was afterwards for a short time usher in a school at Blackheath; and he then, at the earnest request of his father, took deacon's orders, and officiated as a curate in Kent. His own choice, however, was the legal profession, for which nature had well qualified him by great intrepidity and presence of mind, and a commanding manner; and in 1756 he had entered himself of the Inner Temple. The wishes of his family rendered this destination abortive; and in 1760 he received ordination as a priest, and was inducted to the chapelry of New Brentford, which his father had purchased for him. Three years afterwards he accompanied as travelling tutor the son of Mr. Elwes of Berkshire in a tour to France, during which he probably acquired that fondness for an unshackled life which suited ill with his clerical function. He was also equally unfitted for it by the warmth with which about this time he entered into opposition-politics, of which the most popular leader was Mr. Wilkes, who had begun his warfare with the court, and was a sufferer for his hostilities. Horne in 1765 entered the field in an anonymous pamphlet, written with more virulence than ability, in which he seemed to invite a prosecution; but the piece was probably thought not worthy of notice. In that and the next year he made another tour to France, and extended it to Italy, as the companion of a Mr. Taylor. At Paris he obtained an introduction to Wilkes, then an exile in that capital, with whom he entered into an intimate friendship. A letter to this remarkable person, from Montpellier, contained a passage which has often been quoted as indicating his notions of the character he had assumed. "It is true, I have suffered the infectious hand of a bishop to be waved over me; whose imposition, like the sop given to Judas, is only a signal for the devil to enter; but I hope I have escaped the contagion; and, if I have not, if you should at any time discover the *black spot* under the tongue, pray kindly assist me to conquer the prejudices of education and profession." On this tour he retained no trace, in his external appearance, of the clerical office; and on his quitting the continent he left under the care of his friend Wilkes a wardrobe which might have set up a bed-chamber lord. After his return he resumed his black coat and his function, and is said to have become noted for his pulpit services. But the return of Wilkes, and his becoming a candidate to represent the county of Middlesex, plunged Horne into the vortex

of politics, and gave the prevailing colour to his life during many succeeding years. It is not here intended to enter minutely into the particulars of transactions now no longer important, but only to touch upon those which chiefly exhibit the principles and tenor of his conduct. It was very much through his influence and activity that the election of Wilkes was carried; and he exerted himself to bring to justice the perpetrators of some acts of violence on that and other occasions. In some other cases he displayed an intimate knowledge of the law, and great acuteness in the application of that knowledge; and he foiled the first prosecution to which he was subjected, that for a libel on the Hon. George Onslow. It was through his instigation that in 1770 Mr. Beckford, then Lord Mayor, made a verbal reply to His Majesty's answer to a remonstrance from the city of London; and he drew up that reply as inscribed on the pedestal of Mr. Beckford's statue in Guildhall. He is regarded as the principal founder of the memorable "Society for supporting the Bill of Rights," in the acts of which he took a leading part; and it was chiefly through his means that Bingley, a printer, who had been committed to prison by Lord Mansfield for refusing to appear for the purpose of answering to interrogatories, was at length liberated.

In the years 1770 and 1771 a very unpleasant public altercation by letter took place between the former friends, Wilkes and Horne, arising from the indignation of the latter at seeing attempts made to render the Society for the Bill of Rights an instrument chiefly for paying the private debts of the former. In this long correspondence both parties were exposed by mutual disclosures to the censure and derision of the public; but the *political integrity* of Horne appears to have suffered no stain, though for a time he became extremely unpopular. In 1771 he went to Cambridge for the purpose of taking the degree of master of arts, which was granted him, notwithstanding the opposition of some members, one of whom was Mr. Paley. It was through his means that two printers of newspapers were in that year induced to violate the order of the House of Commons prohibiting the publication of their debates, which brought on those extraordinary proceedings, the result of which was a disgraceful defeat to the House, and the unopposed practice of such publication ever since. The same year, also, witnessed his contest with that redoubtable *man in the mask*, Junius, who thought proper to make an attack upon

him in one of his virulent letters to the Duke of Grafton. It is enough to say of this literary duel, that Horne, in the general opinion, came off the victor; and that he displayed, if not the brilliancy of style proper to his antagonist, at least as much energy and keenness of sarcasm. In 1773 he resigned his clerical gown, an act which it would have been decent in him to have performed sooner. It was now his intention to assume the legal profession; and to prepare for it, he shut himself up in retirement, and with his habitual application devoted his time to serious study. At this period an incident occurred which was important to his future fortune, and afforded an extraordinary proof both of his courage and his sagacity. Mr. Tooke of Purley in Surrey had opposed ineffectually an enclosure-bill which was likely to prove detrimental to his estate; and it was about to pass with precipitation through the Commons, when he applied to Horne for his counsel on the occasion. After considering the matter for a while, he said that the only remedy remaining was to begin with writing a libel on the Speaker, which he offered to do himself. He accordingly sat down, and drew up some keen paragraphs, in which the leading facts of the case were stated, and procured their insertion in the Public Advertiser. When read the next day by the members, it occasioned a violent sensation, and a motion for calling the printer before the house. He was summoned in consequence, when he gave up Mr. Horne as the writer; adding that he was then in the gallery to answer for himself. After some astonishment expressed at the boldness of the proceeding, Horne was called to the bar, where he made an able but respectful speech, declaring the motives of his conduct; and owned, that through hatred to oppression, and zeal to serve a friend, he had been urged beyond the bounds of discretion. A long debate thereupon ensued, at the end of which he was remanded from the bar in custody of the serjeant at arms. Some days after, he was brought up, when, through the good offices of some friends, he was discharged on paying his fees. His purpose, however, was effected; for time being given for reconsidering the clauses of the bill, those of them which were unjustifiable were altered or withdrawn. Nor was the benefit confined to this case, for it produced several resolutions to prevent such hasty proceedings in future.

Horne was one of the friends of liberty who warmly opposed the American war; and at its breaking out, he confronted the government in

a manner that appeared more like a wanton defiance, than a sober assertion of principle. When the news of the battle of Lexington arrived, the Constitutional Society voted a hundred pounds for the widows and children of the Americans who had fallen in it, by a resolution printed in the newspapers, and signed John Horne; in which the sufferers were styled "Englishmen who, preferring death to slavery, were, for that reason only, inhumanly murdered by the King's troops at Lexington." For this obnoxious paragraph he was prosecuted, and was tried at Guildhall in July 1777, when he pleaded his own cause. He defended himself with his characteristic spirit and acuteness, but the result was that he was found guilty, and sentenced to an imprisonment of twelve months in the King's Bench, and a fine of 200*l*. It was on occasion of this trial that he made his first appearance before the public as a critic on grammar, a subject, however, on which he had long formed his opinions. In 1778 he printed a letter to Mr. Dunning, containing a very ingenious and learned discussion on the force and meaning of certain conjunctions and prepositions employed in his indictment, which was the result of the theory opened in a larger work, hereafter to be mentioned. A more severe stroke than a year's imprisonment fell upon him in 1779, which was probably inflicted in consequence of the determined hostility he had shewn to the ruling powers. When, after his full preparation for the bar, he applied to the society of the Inner Temple for a *call*, it was refused to him on the pretext that he was still a clergyman; and thus all the hopes of his future life in an honourable profession, for which he was eminently qualified, were frustrated. The disappointment was deeply felt, and could scarcely fail to make him regard his times and country with additional exasperation. No other field was now left for his mental energy than that of politics; and in 1780 he published a pamphlet entitled "Facts," containing a very keen review of Lord North's administration, two chapters of which, relative to finance, were supplied by Dr. Price. The war soon after verged to a conclusion, and Horne for a time turned his activity to the melioration of land in a farm which he purchased in Huntingdonshire; but he soon found this was not the scene for which he was adapted, and he returned to London and politics. When parliamentary reform was rendered a topic of particular interest by the zeal with which it was pursued by the son of Chatham, then rising into distinction, Horne

entered with equal ardour into the cause; and in 1782 addressed a pamphlet on the subject to Dunning, now Lord Ashburton, intitled, "A Letter on Parliamentary Reform, containing the Sketch of a Plan." Of this plan it is unnecessary here to give an account, further than that he then and always disapproved of universal suffrage, the favourite idea of some reformers. About this time he became the avowed friend of Mr. Pitt, and the opponent of Mr. Fox, the latter of whom had deeply injured himself in his estimation, as in that of many others, by his coalition with Lord North and his party.

But he was next to appear in a character more important to his general reputation than that of a subordinate politician. In 1786 he published his "Epea Pteroenta, or Diversions of Purley," the latter title derived from the country-seat of his friend Mr. Tooke, whose name he had subjoined to his own some years before. In this celebrated work he gave expansion to those ideas concerning grammar and the formation of words, of which the germ was contained in his letter to Mr. Dunning. Of these, one of the most prominent was the derivation of conjunctions and prepositions from verbs and nouns, and assigning them in consequence a determinate meaning, often different from that which has been arbitrarily imposed upon them. The knowledge of languages which he displayed in this performance, and the logical acuteness of his reasonings, raised him to a high rank among philologists, and caused him by many to be considered as destined to form a new era in the philosophy connected with those enquiries. That he himself had great things in prospect appeared from the conclusion of his volume. "I know (says he) for what building I am laying the foundation; and am myself well satisfied of its importance."

The fascination of politics, however, which scarcely ever loses its sway over one who has deeply entered into them, would not permit him to be a mere spectator from his closet of the scenes acting in the busy world. In 1788 he published "Two Pair of Portraits," the figures in which were the two Pitts, and the two Foxes, of the past and present generations. They were made contrasts, in which all the light was given to the first name, and all the shade to the last. It is probable that at a latter period of life his colouring of the modern pair, at least, would have been somewhat different. In 1790 he offered himself as candidate to represent in parliament the city of Westminster, in opposition both to Mr. Fox and Lord Hood.

He placed himself upon the ground of pure popular representation, unconnected with party; and resolved neither to open a house nor give a single cockade. At the hustings he displayed excellent talents for the oratory requisite to gain the good will of such an audience as that by which he was surrounded; and notwithstanding the mass of opposite interests by which his competitors were supported, and which could not fail of securing their election, he polled near 1700, without solicitation or corruption. His defeat gave him an opportunity of presenting a petition to the House of Commons, in which he freely indulged in that bitter sarcastic invective which no man ever managed with more effect. The year 1794 was an important era in his life, as it was that of his trial for no less a crime than that of high treason. It was natural that with his principles he should look upon the French Revolution with a favourable eye, and should indulge hopes that its example might operate in producing those reforms at home of which he was always the advocate, but no farther than to such as should leave the original constitution of the country entire. But when government took the alarm of an intention in the popular societies then formed to effect such changes as would amount to a subversion of the constitution, and resolved upon the criminal prosecution of their leading members, the name of Horne Tooke was one of a list marked for this distinction, and he was accordingly apprehended and committed to the Tower. Though his trial was curious and interesting on account of the perfect ease and self-possession manifested by the culprit, its historical and political consequences were rendered inconsiderable by the previous acquittal of Hardy, and by the absence of all evidence which could endanger him; accordingly, the jury brought in a verdict of *not guilty* after being only eight minutes out of court. From this time, however, he is said to have become more cautious in his company, and to have discouraged from visiting at Wimbleton, the place of his latter residence, some persons of violent characters and principles. It is to be noticed, that after the death of Mr. Tooke of Purley, he inherited, in consequence of a previous agreement, half of the property which that gentleman left to his nephew.

On the dissolution of parliament in 1796, Horne Tooke again offered himself as one of three candidates for Westminster; and after a long poll, which gave scope to his powers in the eloquence appropriated to elections, he was left at the bottom with 2819 votes. He,

however, notwithstanding his perpetual sarcasms against rotten boroughs, thought proper to accept of a seat in 1801 for the noted borough of Old Sarum, upon the nomination of Lord Camelford. His parliamentary campaign was not long or distinguished; and the most remarkable thing in it was the attempt made to exclude him on the ground of his being a clergyman in orders. This attack, as it personally affected him, was turned aside by the minister, Mr. Addington, who substituted a bill to determine the future ineligibility of persons in holy orders to a seat in that house; and he retained his place till the dissolution of parliament in the following year. His political life now closed, and little else remains to be related in a biographical article like the present. He had published, by subscription, a second edition in 4to. of his "Diversions of Purley," and in 1805 he published Part II. 4to., which is chiefly dedicated to etymology, and to adjectives and participles, and their formation. In this volume, as in the former, are various satirical strokes upon literary characters of note, some of which have permanently suffered in their reputation from his strictures. Painful bodily infirmities, to which he had been long subject, now began to increase upon him, but without affecting his spirits, or impairing his enjoyment of life; for such was the happiness of his temper, that neither mental nor physical evil made a lasting impression upon him, and no one more strenuously maintained the balance of good in human existence. His latter days were cheered by easy circumstances, and the attentions of many friends, whom he entertained with great hospitality, and amused by his conversation, which was singularly pleasant and lively. With an unaltered brow, he could be either facetious or sarcastic, and his features seldom disclosed what was passing within. His manners were polished, and his appearance was that of a gentleman of the old school. A long and gradual decay carried him off in March 1812, in the 77th year of his age. He was never married, but left natural children, to whom he bequeathed his property. *Stephens's Memoirs of John Horne Tooke.* — A.

TORCHILLI, JONAS, an Icelandic writer, descended from a respectable family, was born in the district of Guldbringe in 1697. In 1718 he was sent to the University of Copenhagen, and after remaining there some time proceeded to Holstein, where he completed his studies at the University of Kiel. In 1728 he returned to Iceland, and became rector of the

school of Skalholt; but he resigned that office in 1736, and quitted his native country in consequence of some trouble in which he had involved himself by speaking his sentiments with too great freedom. He now retired to Copenhagen; and having propagated reports unfavourable to the Icelandic clergy, Harboe, afterwards bishop of Zealand, was sent to inspect the state of the Icelandic church, and Torchilli accompanied him as his secretary. When the business of this mission was completed, he returned to Copenhagen, and died there in 1759. His works are, "The Augsburg Confession translated into Icelandic," 1742, 12mo.; "Biblia Islandica ab eo Mendis Typographicis Purgata," *Havn.* 1746; "An Appendix to Anderson's Account of Iceland in Danish," 1748, 8vo.; "Chrysoris sive Descriptio Tractus Guldbringensis;" "A Supplement to Runolf Jonæ's Icelandic Grammar;" "Versio Latina Odæ Havamal carmine sapphice expressa;" "Lexicon Islandico-Latinum;" and some others. *Forsøg til et Lexicon over Danske Norske og Islandske lærde Mænd af Jens Worm.* — J.

TORELLI, LELIO, a learned jurist, was born in 1489 at Fano. He studied Greek and Latin at Ferrara, and law at Perugia, where he graduated. He was afterwards employed in public affairs, and filled several respectable offices of magistracy, the last of which was that of grand chancellor and first secretary to the Dukes of Tuscany, Cosmo, and his son Francesco. He was raised to the rank of Florentine nobility, and the title of senator, and was also consul to the Academy of Florence, in which city he died in 1576, universally esteemed for his virtues and amiable manners, as well as his understanding and knowledge. He was a proficient in polite literature, and wrote Italian and Latin poetry; but jurisprudence was his most serious study. Besides several legal works, he employed ten years in preparing a new and more exact edition of the Pandects, availing himself of the famous manuscript first called the Pisan, and then the Florentine. This magnificent edition appeared at Florence from the Torrentian press in 1553, in three large volumes folio. Lelio, having associated his son Francesco in the labour, chose to give him the honour of it, by permitting him to subscribe the dedication to the Grand Duke; but this son died before his father. *Tiraboschi.* — A.

TORELLI, POMPONIO, Count of Montechiarugolo in the Parmesan, a poet and man of letters, was the son of Paolo Torelli and a

daughter of Gianfrancesco Pico. He was educated in Padua, in which city he resided eleven years during the wars that desolated his country. Returning to his native place he married; and in 1584 he was sent by Duke Ottavio Farnese to Spain, for the purpose of obtaining the restoration of the citadel of Placentia, then occupied by the Spaniards, in which commission he was successful. He chiefly employed himself, however, in literary compositions. Besides a number of memoirs which he read before the Academy degli Innominati at Parma, he published Italian and Latin poems, and a treatise "*Del Debito del Cavaliere*," 1596, and composed five tragedies. The titles of these are, "*La Merope*," "*Il Tancredi*," "*La Galatea*," "*La Vittoria*," and "*Il Polidoro*;" and for elegance of style, and regularity of plan, they are not inferior to any of that age, though rendered somewhat insipid by the close imitation of Greek models. The best of these is reckoned *La Merope*, which has been inserted by the Marquis Maffei in his "*Teatro Italiano*." Torelli left a number of pieces in manuscript, which are preserved at Reggio. He died in 1608. *Tiraboschi*. —A.

TORFÆUS, **THORMODUS**, in Icelandic, **THORMODUR TORFASON**, or, in general, **THORMOD TORVESEN**, an eminent historian, was born of respectable parents in a small island called Engoe, on the southern coast of Iceland. He received the early part of his education at the school of Skalholt; and in 1654 was sent to the University of Copenhagen, where he continued till 1657, when he returned to Iceland, after undergoing an examination in theology. In the spring of 1659 he sailed from Christiansand in a Dutch vessel, but was captured by a Swedish cruizer and carried to Jutland. He was, however, soon released, and in the next year, some time after his arrival at Copenhagen, was appointed the King's interpreter for the Icelandic antiquities. In 1662 he was sent to collect old sagas and other manuscripts in Iceland, where he met with a very friendly reception from the Bishop of Skalholt, who kept him at his house during the winter, and assisted him to accomplish the object of his mission, by procuring for him many rare and curious articles. He returned to Denmark in 1663, carrying with him a large collection of manuscripts and valuable documents in regard to the history and antiquities of his native country. In 1664 he was made secretary to the district of Stavanger, and next year married; but in 1667 he resigned his

office, and was appointed antiquary to the King. In consequence of the death of his father and brother, he undertook a new voyage to Iceland to look after his property, and the same year went to Amsterdam; but on his passage back, he was shipwrecked at Skagen, and obliged to travel thence by land to Aarhus. Here he embarked for Zealand; but the vessel, in consequence of a violent storm, was forced to come to anchor close under the island of Samsoe, where an unlucky accident took place, which had nearly cost him his life. Having gone one afternoon on shore at Senas, he was, unexpectedly, and without any provocation given on his part, attacked in the inn where he was sitting, by an Iclander named Sigurd Asgeirsen. Finding himself in imminent danger, he immediately ran into an adjoining apartment, the door of which he locked; but Sigurd, with some of his companions, burst open the door; upon which Torfæus placed himself in an attitude of defence, and drawing his sword, killed a man named Holbeck, who was the foremost of the assailants, and who was just on the point of giving him a blow. Torfæus was immediately arrested, and being tried some time after in the provincial court, was condemned to suffer death. An appeal was, however, made to a higher tribunal in 1672; and it appearing that what Torfæus had done was necessary for his own defence, it was declared that execution of the sentence ought to be delayed till the affair should be submitted to the King. His Majesty referred the examination of the case to the supreme court of justice; and the judges were of opinion, that, as Torfæus acted under the impression of fear, he could not be considered guilty of wilful or premeditated murder. It was determined, therefore, that he should pay a fine of a hundred dollars; and this sentence being approved by the King, Torfæus paid the fine, as decreed, to the church of the Holy Ghost at Copenhagen, and was freed from all farther trouble. He nevertheless fell under the King's displeasure; was deprived of his office and salary as antiquary royal, and retired to Norway, where he lived without any employment till the year 1682, when he was appointed royal historiographer for that country, and assessor in the consistory, with an allowance of six hundred dollars per annum. He now began to labour with great assiduity on a history of Norway; but being attacked in 1706 by a severe illness, which impaired his health and weakened his memory, he was obliged to desist from the

work, after he had carried it as far as the Union of Calmar, and to resign it into the hands of Professor Reitzer. In 1695 he lost his wife; married a second in 1709, but had no children by either, and died in 1719. Torfæus was a man of considerable learning, and possessed an extensive knowledge of the northern history and antiquities. He was highly esteemed by Frederick III., Christian V., and Frederick IV., the last of whom, when on a tour to Norway, in 1704, paid him a visit at the island of Carmen where he resided, and slept a night in his house. His principal works are, "De Rebus gestis Færeysensium," *Havn.* 1695, 8vo.; translated into German by Mengel, *ib.* 1757, 8vo.; and into Danish by Thorstensen, *ib.* 1770, 8vo.; "Historia Orcadum," *ib.* 1697, fol.; "Series Dynastarum et Regum Daniæ," *ib.* 1702, 4to.; "Historia Vinlandiæ Antiquæ," *ib.* 1705, 8vo.; "Historia Hrolfi Krakii," *ib.* 1705, 8vo.; "Grönlandia Antiqua," *ib.* 1706, 8vo.; "Trifolium Historicum, sive de Tribus Daniæ Regibus Gormo grandævo, Haraldo cæculidente et Sven. furcatæ barbæ," &c. *ib.* 1707, 4to.; "Historia Norregica, IV. volum." *ib.* 1711, fol., published at the expence of Professor Reitzer, with a preface by him; a Latin translation of the "Edda Snorronis," from the sixty-ninth fable to the end, edited by Resenius. He left a number of writings in manuscript, among which is a collection of pieces relating to the history of Iceland, translated for the use of Frederick III. It amounts to several volumes folio, and is preserved in the King's library at Copenhagen. The following was edited by the celebrated Suhm: "Torfæana sive Tormodi Torfæi notæ posteriores in seriem Regum Daniæ, Epistolæ Latinæ et Index in seriem Regum Daniæ et Mostis legati Magnæani," *Havn.* 1777, 4to. *Forsøg til et Lexicon over Danske, Norske og Islandske lærde Mænd, af Jens Worm.* — J.

TORM, ERIC OLAVIUS, a Danish mathematician and historian, was born in 1607, and educated at the school of Viborg. After being employed several years as a private tutor to some young noblemen in the house of Bishop Brochmand, he set out on his travels, and having visited Oxford, Leyden, and Paris, for the purpose of improvement, he was appointed in 1736 to be professor of mathematics in the University of Copenhagen, where he was afterwards librarian, and preacher in one of the churches. He died in 1667. His works, besides sermons, are, "Disquisitiones ex Universa Mathesi depromptæ super Analy-

ticam Vietæam," *Havn.*, 1636, 4to.; "Effigies Regum Danorum cum Chronologia et Compendiosa Rerum Gestarum Narratione. Dan. et Germ." *ib.* 1640, 4to.; "Antiquitatum Danicarum Sermones XVI. ex J. Aventini Bojaricæ Historiæ, Lib. I. selecti et Commentariis J. Lyscandri Bramenis illustrati," *ib.* 1642, 4to.; "Ennoilogia," *ib.* 1642, 4to.; "Disputatio de Mensuris," *ib.* 1642, 4to.; "Disquisitio Mechanica de Instrumentis Mathematicis," *ib.* 1643, 4to.; "Disputatio de Globo Tychonico," *ib.* 1645, 4to. *Forsøg til et Lexicon over Danske, Norske og Islandske lærde Mænd af Jens Worm.* — J.

TORNIELLI, AGOSTINO, a learned ecclesiastic, born at Novara in 1543, entered into the society of Barnabites, of which he at length became general. He undertook to compose an ecclesiastical history from the beginning of the world to the time of Christ, in the form of annals, and was the first who treated the subject to a due extent, and with accuracy. His performance displays much learning and critical sagacity, and is written in a simple and natural style, with a good method. Besides historical matter, it clears up many obscurities in chronology, geography, and topography, and is regarded as an excellent commentary on the books of the Old Testament. It was first printed at Milan in 1610, and afterwards was frequently reprinted in different places. An edition was given in 1757 at Lucca in 4 vols. folio, with many useful additions by Father Negri, of the same order. Tornielli obtained great reputation by this work; and Vincenzo Gonzaga, Duke of Mantua, offered him the bishopric of that city, which he declined, preferring the tranquil life of his cloister in the Barnabite college at Milan, where he died in 1622. *Dupin. Tiraboschi.* — A.

TORQUEMADA, JOHN DE, (Lat. DE TURRECREMATA,) Cardinal, was born in 1388 at the place in Spain whence he took his name. He entered at the age of 15 into the Dominican order at Valladolid. After distinguishing himself at home, he was sent to the University of Paris, where he took the degree of doctor in theology, and professed that science, with the canon law. In 1431 he was made master of the sacred palace by Pope Eugenius IV., whose cause he strenuously defended in the council of Basil. He was afterwards at the council of Florence; and for his services there and elsewhere to the see of Rome, he was promoted to the cardinalate under the title of St. Sixtus, in 1439. He was sent into

France as legate to the assembly of clergy held at Bourges in 1440, and was employed in various other embassies. In 1450 a bishopric in Galicia was conferred upon him. Pope Calixtus III. afterwards made him Bishop of Albano, and Pope Pius II. Bishop of Sabina. He died in 1468, aged 80. This cardinal wrote a great number of works on theological topics, and in defence of the papal authority. The most considerable of these was an edition of the "Decree of Gratian," with a commentary, which he undertook at the request of Pope Nicholas V. Part of this was printed in his lifetime; the rest remained in MS. till 1727, when it was published at Rome under the direction of M. Fontanini. Dupin says of Torquemada, "He was an able man in scholastic learning, and in the new canon law; he understood subtleties very well, and could use them with ease. His style is without elevation, and savours of the dryness and barbarism of the schoolmen and canonists."

Flecher relates an anecdote of this cardinal, characteristic of the zeal by which he was actuated. He was confessor to Isabella of Castille from her infancy, and had made her promise that if ever she came to a throne she would make the chastisement and destruction of heretics her principal object!

Another JOHN DE TORQUEMADA is mentioned, a Franciscan, and for some time provincial in New Spain, who published a work in Spanish, intitled "Monarquia Indiana," or, a History of the Wars, Discoveries, Conquests, &c. in the West Indies, in 22 books, 3 vols. folio, 1615. Dupin. Moreri. Nic. Antonio. — A.

TORRE, FILIPPO DEL, an eminent antiquary, was born of an ancient family in Cividale or Ciudad de Friuli, in 1657. He studied in polite literature at Padua under the celebrated Ottavio Ferrari; and after adding to his other acquisitions the knowledge of jurisprudence, mathematics, and anatomy, he returned to his native country, where for some years he possessed a canonry. Being particularly attached to antiquarian researches, he went for further improvement to Rome in 1687, where the college of the Propaganda enrolled him among its academicians. He afterwards accompanied Cardinal Imperiali in his legation to Ferrara as his auditor. Returning six years after to Rome with the Cardinal, who employed him in various congregational affairs, he applied to the composition of his great work on the antiquities of Antium, which he published in 1700. Pope Clement XI.

nominated him in 1702 to the bishopric of Adria, when he removed to his see, which he governed with great reputation till his death in 1717. The principal writings of this prelate were "Monumenta Veteris Antii," 4to.; a work which ranks high among those of that class: "Taurobolium antiquum, Lugduni repertum An. 1704, cum Explicatione;" "De Annis Imperii M. Aurelii Antonini, Heliogabali, &c." 4to., 1714. He published some more dissertations and other pieces relative to antiquities, natural history, &c. and left several more in manuscript. Fabroni. Tiraboschi. — A.

TORRICELLI, EVANGELISTA, a very eminent natural philosopher and mathematician, was born in 1608 at Faenza, of which town his father was a burgher. After an education in polite literature, he applied assiduously to mathematical studies, and had pursued them two years, when he went to Rome at the age of 18, and became the disciple of the celebrated Benedetto Castelli, who was professor of mathematics in that capital. Having read the work of Galileo concerning motion, he set himself to compose a treatise on the subject upon his principles, which, being communicated by Castelli to that great man, so much excited his admiration, that he invited Torricelli to his house. He enjoyed, however, that advantage but a short time, Galileo dying three months after his arrival. He was then about to return to Rome, when his merit having been made known to the Grand Duke Ferdinand II., that prince nominated Torricelli his mathematician and philosopher, and placed him in the mathematical chair at Florence. He continued to pursue with ardour his physical speculations and experiments, but, to the great loss of science, he was cut off by an untimely death in 1647, at the age of 39. He had, however, already done enough to place his name among those of the most distinguished promoters of natural knowledge. In 1644 he published his "Treatise on Motion," much augmented, together with other mathematical and physical tracts, in a "Collection of his Geometrical Works." He treats in them on the sphere and spheric solids; on the motion of heavy bodies which naturally descend, and on fluids; on the motion of projectiles; on the parabola and cycloid; and on the acute hyperbolic solid. In all these, Torricelli shews himself an able follower of Galileo, and not only illustrates his doctrines, but adds new discoveries. The mensuration of the cycloid gave rise to a contest between Torricelli and

Roberval, which occasioned divisions among writers that still in some measure subsist. The French have charged Torricelli with borrowing his solution from the latter; but the truth seems to be, that although Roberval had anticipated him, he was also an original discoverer. The discovery, however, which has chiefly immortalized his name, was that of the cause of the suspension of fluids in tubes. The ancient philosophers attributed this phenomenon to nature's dread of a vacuum; and Galileo, though he was acquainted with the gravity of the air, had not ventured entirely to discard this fanciful notion. But Torricelli, by actual experiment, proved that the weight of the air was the sole agent on this occasion, and was the inventor of that barometrical tube which has been of such infinite use both in the theory and practice of physics. These facts evidently appear from a letter written by him in 1644 to Michael Angelo Ricci, afterwards Cardinal, and its answer. It was with justice, therefore, that G. M. Bose, professor in the University of Wittemberg, celebrated in 1743 the secular anniversary of the invention of the barometer by an oration in praise of Torricelli, regarding it as one of the most memorable epochs in modern philosophy. He was also very eminent in pure mathematics, and perfected the method of indivisibles discovered by Cavalieri. Further, he was extremely expert in the fabrication of lenses for telescopes, which instruments he greatly improved; and he was the first who made microscopes of extraordinary powers, with globules of glass formed by the blow-pipe. These, and other ingenious inventions and ideas, are mentioned in his "*Lezioni Accademiche*," published at Florence in 1715, 4to., by Sign. Tommaso Buonaventuri, with the life of Torricelli prefixed. This philosopher wrote with purity and elegance in his native language, and was by character courteous, pleasant, and friendly, so as to gain the affection of all who knew him. *Fabroni. Tiraboschi.*—A.

TORRIGIANO TORRIGIANI, PIETRO, a Florentine sculptor, born about 1472, was contemporary with Michael Angelo, in competition with whom he performed some works in the town-hall of Florence. Being of a turbulent, quarrelsome disposition, he once gave that great artist a blow on the face with his fist which flattened his nose. For this act of violence he was obliged to fly, when he entered into the army; but being soon disgusted with that way of life, he accompanied some merchants to England, where he was

engaged in the service of Henry VIII., who employed him for the tomb of his father in Westminster-abbey. He executed various works for that king in marble, brass, and wood, and displayed a superiority to any other artists then in this kingdom. To him is ascribed the tomb of Margaret Countess of Richmond; and that of Dr. Young, Master of the Rolls, in the Rolls Chapel. He received great rewards in England, but at length quitted it for Spain, and resided long at Granada, where there are a figure of Charity, and an *Ecce Homo*, by his hand, which are accounted masterpieces. The bigotry of that country brought him to a tragical end. He had carved an image of the Virgin Mary for a nobleman, which, in a fit of passion, on being refused his price, he broke. For this act of *impiety* he was thrown into the inquisition, tried, and capitally condemned. The execution was respited, but the effect on his mind threw him into a fit of insanity, under which he refused food, and died at Seville in 1522. Benvenuto Cellini, who was well acquainted with him, says that he was of a noble presence, with the air rather of a soldier than a statuary, rendering himself conspicuous by his sonorous voice, violent gestures, and a peculiar action of his eye-brows; and that his talk was continually of his bravadoes towards those brutes the English. *Walpole's Anecd. Nouv. Dict. Hist.*—A.

TORSELLINI, ORAZIO (TURSELLINUS), a learned Jesuit, was born at Rome in 1545. He entered into the society of Jesus in 1562, and was for twenty years professor of rhetoric in that capital. His reputation caused him afterwards to be selected for the government of some of the society's houses, and he was successively rector of the Seminary at Rome, of the College at Florence, and of that at Loreto. He died at Rome in 1599. Torsellini was the author of several works written in elegant Latin, of which the principal are "*De Vita Francisci Xaverii*," 1594, often reprinted, and translated into Italian and French. As a supplement to the life of this apostle of the Indies, he afterwards published his letters translated from the Spanish into Latin. "*Historia Lauretana*;" This history of the miraculous house of Loreto was probably very edifying to good Catholics, as it was often reprinted, and was translated into French, Italian, and Spanish: a defence of it against the strictures of Matt. Bernegger was undertaken by a Jesuit of Nimeguen. "*De Particulis Latine Orationis*," often printed, and in considerable esteem; "*Epitome Historiarum a Mundo con-*

dito usque ad Annum 1598:" this epitome of history is elegantly written, and became popular; but besides that it is too short, it has little pretence either to exactness of chronology, or to a judicious choice of facts and justness of remark. Its style is that of a rhetorician, and its spirit that of an Italian Jesuit. A French translation of it in 4 vols. 12mo. by the Abbé Lagneau is enriched with useful and copious notes. *Moreri. Tiraboschi. Nouv. Dict. Hist.* — A.

TOSCANELLI, PAOLO, a learned astronomer, was born at Florence in 1397. He was probably brought up to physic, which was his father's profession; but his inclination led him to the studies of geometry and astronomy, to which he joined that of the Latin and Greek languages. His reputation for learning is proved by his having been chosen by Niccolò Niccoli one of the twelve curators of his library. Giovanni Pico mentions his diligent observations concerning the solar motions, and the astronomical tables of King Alphonso and the Arabians, which he corrected; and also gives him the credit of being one of the few astronomers of that age who were superior to the delusions of astrology. When the Portuguese were intent upon exploring a new track to the East Indies, King Alphonso caused the opinion of Toscanelli to be taken on the subject; and Ferdinand Colombo has preserved the letter written in reply, with which he sent a chart for assisting the navigation. This astronomer left a memorial of his ability in a great dial fixed upon the metropolitan church in Florence, which was erected about 1468. He died in 1482, at the age of 85. *Tiraboschi.* — A.

TOTILA, King of the Ostrogoths in Italy, was the nephew of King Ildebald, and had greatly distinguished himself in the wars against the Romans, when, upon the assassination of his uncle, Eraric, a Rugian, was chosen to succeed him. Totila, who then commanded the Gothic garrison in Trevigo, was negotiating to deliver up that place to the Emperor Justinian's lieutenant at Ravenna, when a deputation from some of the principal Goths arrived, offering to depose Eraric, and raise Totila to the throne. The proposal was accepted; Eraric was murdered, and Totila was proclaimed king A.D. 541. The confusion occasioned among the Goths by these changes encouraged the Romans to make an attempt upon their capital, Verona, which proved unsuccessful; and soon after, Totila defeated a Roman army much more numerous than his

own, near Faenza. He then invested Florence, but broke up the siege on the approach of a force sent from Ravenna for its relief. He, however, gave a second defeat to the Romans, reduced all the strong places of Tuscany, and then, marching through the heart of Italy, took Beneventum, and formed the blockade of Naples. The Emperor equipped a fleet for the succour of this city, but it was totally defeated by that of the Goths. A second Roman fleet was destroyed by a storm; and the garrison of Naples were obliged by famine to surrender. They were treated with great humanity by Totila, who, in the mean-time, by himself and his lieutenants, had reduced the city of Cumæ, and the provinces of Lucania, Apulia, and Calabria. He next addressed a letter to the senate of Rome, upbraiding them in moderate terms with ingratitude to the nation and descendants of the great Theodoric, and exhorting them to return to their former allegiance. John, the imperial commander in Rome, would not permit the senate to answer this letter; but various manifestoes from Totila were secretly fixed up in the city, and the Arian clergy were suspected of holding a correspondence with him. Finding no regard paid to his applications, he led his army to the neighbourhood of Rome, and posted himself at Tibur, or Tivoli, within eighteen miles of the capital.

Totila had treated the country he had conquered more like one who expected to possess it as a lawful master, than as a foe. Temperate and continent himself, he permitted to his soldiers no acts of licentiousness against the vanquished. He issued a proclamation to the Italian husbandmen, that they should pursue their labours, with the assurance of protection. He demolished the fortifications of the towns which he took, that they might not be subjected to another siege; and he tempted, by courteousness and liberality, the captives and deserters to enter into his service. The danger of Rome induced the Emperor Justinian to recall the renowned Belisarius from the Persian war, and send him to its relief. Unable to meet the Goths in the field and check their conquests in the middle of Italy, he sailed to the mouth of the Tiber, and made a vigorous attempt to throw succours into the city. It was, however, unsuccessful, and he thought proper to withdraw, leaving Rome to its fate. That capital was now reduced to the greatest distress by famine. All the inhabitants who were able to escape had left it, and the remainder were importunate with the governor

to capitulate. At length, some Isaurians who guarded the wall opened one of the gates to the Gothic troops, on Dec. 17th, 546, and Totila entered the city, from which the Roman garrison had retired. As he approached St. Peter's church he was met by the Archdeacon Pelagius with the Gospels in his hand, who entreated him to spare the people; and no more than 26 soldiers and 60 citizens lost their lives in the capture of this great metropolis, which, indeed, was now almost a solitude. If, however, the lives of the inhabitants and the honour of the females were carefully protected by the conqueror, he indulged his Goths with free licence of pillage; and many of the wealthy senators with their families were reduced to absolute beggary. Totila, assembling the relics of the senate, severely upbraided them with perjury, folly, and ingratitude; and threatened to treat them as slaves, and to confiscate their estates: he was at length, however, induced to pardon them at the intercession of Pelagius. Soon after, he sent Pelagius and another person on an embassy to Justinian, with a respectful letter, expressing his desire to live with him upon amicable terms, as his great predecessor Theodoric had done with Anastasius; but intimating that upon the rejection of this proposal he would level Rome to the ground, and carry the war into Illyricum. The Emperor referred him for an answer to Belisarius; at which slight Totila was so much incensed, that he began the demolition of the city. He had thrown down a third part of the walls, and was preparing to set fire to the most stately and venerable edifices, when he received a remonstrance from Belisarius against the barbarism of his design. Being thus brought to reflection, he abandoned the intention of ruining the city, and marched away to Lucania, carrying the senators with him. The remainder of the inhabitants, with their families, were dispersed in exile; and it is affirmed that during forty days Rome was absolutely empty.

Whilst Totila was thus engaged at a distance, Belisarius, with his few troops, occupied the vacant city, repaired the fortifications as well as he was able, and recalled the scattered inhabitants. Upon the intelligence of this event Totila returned, with the resolution of repossessing it. He made a furious assault, which was repulsed; and in two ineffectual repetitions of the attack, the Goths lost the flower of their troops, and the fame of Totila severely suffered. When he proposed to decamp and march to the siege of Perugia, symp-

toms of disobedience appeared in the army; but he was able by a speech to regain their confidence, and proceeded to that place. He afterwards routed a Roman army in Apulia, and took Ruscianum, a strong fortress in Lucania. Having received a reinforcement, he again marched to Rome to revenge his former repulse. Belisarius had left a garrison in that city under a brave and able commander; and the enterprise might again have been unsuccessful, had not the Isaurian centinels been a second time bribed to open one of the gates by night. The Goths entered, and Totila was once more master of Rome. Policy now overcame resentment; and he not only spared all who had taken sanctuary, but instead of renewing his hostilities against the walls and buildings, he repaired what he had formerly demolished. He also recalled the senators, and restored them to their ancient rank and splendor. He invited the citizens to take possession of their properties; took care that they should be well supplied with provisions; and exhibited the Circensian games, at which he presided like a Roman emperor. He again sent ambassadors to Constantinople with offers of peace and alliance, provided Italy were relinquished to him, but Justinian refused even to admit them into his presence. Totila thereupon fitted out a numerous fleet, and after taking Rhegium and Tarentum, passed over to Sicily. He reduced the whole of this island, and stripped it of its treasure, and of an immense number of horses and cattle; and afterwards made himself master of Sardinia and Corsica, and ravaged the sea-coast of Greece. His troops were in the mean-time besieging Ancona, but a naval force being sent to its relief, entirely defeated the Gothic fleet, and caused the siege to be raised; and the recovery of Sicily soon after followed.

Justinian was now in earnest bent upon freeing Italy from the power of Totila; and Belisarius having been recalled from his command, was superseded by the able and valiant Narses. This general entering Italy with a powerful army, advanced directly to Rome. Totila, assembling all his forces in the neighbourhood of that capital, met him near the spot called Busta Gallorum, in memory of the defeat of the Gauls by Camillus. Narses had brought a message from the Emperor, which was no more than an offer of pardon. To this Totila replied, that he would conquer or die. A day was agreed upon for the combat; but early on the next morning the Goth attempted to surprise his foe. He had an antagonist,

however, who was wary and prepared; and after a prelude, in which the Goths were foiled in attempting to dislodge a party of Romans who had occupied an eminence, the main bodies joined battle with great fury. The Gothic cavalry were at length put to the rout, and falling back, threw their infantry into confusion. Narses seized the advantage, and redoubling his efforts, the Goths were driven from the field. Totila, seeing the day lost, fled with no more than five attendants. He was overtaken by Asbad, a leader of the Gepidæ, who not knowing him, ran his lance through his body. His faithful companions, however, conveyed him seven miles beyond the scene of action, where he had his wound dressed, but he expired soon after. He was privately buried, and the Romans were not apprized of the extent of their success, till his body was discovered and recognized. This battle was fought in July 552, the eleventh year of Totila's reign. With him expired the glory of the Goths, which he had retrieved after its eclipse from the death of Theodoric. His character is transmitted in favourable colours by the writers of those times, who commend him for valour tempered by humanity and moderation, and for the justice and equity of his government. *Univers. Hist. Gibbon.* — A.

TOUCHE, CLAUDE GUYMOND DE LA, a poet and man of letters, was born in 1719. He was for some time a member of the society of Jesuits; but a comedy which he caused to be acted in 1748 produced a disagreement with them, the consequences of which entirely alienated him from the fraternity. He displayed his resentment by a poetical epistle published in 1766, under the title of "*Les Soupçons du Cloître, ou le Triomphe du Fanatisme*," in which the Jesuits are painted in the blackest colours. After quitting them, he devoted himself to the theatre; and in 1757 brought upon the stage a tragedy intitled "*Iphigénie en Tauride*," the subject of which was taken from Euripides. It had great success, and has become a stock play, though its versification and style are not of the best quality, and its sentiments are extravagant. These defects were pardoned on account of the regularity of its plan, its warm and seductive eloquence, and the greatness of soul and pathetic tenderness displayed in the scene between Orestes and Pylades. He was preparing a tragedy on the story of Regulus, when a pulmonary disorder put an end to his life in 1760. He left in manuscript some fugitive pieces, from which

his "*Épître à l'Amitié*" has been given to the public, and is read with pleasure. *Nouv. Dict. Hist.* — A.

TOUP, JONATHAN, the Reverend, a learned critic, born in 1713 at St. Ives in Cornwall, was the son of the curate of that place. After a school education in his county, he was entered of Exeter College, Oxford, where he took his bachelor's degree. That of M.A. he received at Cambridge in 1756, having previously been presented to the rectory of St. Martin, Cornwall. In 1760 he was made known to the learned world by the publication of the first part of his "*Emendationes ad Suidam*," followed by the second in 1764, and by the third in 1766. This is a work of great erudition, and it recommended him to the notice of Bishop Warburton, who thenceforth became his correspondent and patron. It was, however, censured for the positive and self-sufficient manner in which the critic proposed his emendations, and which was always characteristic of his writings. In 1767 he published "*Epistola Critica ad Virum celeberrimum Gul. Episcop. Glocestr.*," containing various remarks upon Greek writers. When Mr. Warton's edition of Theocritus appeared in 1770, it was accompanied with copious corrections and annotations by Toup, the value of which was highly spoken of by the editor; and in 1772 he published in a separate work "*Curæ posteriores, sive Appendicula Notarum atque Emendationum in Theocritum, Oxonii nuperrime publicatum*," 4to. The additional reputation for learning and sagacity which he acquired by his labours on this writer, was in some measure balanced by the further displays he made of that vituperative spirit towards competitors which has been disgracefully frequent among men of letters. His treatment of Reiske, on account of his edition of Theocritus, called forth the following animadversion from that learned man. When complimenting Warton for his urbanity, he says he is "*dissimillimus hac in re Toupio, homini truculento et maledico, cujus literas majoris sim facturus, si humanius alios tractare, et ipse sibi parcere, suæque famæ melius consulere didicisset*," (most unlike in this point to Toup, a ferocious and foul-mouthed person, whose literature I should more value, if he had learned to treat others with greater civility, and to pay more respect to himself and his own reputation.)

The recommendation of Warburton procured for Toup from Keppel, Bishop of Exeter, in 1774 and 1776, the presentation to a prebend in the church of Exeter, and to the vi-

carage of St. Merrin. In 1775 he printed "Appendicula Notarum in Suidam;" and in 1778 he published, from the Oxford press, "Longini omnia quæ extant, Græcè et Latine: Recensuit, Notasque suas atque Animadversiones adjecit, Jo. Toupus. Accedunt Emendationes Dav. Ruynkenii," 4to. He had entertained a design as early as 1750 of giving an edition of Longinus, but being then unknown as a scholar, he was not encouraged in it. Appearing now with all the advantage of his character and improved erudition, it was favourably received by the learned, and a second edition was printed in 8vo. Mr. Toup continued to reside on his living at St. Martin's, declining all proposals for bringing him more into the public world, for which, indeed, he seems by his manners and habits to have been little fitted. Notwithstanding his asperity as a critic, he is said to have been kind and affectionate in private life, and was singularly humane towards the inferior animals, not suffering birds' nests to be taken, or birds to be caged, by the children on his glebe. It is added, that he drew his theology from the Scriptures, and was a liberal and tolerant divine. He was never married, but during the latter years of his life, took a half-sister with her three daughters into his house, to whom he left his property, which was considerable. He died in January 1785, when just entering into his 72d year. *Nicholl's Anecd.* — A.

TOURNEFORT, JOSEPH PITTON DE, a physician illustrious for botanical science, was born of noble parentage at Aix in Provence, in 1656. He was sent for education to the Jesuits' college in that city, where his passion for botany disclosed itself at an early age, so that in a short time without a master he had acquainted himself with all the plants in the vicinity of Aix. He was destined to the church, and with that intention was placed in a seminary of theology; but he continued by stealth his researches after plants, and at the same time indulged an inclination for the studies of anatomy and chemistry, in which he was encouraged by his paternal uncle, an eminent physician. The death of his father, in 1677, left him at liberty to follow his favourite pursuits; and in the succeeding year he made an excursion to the mountains of Dauphiné and Savoy, whence he brought a rich harvest for his herbarium. Having now determined to adopt the medical profession, he went in 1679 to Montpellier, where he perfected himself in the knowledge of anatomy and the theory of physic. Still agitated by his botanical ardour, he not only

examined the plants in a large circle round Montpellier, but in 1681 crossed to Barcelona, and ascended the mountains of Catalonia, accompanied by a number of medical students, and by the physicians of the country, to whom he demonstrated the plants of those regions. Thence he proceeded to the Pyrenees, among the rocky recesses of which chain he passed many days in his herborisations, undeterred by the difficulties of subsistence, and the visits of the Spanish miquelets, by whom he was several times pillaged. After his return to France, his name became celebrated among the votaries of natural history; and Fagon, first physician to the Queen, in 1683 procured for him the place of professor of botany in the royal garden of plants in Paris. The love of science caused him to resume his travels: he revisited Spain, and thence passed to Portugal, England, and Holland, augmenting his acquaintance not only with plants, but with persons eminent for botanical knowledge. Herman, professor of botany at Leyden, contracted such an esteem for him, that he wished to resign in his favour, and obtained from the States-General the offer to him of a liberal salary, which his attachment to his native country caused him to decline.

In 1691 he was elected into the Academy of Sciences; and in 1694 he published his first work, intitled "Elemens de Botanique, ou Methode pour connoitre les Plantes," 3 vols. 8vo., with numerous plates. The method established by Tournefort was primarily founded upon the varieties of the petals of flowers, taken in conjunction with the fruits. It adhered as nearly as was possible to the natural orders of plants; and by its facility and elegance became so popular that it was followed universally in France, and by many in other parts of Europe, till at length it gave way to the Linnæan system. Imperfections in it were, indeed, early pointed out, especially by the great English naturalist Ray. To the criticisms of this writer Tournefort replied in a Latin work addressed to Sherard, and entitled "De optima Methodo instituenda in Re Herbaria, in qua respondetur Raio de variis Plantarum Methodis," 1697, 8vo. It was to the credit of both these botanists that their controversy was carried on with good temper and politeness. Tournefort had been admitted a doctor of the faculty of Paris in 1696, on which occasion he maintained in the affirmative a thesis, "An Morborum Curatio ad Mechanicæ Leges referendæ?" which he dedicated to his first patron Fagon. Being now fully aggregated to the medical body, his next publica-

tion had a particular reference to medicine. It was intitled "*Histoire des Plantes qui naissent aux Environs de Paris, avec leur Usage dans la Medecine*," 12mo., 1698. In this work, order was not so much regarded as useful information; and besides a copious account of the medicinal properties of plants, it contains a summary of their chemical analyses made by the Academy of Sciences; as likewise some valuable botanical criticism. An improved edition of it was given by Bernard de Jussieu, in 2 vols., 1725; and an English translation was published by Martyn in 1732. In 1700 he published a Latin version of his *Elements of Botany*, with many additions, and a learned preface, containing the history of the science: it was intitled "*Institutiones Rei Herbariæ*," 3 vols. 4to.

His high reputation, both as a botanist and a man of letters, caused him in 1700 to receive an order from the King to travel into the Levant for the purpose of examining the plants mentioned by the writers of antiquity, as well as others produced by those countries, and of making all the other observations that might be expected from a well qualified traveller. He was accompanied by Gundelsheimer, an able German physician, and by a skilful draughtsman. In this tour he visited Greece and its principal islands, and Lesser Asia as far as the frontiers of Persia; and returned to France from Smyrna in 1702, enriched with a great number of new species of plants, as well as with curious information of different kinds. The first fruits of his travels appeared the following year in a supplement to his *Elements of Botany*, intitled "*Corollarium Institutionum Rei Herbariæ, in quo Plantæ 1356 in Orientalibus regionibus observatæ recensentur, et ad sua Genera revocantur*," 4to. This was afterwards added to A. de Jussieu's edition of the *Elements*, in 1719.

Tournefort now proposed to sit down to the practice of physic at Paris, in which he had begun to make a progress before his departure. His avocations, however, at the royal garden, and at the royal college, in which he had a place as medical professor, together with the business of preparing his travels for the press, occupied much of his time and attention, and his constitution began to suffer from his multiplied cares. At this period he unfortunately received a violent blow on the chest, the effects of which, after some months of decline, terminated his life in December 1708. By his testament he left a cabinet of curiosities which he had collected, to the King for the public

use; and his botanical books to the Abbé Bignon. The first volume of his "*Travels*" was printed at the Louvre before his death; the second was completed from his manuscripts, and both were published in 1717, with the title "*Relation d'un Voyage du Levant, fait par Ordre du Roi, contenant l'Histoire ancienne and moderne de plusieurs Isles de l'Archipel, de Constantinople, des Cotes de la Mer Noire, de l'Armenie, de la Georgie, de Frontieres de Perse, et de l'Asie Mineure. Enrichie des Descriptions et de Figures d'un grand Nombre de Plantes rares, de divers Animaux; et plusieurs Observations touchant l'Histoire Naturelle*," 2 vols. 4to. Of this work there have been different editions, and translations into English and Dutch; and it stands high in reputation among books of that class. The vivacity of its narrations renders it as entertaining to the general reader, as it is instructive to the scientific. From his papers there was likewise published by Dr. Besnier "*Traité de Matière Medicale, ou l'Histoire et l'Usage des Medicamens, and leur analyse chymique*," 2 vols. 12mo., 1717. *Halleri Bibl. Botan. et Med. Fontenelle Eloges. Eloy. — A.*

TOURNEMINE, RENÉ-JOSEPH DE, a Jesuit and man of letters, was descended from an ancient and noble family in Britany. He was born at Rennes in 1661, and passed through his studies with great reputation in his own province. He entered among the Jesuits in 1680, and having taught in their schools for seven years, took all the vows of the order in 1695. In 1701 he was placed in the Jesuits' college in Paris to be at the head of the conductors of the celebrated journal entitled "*Memoires pour servir a l'Histoire des Sciences et des beaux Arts*," printed for a number of years at Trevoux, whence it received its common appellation. In this work he occasionally undertook almost every department, for which he was qualified by extensive literature, and a quick apprehension. He was very communicative, especially to strangers, but many of his brethren accused him of vanity and arrogance. Father Buffier played upon his name and character in the following distich:

Quam bene de facie versa tibi nomen, amicis
Tam cito qui faciem vertis, amice, tuis!

Tournemine was transferred in 1718 to the professed house of the society, of which he was made librarian, and where he died in 1739, aged 78. The Journal of Trevoux consisted of dissertations on various subjects,

and of analyses and extracts of books. Its style was neat and elegant, and its criticism displayed taste and learning, but was marked with a spirit of party, and Jesuit prepossessions. It was periodically published from 1701 to 1767, when it fell with the society. Besides his numerous pieces in this work, Tourne mine published an edition of "*Menochii Commentarii totius Sacrae Scripturae*," with several illustrative dissertations; and an edition of "*Prideaux's History of the Jews*," with illustrations; and left in manuscript a treatise against the reveries of Father Hardouin. *Moreri. Nouv. Dict. Hist.—A.*

TOURNEUR, PETER LE, a French writer, born at Valogne in Normandy in 1736, began his literary career by composing pieces for academical prizes, which he obtained at Montauban and Besançon. His discourses on these occasions were reprinted at Paris, and were much admired for their eloquence and philosophic spirit. What, however, principally rendered him known to the public was his translation of "*Young's Night Thoughts*," which was indeed a very free one, according to the following account of it: "He accompanies his model when it is worthy to be attended on, corrects it when it loses itself in common-places or repetitions, and substitutes ideas and images to those which would be devoid of grace in the French language." Such as it was, however, it had great success, and many preachers, both in the capital and the provinces, adorned their sermons with passages borrowed from it. Its favourable reception encouraged him to go on with translations from the English, and he published versions of "*Hervey's Meditations*;" "*The Life of Savage*;" "*Ossian and other Gaelic Poems*;" great part of the "*Universal History*;" "*Shakespear*;" "*Clarissa*;" and other works. He prefixed discourses or prefaces to these translations which were full of bold and striking ideas. His praises of Shakespear, whom he called the only model of true tragedy, exposed him to some severe attacks; and Voltaire, particularly, in a letter to La Harpe, bestowed some very gross abuse upon him for daring to prefer to Corneille and Racine this barbarous writer of farces. Le Tourneur is represented as one of the mildest and most amiable of men. He died in 1788. *Nouv. Dict. Hist.—A.*

TOURNEUX, NICHOLAS LE, a French ecclesiastic eminent for piety, was born of poor parents at Rouen in 1640. He was educated in the Jesuits' college at Paris, and after finishing his studies, passed some years in re-

tirement and pious exercises with a very devout ecclesiastic in Touraine. Returning to Rouen, he acted for a time as catechist in the parish in which he was born, and then became vicar of another parish, where he greatly distinguished himself as a preacher and director. He then went to Paris, and in 1675 obtained the prize at the French Academy for a discourse on the subject of Martha and Mary. He was greatly admired for his sermons in the capital; and it is related that Louis XIV. once asking Boileau who this Le Tourneux was, whom all the world was running after, the poet replied, "Sire, Your Majesty knows that people always run after novelty — he is a preacher who preaches the gospel." The King then requiring him to speak his opinion seriously of the man, Boileau added, "When he ascends the pulpit, he looks so frightfully that one wishes him down again; but when he has begun to speak, the fear is that he should descend too soon." His eloquence procured him a benefice at the Sainte Chapelle, and a royal pension; but such was his scrupolosity, that fearing lest the applause he met with should inspire him with vanity, he was on the point of condemning himself to perpetual silence in public, had not an enlightened director convinced him that it was his duty to employ his talents in the way they could be most useful. He however passed the latter years of his life at his priory of Villers-sur-Fere, in solitude and study, and the practice of mortification, devoting his revenue to the repairs of his church. He died suddenly at Paris in 1689. Le Tourneux was the author of a number of devotional works, written in the sentiments of the Port Royal divines, and much esteemed by the pious of that class. One of these was a translation of the Roman breviary into French, which, though printed with a royal privilege, and the approbation of the doctors of the Sorbonne, was censured by Cheron, official of Paris. Its defence, however, and that of his other versions from the Scriptures and the fathers, was undertaken by Arnould. *Moreri. Nouv. Dict. Hist.—A.*

TOURNON, FRANCIS DE, an eminent French prelate, was born of a noble family in 1489. He entered when young into the order of St. Antony of Viennois; and being afterwards nominated by his superiors to the commandery of Feurs, he received there King Francis I., who engaged him in his service. He was presented by that monarch to the abbacy of Chaise-Dieu and the archbishopric of Embrun, was made one of his principal counsellors, and employed in important negotia-

tions. After the battle of Pavia, he was sent into Spain, with the president of the parliament of Paris, to negotiate for the King's liberation; and he went a second time into that country to treat for the return of the princes who were left there as hostages. He was afterwards translated to the archbishopric of Bourges, and in 1530 he was raised to the cardinalate by Pope Clement VII. The government of Lyonnois was conferred upon him, and he several times visited Rome, either upon public business, or to assist at papal elections. This cardinal was a zealous opposer of the Calvinists; and when presiding at the conference of Poissy, which was held against his will, he repressed the boldness of Beza in his attacks on transubstantiation. For his conduct on this occasion, Beza launched an epigram against him, turning upon his ignorance on theological topics. The cardinal, however, was a patron of men of letters, and had Lambin, Muret, or some other eminent scholar, generally with him. But when Francis I. had given an invitation to the learned and excellent Melanchthon to come to France, Tournon's catholic zeal overcame his love of literature; and by an application to the King of the story of St. John and the heretic Cerinthus, related by Irenæus, he procured a countermand of the invitation. He enjoyed a very ample revenue from his dignities, of which he made a liberal use; and he founded the college of Tournon, which he afterwards gave to the Jesuits. This prelate died in 1562, at the age of 73. He is spoken of with high encomium by De Thou, as one of great prudence and ability in the management of affairs, of singular love for his country, connected with none of the factions which divided France during those periods, and who, in a ministry of thirty years, had nothing in view but the service of the King, and the good of the people. *Moreri. Nouv. Dict. Hist. — A.*

TOURNON, CHARLES-THOMAS MAILLARD DE, Cardinal, was born at Turin in 1668 of an ancient Savoyard family. Having embraced the ecclesiastical profession, he was brought up at Rome in the college of the Propaganda, where he acquired so much reputation, that Clement XI. consecrated him bishop of Antioch in 1701, and afterwards sent him as apostolical legate to China to decide the differences between the missionaries in that empire respecting the toleration of the Chinese ceremonies among the Christian converts. He arrived in China in 1705, and his first measure was to issue a mandate at Nanking to prohibit

the fixing up of tablets in churches with the inscription *Adore Heaven (Tien)*, and the adoration paid by the Chinese to their ancestors, to Confucius, and to the planets. Proceeding to Peking, he was at first well received by the Emperor, but his apostolic vicar, the bishop of Conon, having imprudently declared to His Majesty that the Chinese rites were incompatible with the Christian religion, Tournon was sent back to Macao, after he had published a mandate to regulate the conduct of the missionaries when interrogated concerning the Chinese ceremonies. By order of the Emperor he was imprisoned in the Jesuits' house at Macao, where he received in 1707 a cardinal's hat from the Pope. The Jesuits appealed against Tournon's decision respecting the rites, which was, however, confirmed at Rome. He was still detained in confinement at Macao, where he died in 1710. His piety and zeal for his religion were unquestioned; but he acted with too much precipitation, and too little regard to the maxims and prepossessions of the country to which he was sent. The final event of these disputes among the missionaries is well known to have been the expulsion of Christianity from China. *Dupin. Moreri. — A.*

TRADESCANT, JOHN, a person deserving commemoration for his services to the study of natural history, especially botany, in England, was a native of Holland. He was a traveller for many years in different parts of Europe; and in 1620 was in a fleet sent against the Algerines, on which occasion he collected plants in Barbary and the Mediterranean isles. When, or in what station, he first came into England, does not appear; but he is said to have been for a considerable time in the service of Lord Treasurer Salisbury, and Lord Wooton. He possessed a garden at Lambeth; and about 1629 had the title of gardener to Charles I. He had a son of the same name, who made a voyage to Virginia, whence he brought several new plants. By their means the English gardens were enriched with a variety of species before unknown, some of which bore their name; and Linnæus has perpetuated it by affixing the name of *Tradescantia* to a new genus. They collected a museum of natural curiosities, which was called Tradescant's Ark, and was much frequented by persons of rank, who contributed to its enlargement. An account of it was printed, intitled "Museum Tradescantianum; or a Collection of Rarities preserved at South Lambeth near London. By John Tradescant."

1656, 12mo. To this volume were prefixed portraits of the father and son, engraved by Hollar. When the elder Tradescant died is uncertain; the younger inherited the museum, which he bequeathed to Elias Ashmole, who lodged in his house, and it became a part of the Ashmolean Museum. He died in 1662; and a curious monument in memory of the family was erected by his widow in Lambeth church-yard. An interesting account of the remains of the Tradescantian garden was drawn up in 1749 by Sir William Watson, and printed in the *Philos. Transactions*, Vol. xlv. *Pulteney's Sketches of Botany in England.*—A.

TRAJAN. M. ULPIUS TRAJANUS, Roman Emperor, born at Italica in the Spanish province of Bætica, was the son of Trajanus, a distinguished commander in the Jewish war under Vespasian, who raised him to the consulate, and the rank of patrician, and sent him as governor and commander into Syria. Young Trajan accompanied his father in a campaign against the Parthians on the Euphrates, and also served upon the Rhine; and from his first entrance into the army acquired a high military reputation. In order to harden himself against fatigues, he performed the longest marches on foot like a common soldier, and familiarized himself with all martial exercises. In his campaigns he endeavoured to acquire every kind of knowledge necessary to a commander; and he ingratiated himself with the troops by an affable and popular manner, but without forfeiting his dignity. He set an example of discipline and attention to duty, by never retiring to his tent without visiting every part of the camp, and being the first in the field when the men were to be exercised. In the progress of honours he was made pretor in the year 86, and consul in 91; after which office he retired for some time to Spain. Domitian recalled him thence to the command of the legions in Lower Germany. When that excellent but aged Emperor Nerva came to the throne, sensible that the imperial authority required support, he saw no one so fit for that high charge as Trajan, whom he therefore adopted and raised to the rank of Cæsar in 97. He was then in the 42d, or, according to some writers, in the 45th year of his age; possessing, besides his other advantages, a majestic figure and stature, comely features, and a dignified air. His elevation immediately curbed the insolence of the pretorian guards, who had compelled Nerva to deliver into their hands the assassins of Domitian, and produced the punishment of the mutineers. That Emperor

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died shortly after, and Trajan, in the year 98, succeeded without opposition to the imperial throne.

He was at this time at Cologne, and he remained during that and part of the following year in Germany, occupied in restoring the relaxed discipline of the troops, and receiving embassies from the German tribes, who were awed into peace with the Romans by the military reputation of the new Emperor. In 99 he set out for Rome with a numerous train, who were, however, prevented by strict discipline from being burthensome to the provinces through which he passed; thus affording a striking contrast to the progress of Domitian by the same track. He entered Rome on foot, preceded like a magistrate by his lictors, and followed by some companies of soldiers, as peaceable in their demeanour as citizens. Nothing could exceed the kindness and affability which he displayed to all ranks of people: he was like a father coming into the bosom of his family. One of his first acts was to bestow a largess of corn and money upon the whole Roman people, extending it even to the absent, and to infants, for whose education he made a provision,—and the provinces partook with Rome of his liberality. It was his care that the capital should be abundantly supplied with corn, which he effected, not by the arbitrary exactions practised by some former emperors, but by giving free liberty to importation from the provinces. Such was the success of his measures, that a dearth in Egypt, usually the granary of Rome, was relieved by a counter-exportation from the capital. The pernicious and infamous tribe of delators, whom the tyranny of Domitian had encouraged, and the lenity of Nerva had not sufficiently repressed, were effectually swept away from the city by Trajan, who embarked them in a body for those inhospitable islands to which their victims had been usually exiled. He added an edict enjoining severe penalties on all who in future should be convicted of bringing false accusations. He opened the courts to those who had complaints to make of the officers of the treasury; and he reduced the tax of the twentieth upon collateral successions, which had been imposed by Augustus. His frugality and economy enabled him to practise this liberality without an improper diminution of the public revenue.

It was an undeniable proof of his nobleness of mind and conscious rectitude, that he studiously brought forward men of merit and elevated sentiments, and entrusted them with

important posts. On presenting the sword of office to Saburanus as pretorian prefect, he said, "I commit to you this sword to employ in my defence, if I govern well; against me, if I govern ill." Having lived as an equal with the senators and persons of condition at Rome, he continued when emperor to live with them on the same terms; and, as Pliny said of him, "he possessed friends, because he was himself a friend." He copied one of the most laudable traits in the character of Augustus, that of familiarly visiting his intimates at their houses with entire confidence, and as a private person. His friendships were of the most disinterested kind, leaving the persons favoured at full liberty either to frequent his court and serve him in offices, or to retire to the country and resign their employments. His palace was open not only to his friends, but to all who chose to enter it, and his audiences were free and unrestrained to all the citizens. At his table were always some of the principal and most respectable of the Romans, who were encouraged in all the ease and pleasantries of mixed conversation, the Emperor himself setting the example. His repasts were simple and moderate, without any of the prodigal luxury of former reigns. Although his early engagement in the military service had precluded him from acquiring the accomplishments of literature, yet he was sensible of their value, and esteemed those who possessed them. He shewed his regard for learning by founding libraries; and under his patronage those studies revived which had suffered from the persecution of Domitian. Finding the imperial establishment burthened by the multitude of houses of pleasure, and gardens, occupied by the avidity and caprice of the first Cæsars, he sold some of them, and made presents of others, and limited his own taste for building to erections for the public. All these proofs of the virtues peculiarly calculated to render a people happy, procured for Trajan, by the unanimous voice of the senate, the glorious title of *Optimus*, which, though conferred in the early part of his reign, was never forfeited by him, but remained as his characteristic to all posterity.

In the third year after his accession he accepted of a third consulate; on which occasion he complied with all the forms enjoined by the republican constitution on taking that office. He bound himself by a solemn oath to observe the laws, declaring that they were not less obligatory upon good princes than upon private citizens. It was during his possession of this ma-

gistracy that Pliny pronounced that panegyric of Trajan which is still extant, and which presents a finished portrait of a perfect prince. In the following year, the Emperor being again consul, a war broke out with Decebalus King of the Dacians, which called him to the banks of the Danube. He crossed that river and advanced into Dacia, where he was encountered by Decebalus. A bloody engagement ensued, in which the Romans were victorious, but not without considerable loss; and the wounded were so numerous, that Trajan tore up his wardrobe in order to supply bandages. After farther operations, the King of Dacia was reduced to the necessity of requesting peace, which was granted on conditions that rendered him a vassal of the empire. Trajan then returned, and enjoyed the honour of a triumph with the surname of *Dacicus*. The two following years were passed by the Emperor at Rome in making various salutary regulations in the administration, and improvements in the empire, among which was that of forming a port at Centumcellæ, now Civitavecchia. In the latter of these years, A.D. 103, Pliny went as governor of Pontus and Bithynia; which circumstance has afforded a series of official letters from him to Trajan, with the answers, which, beyond any rhetorical panegyric, give evidence of the benignant and enlightened spirit of this Emperor's government. Among these are the famous letters respecting the Christians. Trajan, in reply to Pliny, who gives him an account of this sect, and consults him how they were to be treated, directs him to make no attempts for discovering them, but if brought to his tribunal, to punish them; with this restriction, however, that if they would give proof of being no longer of that religion, by offering adoration to the gods of the state, no notice should be taken of what was past. He also prohibits the paying attention to anonymous charges of any kind whatsoever, as being a thing of bad example, and inconsistent with the spirit of the time.

In 104, Decebalus, impatient under the conditions imposed upon him, renewed the war with the Romans; and Trajan, in order to afford a ready access to his country for the troops, constructed a bridge over the Danube, near the present Zeverin in Lower Hungary, which was one of the wonders of the age, and ranks among the greatest works of antiquity. He then marched into Dacia, reduced the capital of Decebalus, who, in despair, killed himself, and formed the whole country

into a Roman province, which he colonized from other parts of the empire. Returning to Rome, he employed the interval of peace in some works of public grandeur and utility; and he displayed his clemency by punishing with exile only Crassus, who was convicted of a conspiracy against him. His innate passion for war, the only fault with which he can be charged as a sovereign, now seemed to be inflamed by success; and the remainder of his reign chiefly exhibits him as a victorious general, engaged in distant expeditions for the purpose of extending the boundaries of the Roman empire. The disposal of the crown of Armenia had long been a subject of contention between the Parthian and Roman emperors. Trajan took occasion, from the investiture of a king of that country by Chosroes, to complain of a violation of the compact between the two empires; and the Parthians being now divided by internal discord, Trajan, about the year 106, left Rome for a campaign in the East. During the next year he reduced, with little opposition, Armenia to a Roman province. After securing his conquests and receiving the submission of some neighbouring princes, he proceeded to Edessa, the king of which district, Abgarus, had wavered in his conduct between the Parthians and the Romans. Through the intercession of his son, a beautiful youth, he was favourably treated by Trajan, who afterwards subdued the whole of Mesopotamia. It appears that about this time Chosroes gave hostages to Trajan, which implies a peace or truce between them; but of the events of this war very imperfect accounts are left us, from the want of contemporary historians. Arabia Petræa, which had some time before been conquered by Cornelius Palma, was about this time made a Roman province. The spirit of conquest then urged him to turn his arms against the barbarous tribes inhabiting to the north of Armenia, between the Euxine and the Caspian seas; and by himself or his lieutenants he reduced to submission all the petty kings of those parts.

Several years elapsed during which we have no regular account of the transactions of Trajan's reign; but the year 114 is given as the date of his dedicating the magnificent forum which he built in Rome, and erecting the column sculptured with his exploits, which still subsists under his name; and also of his renewing in person the war against the Parthians. In the following year he passed the Tigris on a bridge of boats, and subdued Adiabene and all Assyria. He then took Ctesiphon and

Susa, and embarking with a fleet on the Tigris, he descended the river as far as the Persian Gulph, which he was the first and the last Roman general who navigated, and entering the Indian Ocean, ravaged the coast of Arabia Felix. Observing a vessel bound to the Indies, he lamented that he was not young enough to carry his arms into that country. The renown of Alexander indeed appears at this time to have been the idea most present to his mind; and notwithstanding the splendour which these successes have thrown around his reign, it must give pain to a thinking mind to see a wise and humane sovereign converted into an ambitious conqueror, regardless of the rights of nations, and sacrificing to his personal glory the solid interests of his own dominions. He indulged a weak vanity in filling his letters to the senate with catalogues of unknown barbarians whom he had annexed to the empire; and the senators found their invention tasked in devising new titles of honour, and designing new triumphal arches, for his reception at his return. But this period never arrived. After having been occupied some time in bringing back to obedience the nations who had revolted, and having with great pomp and solemnity given a king to the Parthians, he laid siege to Atra, the capital of an Arabian tribe, which he had the mortification of being obliged to raise, and to withdraw to Syria. In the following year, 117, whilst he purposed returning into Mesopotamia, he was attacked with a paralytic disorder, attended with dropsy, which induced him to embark for Italy, leaving Adrian with the command of the army. He reached Selinus in Cilicia, when he had another seizure, from which he did not recover. The Empress Plotina took advantage of his last moments to secure the adoption of Adrian for a successor, to which measure Trajan had manifested an aversion; and it is said that she practised a gross fraud for this purpose. (See ADRIAN.) Trajan died about the 64th year of his age, after a reign of 19 years and a half. His memory was treated with singular honours, and his remains were deposited under his own column.

Besides the blemish in his character as a sovereign, occasioned by his passion for war, it is to be lamented that, as a man, he lay under the imputation of being addicted to sensual indulgences, of which, excess in wine was the least scandalous. That in him these were merely private vices, which exerted no baneful influence upon his public conduct, is the best palliation that can be offered; and it is

certain that they did not impair in the minds of his subjects the reverence and gratitude inspired by his virtues, which was such, that to the distance of 250 years from his death, the senators, in their acclamations on the accession of a new emperor, were accustomed to utter the wish, that he might be "more fortunate than Augustus, and better than Trajan!" *Univers. Hist. Crevier.*—A.

TRALLES, BALTHASAR-LEWIS, an eminent physician, was born at Breslaw in 1708. After studying medicine at Hall under Frederic Hoffman, he settled in his native city, where he obtained a high and well-merited reputation. He wrote several valuable works, which gave him admission to the Imperial Academy of Vienna, and the Royal Society of Berlin. These were chiefly on practical topics, in which he displayed much good sense and observation. He reasoned against that copious and indiscriminate use of absorbent and other earths with which medicine was then loaded through the prevalence of false theories. One of his treatises is on the virtues of camphor; another, on the benefits resulting from bleeding in the jugular vein; but his most celebrated work is upon the use of opium, under the title "*Usus Opii salubris et noxius in Morborum Medela, solidis et certis principiis superstructus*," 1757—1762, 2 vols., 4to. He was also the author of a work against the materialism of La Mettrie. In 1767 he received an invitation from Stanislaus Augustus, King of Poland, to undertake the office of his first physician at Warsaw, which he declined on account of his attachment to the reformed religion, and his dislike of engaging in a court-life at his advanced age; he however addressed to that sovereign a work of dietetic rules. *Halleri Bibl. Botan. Eloy.*—A.

TRALLIANUS, see ALEXANDER TRALLIANUS.

TRAPEZUNTIUS, see GEORGE OF TREBIZOND.

TRAPP, JOSEPH, D.D., a divine and poet, was the son of the rector of Cherrington in Gloucestershire, where he was born in 1679. He was educated at Wadham-college Oxford, of which he became fellow; and in 1702 he commenced A.M., and took orders. He was for some time chaplain to Sir Henry St. John, father of Lord Bolingbroke. Turning his attention to poetry, he wrote a tragedy, intitled "*Abramule, or Love and Empire*," which was acted in 1704. He was chosen in 1708 Poetry Professor at Oxford, and performed his duty

in that office, of which he was the first possessor, by delivering lectures regularly every term in elegant Latin. These were published by him under the title of "*Prælectiones Poeticæ*," and a translation of them into English was printed by Mr. Bowyer in 1742. The general character of the lectures is that they are superficial, and more valued for the language than the matter. Trapp was chaplain to the Lord Chancellor of Ireland in 1711, in which year he published "*A Character of the present set of Whigs*," which Swift conveyed to the press; but though the author was of his party, he speaks contemptuously both of him and his performance in his *Journal to Stella*. He however recommended him as chaplain to Lord Bolingbroke, by whom he was presented to the rectory of Harlington in Middlesex. He was also appointed lecturer of St. Martin's in the Fields; and afterwards obtained the vicarage of the united parishes of Christ-church, Newgate-street, and St. Leonard's, Foster-lane, London; and was much followed as a preacher. In his poetical character, he published a translation of Virgil in blank verse, intended to be, as it was, more faithful to the sense of the original than that of Dryden's, but at the same time it had the defects of being flat and prosaic. He also gave versions in Latin of Anacreon, and Milton's *Paradise Lost*, in which he is judged to have succeeded better in imitating the gaiety of the former author, than the sublimity of the latter. One of his Latin poems is inserted in the "*Musæ Anglicanæ*;" and he wrote several occasional poems in English, one of which was a religious piece, intitled "*The Four Last Things*," of which he presented a copy to each of his parishioners. In 1721, he settled in the parsonage house in Christ's-hospital, and married. His publications were afterwards chiefly in the class of divinity, and consisted of "*Sermons at Lady Moyer's Lecture*," various other "*Sermons*," and "*A Defence of the Church of England against the Church of Rome*." In 1727 he was created doctor of divinity at Oxford by diploma. He died at Christ-church in 1747, bearing the character of an excellent scholar, an instructive preacher, and a worthy man. *Biogr. Brit. Nichols's Anecd.*—A.

TREBELLIIUS-POLLIO, a Latin historian, flourished about A.D. 298. He is said by Vopiscus to have written the lives of the Roman emperors from the two Philips to Claudius; but there are remaining only the close of the reign of the elder Valerian, that of his son,

those of the two Gallieni, of the usurpers called the Thirty Tyrants, and of Claudius. In judgment this writer is not superior to the others who compose the "*Historiæ Augustæ Scriptores*," with whom he is reckoned; and though he has obtained praise from Vopiscus for his exactness, it is only just with respect to some dates, as in many points he is very incorrect. His style rises somewhat above the usual flatness of these historians. *Vossii Hist. Lat.* — A.

TREMBLEY, ABRAHAM, an eminent naturalist, was born at Geneva in 1710. His father, who had been syndic of that city, having destined him to the ecclesiastical profession, he was sent to Holland, where, after his own education was finished, he undertook that of the children of M. Bentinck. He afterwards went to London, and had the young Duke of Richmond for his pupil. During these employments he travelled into various parts, every where making observations in the spirit of a philosopher. Natural history, however, was the object of his peculiar attention, and he has rendered his name memorable by his discoveries relative to that remarkable genus of animals, the fresh-water Polypes; which have the faculty of propagating like plants by deciduous branches or off-sets. After several cursory remarks on these creatures, he was enabled to give their entire history in a work printed at Leyden in 1744, intitled "*Memoire pour servir a l'Histoire Naturelle d'un Genre de Polypes d'eau douce a Bras en Forme de Cornes*." This work, the result of a most assiduous and exact observation, and a number of ingenious experiments, first instituted at the Hague, excited great interest among natural philosophers. The author in his first commentary gives an accurate description of these animals; in the second, he treats on their manners and way of life, their food and digestion; in the third, he relates the wonders of their generation, the germinating tubercles, the young either dropt off or still adhering to the mother, and themselves shooting out into other young. He then relates his experiments, by which a polype cut in two becomes two entire animals, one half divided acquires two heads, and by repeating the operation is converted into a many-headed hydra; with many other results of the most extraordinary kind. The book was illustrated with fine plates, and was reprinted in the same year at Paris. Pursuing the subject, he gave descriptions of different species of polypes, and various new observations respecting their nature and

properties, which he communicated to the Royal Society, of which he was a member, and which were inserted in its Transactions. The patience, diligence, and sagacity which he displayed in these researches were almost incredible, and obtained for him various literary honours, among which was that of being made a correspondent of the Academy of Sciences at Paris. He likewise wrote papers on other subjects of natural philosophy, as electricity, geology, &c., which are printed in different numbers of the *Philos. Transactions*. Returning to Geneva in 1757, he married, and entered into public life, becoming a member of the Grand Council; and his merit as a citizen was worthy of his reputation as a philosopher. Being nominated one of the commissioners for taking charge of the public granary of the city, he employed himself in researches concerning the insects that damage corn, and found means to prevent their ravages. He performed a more important service to society in writing works for the instruction of his own children, and publishing them for the general benefit. These were, "*Instructions d'un Pere a ses Enfants sur la Nature et la Religion*," 2 vols. 8vo., 1775; "*Instructions d'un Pere a ses Enfants sur la Religion Naturelle et Révélé*," 3 vols. 8vo., 1775; and "*Instructions d'un Pere a ses Enfants sur le Principe de la Religion, et du Bonheur*," 8vo., 1782. All these works are distinguished by the precision of their ideas, and the clearness and ability of their reasonings. In the first of them he makes a copious use of his knowledge of natural history to explain to youth the leading facts of animal physiology, with a view to the doctrine of final causes. This estimable person died, universally beloved and respected, at Geneva, in 1784. *Senebier Hist. Lit. de Geneve. Haller. Bibl. Anatom.* — A.

TREMELLIUS, EMANUEL, a Hebraist and translator of the Scriptures, was the son of a Jew of Ferrara, where he was born about 1510. He was converted to the Christian faith by Cardinal Pole and M. Ant. Flaminio; and having afterwards imbibed the opinions of the Reformers from conversation with some of their followers in Italy, especially with Peter Martyr at Lucca, he left that country with the latter, and for some time resided at Strasburg. Thence, in the reign of Edward VI., he passed into England, which he quitted after the death of that prince, and for some time taught Hebrew in the college of Hornbach in Germany. He afterwards was invited to the professorship of Hebrew in Heidelberg; and during his

residence in that university, he gave a Latin translation of the Syriac version of the New Testament, and joined Francis Junius in a translation of the Old Testament from the Hebrew. He removed first to Metz, and finally to Sedan, in the same occupation of a teacher of Hebrew, and died at the latter place in 1580. All the writings of Tremellius related to the Oriental languages; of which were a Hebrew, Chaldaic, and Syriac Grammar; a Hebrew Catechism; Commentaries on the Prophecy of Hosea; and the translations above mentioned. His version of the Syriac New Testament was examined by the theologians of Louvain, and thought worthy of their approbation after some slight alterations. Simon says of his version of the Bible, that the most learned of the Protestants do not greatly esteem it. He adds, that this writer's original Judaism has given him a certain singularity of manner, that he often wanders from the true sense of a passage, and that his Latin style is affected, and full of inaccuracies. *Thuan Hist. Simon Hist. Crit. du Nouv. Test. Tiraboschi.*—A.

TRENCHARD, JOHN, a political writer of free principles, was the son of Sir John Trenchard, secretary of state under King William. He was born in 1669; and after receiving a liberal education, was placed in one of the inns of court for the study of the law. He proceeded so far in it as to be called to the bar; but being more inclined to political life than to the practice of the law, he quitted the profession, and obtained the place of a commissioner of the forfeited estates in Ireland. For a time he was among the ministers of William; but becoming independent in his circumstances by a wealthy marriage, by the decease of an uncle, and finally by that of his father in 1695, he came into parliament as a representative for Taunton, and took his station as a patriotic member and writer. He particularly distinguished himself as an opposer of a standing army, then the great object of dread to the friends of liberty; and as soon as the peace of Ryswick in 1697 had removed the apparent necessity for one, he published a pamphlet, intitled "An Argument shewing that a Standing Army is inconsistent with a free Government, and absolutely destructive to the Constitution of the English Monarchy." This position he further illustrated by "A short History of Standing Armies in England," published in 1698. These pieces were so powerfully written, that to their effect is chiefly attributed the vote in

parliament by which the King was obliged to send away his Dutch guards, and the army was reduced to a very low establishment. Mr. Trenchard continued during many subsequent years to write occasional works in favour of liberty, and for the promotion of the public welfare; in the composition of which he associated Thomas Gordon, a person of similar principles, whom he took into his house. (See his article.) In 1720 they began conjunctly to publish periodically a series of papers, which they intitled "Cato's Letters," and the purpose of which was to promote both religious and civil liberty, which were closely united in their system. Some of these, written by Trenchard under the name of Diogenes, gave offence to the advocates of orthodoxy; and an answer was published by Mr. John Jackson to two of his letters which had supported the doctrine of necessity. Trenchard died in 1723, at the age of 54, and Gordon printed a long and pompous monumental eulogy of him in Latin and English in "The Independent Whig," the substance of which he appears to have merited by his public and private virtues. *Biogr. Brit.*—A.

TRENCK, FREDERICK, Baron Von, a man celebrated by his adventures and the romantic account he has given of his life, was descended from a noble Prussian family, and born at Konigsberg in 1726. His father, a major-general in the army, pursued, as he says, the best means and took the greatest care to render him a happy man; and among other things exercised him in swimming; but too much indulgence on the one hand, and on the other too much neglect of the most essential rules, produced a quite contrary effect. At the age of twelve he was placed as a boarder with a schoolmaster named Kowalewsky; but, his father dying some months after, and his mother having again married and quitted Prussia, Mr. Von Derschau, his maternal grandfather, who held an official situation at Konigsberg, took him under his care, and gave him instruction himself. He, however, always allowed him more money than was necessary, and this mistaken kindness only served to give an additional stimulus to the impetuosity of his character, as soon appeared by his fighting a duel with a Count Wellenrodt. The rector of the University, at the request of his worthy friend Kowalewsky, punished him by some hours' confinement; but his grandfather, delighted with this mark of spirit in his grandson, withdrew him from the care of Kowalewsky, and

placed him in another seminary under Professor Christiani, where he maintained theses with great approbation. In 1742 he entered into the Prussian guards, which at that time formed only one squadron, and were quartered at Potsdam. Next year, when the guards quitted the capital to accompany as far as Stettin the sister of Frederick II., who had married the King of Sweden, Trenck's figure made a strong impression on a lady whom he does not name, but who, from the manner in which he speaks of her, could be no other than a princess of the royal family. In 1744, on the commencement of the second Silesian war, he attended the King as an aid-de-camp; but suspicions were excited by some intercepted letters that he maintained a traitorous correspondence with his cousin, who was chief of the Austrian Pandours. He was accordingly arrested, and confined in the fortress of Glatz, the commander of which at that time was General Fouquet. Trenck attempted to escape, but was caught on the ramparts, and subjected to still harsher treatment. He, however, found means to bribe some of the officers, and, quitting the fortress with a person named Schnell, got safe to Bohemia, whence he proceeded to Elbing in Polish Prussia, where he arrived in the month of March 1747. He then went to Vienna and Nuremberg, and entering the Russian service, after various adventures, reached Moscow, at which the Empress then resided with her court, and where he gained the good graces of the lady of the grand chancellor Bestuchef, the favourite of Elizabeth. From Moscow he travelled to Petersburg, and having visited Stockholm, Copenhagen, and Holland, returned again to Vienna, with a view to recover the property of his cousin Baron Trenck, which was contested with him. Dissatisfied with the treatment which he experienced from the Austrian court, he set out once more for Russia; but, while passing through Dantzic, he was arrested, at the request of the Prussian resident, and conducted to Magdeburg, where he suffered a rigorous imprisonment of ten years. During this tedious confinement, the instructions he had received from Kowalewsky and Christiani served him as a resource to beguile the time, and he amused himself in writing verses. Being set at liberty after the war of 1763, he published the poems he had composed in his prison, at Franckfort on the Mayn, in 1769. He afterwards published some other works at Aix-la-Chapelle, where he became editor of a gazette, which was con-

ducted for some time with considerable success, and where he married a lady of respectable character and connections, descended from a Dutch family. The office of gazette-writing becoming tiresome or less lucrative, Trenck began business as a wine-merchant; and, according to Denina, was assisted in this undertaking by the liberality of a Prussian minister, then at Aix-la-Chapelle, who enabled him to extend his commercial speculations to England. But the wine-trade did not succeed as expected; and Trenck, about the year 1783, disappeared. Of his subsequent history little is known. In 1792 he was editor of a journal published at Hamburgh and Altona, from the latter of which he went, the year following, to France, where, like many other adventurers, he lost his life by the guillotine, in the month of July 1794. Trenck's *Memoirs of his own Life* appeared at Berlin in 1787, two parts, 8vo. "It was not," says Denina, "till after the death of Frederick II. that his name began to make a noise in Germany, and to excite fanaticism in France. The public, entirely ignorant of the events mentioned by Trenck in his *Memoirs*, believed him on his word, and felt an interest for him, as is natural for an extraordinary man supposed to be unjustly persecuted. He was, however, soon unmasked much more effectually than he pretended to unmask the Macedonian hero, (Frederick II.) For my part, I cannot help subscribing to what is said of him in the fifth volume of Mirabeau's *Prussian Monarchy*, especially as it accords with the opinion of the most enlightened persons at Berlin, and the account given of him by various German writers." Trenck published several works in verse and prose, which it is not necessary to enumerate. His life, translated into French by himself, was published at Paris in 1789, 3 vols., 8vo. A new edition of his "*Macedonian Hero*" was printed in 1788, Franckfort and Leipsic, 8vo. *La Prusse Littéraire par l'Abbé Denina. Meusel's Gelehrte Deutschland.* — J.

TRESSAN, see VERGNE.

TREVISANI, FRANCESCO, a distinguished painter, was born at Trieste in 1656. He received his first instruction in the art of design from his father, a skilful architect; and afterwards learned the principles of colouring from a Flemish artist, who was eminent in that branch. His progress caused him next to be placed with Antonio Zanchi, a painter in a new and singular style, which Trevisani copied with great success, but which he afterwards deserted, as his taste improved. Being

an accomplished person, a Venetian lady of noble family fell in love with and married him. Fearful lest the connection, if discovered, should involve them in danger, the couple retired to Rome, where Trevisani had the good fortune to find a protector and patron in Cardinal Chigi, who employed him in several considerable works, and recommended him to others. The Duke of Modena, who had purchased some of his pictures, engaged him to copy several capital pieces, a task which greatly improved his taste in painting and knowledge of colouring, and by the admirable manner in which it was executed, raised him to high reputation. He was honoured with knighthood by his employer, and his works were purchased at high prices by the lovers of the arts. Commissions were sent to him from all the European courts; and no person of consequence passed through Rome without endeavouring to obtain from his hand a piece either of portrait, history, architecture, landscape, animals, or flowers, all which subjects he executed with great facility and excellence. The elegance of his mind was displayed in his recreations, which were conversing with ingenious friends, or attending to dramatic exhibitions in a small theatre in his own house. As a painter, he is characterised by great freedom of hand, a noble and grand style of composition, grace and correctness in his figures, and clear, bright, and beautiful tints of colouring, which last excellence he preserved to the very close of his life, which terminated in his 90th year, 1746. He was interred with all the funeral honours usually paid to the first nobility in Rome. *Pilkington's Dict.* — A.

TREW, CHRISTOPHER JAMES, a physician and naturalist, was born in 1695 at Lauffen in Franconia, where his father was a practitioner in medicine. He settled at Nuremberg, where he rose to great distinction, medical and literary, and was made Director of the Academy "Naturæ Curiosorum." He had also a principal share in establishing a society intitled "Commercium Literarium Noricum ad Rei Medicæ et Scientiæ Naturalis Incrementum institutum," which published its memoirs. Besides a great number of papers in the publications of these societies, he was the author or publisher of various splendid works in anatomy and botany. In the first science his principal works were, "De Differentiis quibusdam inter Hominem natum et nascendum intercedentibus," 1736, 4to., with a great number of plates, representing peculiarities in the structure of the foetus: "Epistola ad Alb.

Hallerum de Vasis Linguae salivalibus atque sanguiferis," 1734, 4to.; "Tabulæ Osteologicae Corporis Humani," fol. max., fine coloured plates, 1767. In botany his first publication was the description of a flowering American Aloe, 1727. In 1750 he began to publish one of the most splendid of the imitations of Flora, under the title of "Plantæ selectæ, quarum Imagines pinxit G. Dionysius Ehret." To the incomparable designs of Ehret, Trew added descriptions and remarks; and the work appeared in decades, of which seven were completed. In the same year he commenced a similar publication of garden-flowers, intitled "Amœnissimæ Florum Imagines," which was carried on to six decades. In 1757 he published "Cedrorum Libani Historia et Character botanicus, cum illo Laricis, Abietis, Pinique comparatus," 4to., with plates by Ehret. He also published a much improved edition of Blackwell's Herbal, in English and German, with an appendix of new plants. Having made the acquisition of the wooden plates left by Gesner, he gave an impression of 216 figures of plants from them, under the title of "Icones posthumæ Gesnerianæ," 1748. This industrious votary of science died in 1760. *Halleri Bibl. Anat. et Botan. Eloy.* — A.

TRIBONIANUS, a very eminent jurist in the reign of the Emperor Justinian, was a native of Side in Pamphylia. He was liberally educated in Greek and Roman literature, and acquired a general knowledge which enabled him to compose works on a great variety of subjects. He made, however, the Roman civilians his particular study, and by means of his profound knowledge on legal topics raised himself to some of the highest posts in the empire. From the bar of the pretorian prefects, he was called to the office of questor, in the exercise of which he became so unpopular by his avarice, that his removal was one of the demands of the people in the sedition of Constantinople, A. D. 532. He was, however, soon restored; and during twenty years he possessed the favour and confidence of his sovereign. He was elevated to the dignities of consul, and master of the offices, and was consulted upon all important occasions. But it was in his legal capacity that his services were most distinguished; and he was placed at the head of a commission of seventeen lawyers who were entrusted with the compilation of a new code from the writings of former civilians. In the performance of this task he deserved great praise, and his name would

have been transmitted to posterity with all the honour due to his talents and acquirements, had it not been sullied by moral defects. He returned the Emperor's favour by gross and servile adulation. In the administration of justice he is accused of being notoriously influenced by bribes, and even of having enacted, modified, or repealed laws from the suggestions of his private emolument. He was charged with a secret aversion to the Christian faith, and lay under the inconsistent imputations of Atheism and Paganism. If some of these accusations were the offspring of bigotry, there is reason to believe that the reproaches of avarice and want of integrity were well founded: and from the contrast presented by his heart and his understanding, Gibbon has drawn a parallel between him and the great Bacon. His death is placed about 546. *Univers. Hist. Gibbon.* — A.

TRIEWALD, MARTIN, an eminent Swedish mathematician and engineer, was born at Stockholm, in 1691. He was educated in the German school of that city, and being destined for trade, made a tour to England, when he had completed his studies, in order that he might improve himself in those branches of knowledge necessary in commercial pursuits. Meeting, however, with some disappointments, and seeing little prospect of success, he determined to embark for some distant part of the world; but having luckily formed an acquaintance with the Holstein minister, Baron Fabricius, he was received into his service to assist him in his extensive epistolary correspondence. By these means he was enabled to make himself better known, and to acquire the friendship of various persons of distinction, among whom was the illustrious Sir Isaac Newton. He was next engaged by the proprietor of some coal-pits in the neighbourhood of Newcastle, to superintend the machinery at these works; a situation for which he was well qualified, as he had attended the lectures of Dr. Desaguliers in London. He now devoted his chief attention to mechanics, and studied with great diligence the various branches of the mathematics connected with that science; nor did he desist till he was able to introduce some improvement in the steam-engine, with the nature of which he had been before entirely unacquainted. He then made a tour to Scotland; and in 1726, after a ten years' absence, returned to his native country, where he constructed a steam-engine, and began to read lectures in natural philosophy, which he illustrated by a course of experiments. These

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lectures were received with great approbation, and recommended the author not only to the notice of the King, but of the states, who conferred on him an annual pension, with the title of director of machinery. He next turned his thoughts to the improvement of the iron and steel works in the kingdom, and endeavoured to introduce better methods of manufacturing iron. The diligence and zeal which he manifested in these useful pursuits procured him a commission as captain of engineers, and inspector of fortifications; and in that capacity he invented various machines, still preserved in the Academy of Sciences at Stockholm, of which he was one of the earliest members and promoters. Several memorials of his ingenuity and mechanical talents are also preserved in the Academy of Lund. He directed his attention likewise to the art of diving, and wrote a treatise on that subject, intitled "Konst at lefwa under Watnet, the Art of living under Water," *Stockholm, 1741, 4to.* Triewald's bell, which was much smaller than those before in use, and more commodious, was made of copper, tinned in the inside, and had various improvements in its construction. He wrote also a paper on the northern lights; and invented a ventilator by which the foul air could be expelled from ships and other vessels. For this invention he received honorary rewards both from his own sovereign and the King of France. Agriculture also, and the cultivation of foreign plants in Sweden, engaged some part of his time and attention. In 1729 he was elected a member of the Scientific Society at Upsal, and a similar honour was conferred on him by the Royal Society of London, and other learned bodies. He died suddenly in 1747. He was the author of various papers on different subjects, which appeared in the Memoirs of the Academy of Sciences at Stockholm, for the years 1739, 1740, and 1747. The following papers by him were published in the Philosophical Transactions. "Queries on the Cause of Cohesion," printed in vol. xxxvi.; "An extraordinary Instance of the almost instantaneous freezing of Water; and an Account of Tulips and such Bulbous Plants flowering much sooner when their Bulbs are placed upon Bottles filled with Water, than when planted in the Ground," vol. xxxvii.; "An Improvement of the Diving Bell," vol. xxxix.; "Description of a new invented Water Bellows," vol. xl.; "Account of the Vegetation of Melon Seed, forty-two Years old," vol. xlii. *Gezelii Biographiska Lexicon. Beck-*

man's History of Inventions. Philosophical Transactions. — J.

TRIGAULT, NICHOLAS, a Jesuit missionary and writer, was born at Douay in 1577. He entered into the Society of Jesus, and in 1610 was sent on a mission to the East Indies. After a residence of a year in China, he returned to Europe for the purpose of procuring a recruit of missionaries, and performed the greater part of the journey by land. Having assembled 44 companions of different nations, he went back with them to the East, and at length finished his life and labours at Nanking in 1628. Trigault's publications were "A Life of Gaspar Barzeus, one of the Companions of St. Xavier;" "De Christiana Expeditione apud Sinas ex Matthei Ricci Commentariis," 1615, 4to. In this work, composed from the memoirs of Matt. Ricci, is contained a description of the manners, laws, and customs of the empire of China, with an account of the acts of the Jesuits in that country. "De Christianis apud Japonicos triumphis," 1623: this is a relation of the Christian martyrdoms in Japan. "A Chinese Dictionary," 3 vols., printed in China. *Moreri. Nouv. Dict. Hist.* — A.

TRIGLAND, JAMES, a learned theologian, born at Haerlem in 1652, was the son of a minister in that place. He lost both his parents in his 11th year, but received the advantage of a learned education at the Universities of Harderwyk and Leyden, in the latter of which he assiduously pursued the study of the Oriental languages. He was admitted a candidate in divinity in 1676; and after having exercised the ministry for some time in the country, and at Breda and Utrecht, he removed to Leyden, where, in 1686, he was made professor of theology. To this office was afterwards added that of explaining Hebrew antiquities. Trigland was greatly esteemed by William Prince of Orange, who twice nominated him rector of the University. He died in 1705. This professor published several dissertations on literary and theological topics, in which he displayed profound erudition. Among these were "Disputationes II. de Origine Sacrificiorum;" "De Dodone;" "De Secta Karæorum;" "De Josepho Patriarcha in sacri Bovis Hieroglyphico ab Ægyptiis adorato." *Moreri. Saxii Onom.* — A.

TRINCAVELLI, VETTOR, (VICTOR TRINCAVELLIUS,) an eminent physician and man of letters, was born at Venice about 1491. He studied at Bologna and Padua; and having graduated at the latter University, he settled

at Venice, where he was made a professor of philosophy, and rose to reputation in the practice of medicine. He passed some time at Murano for the relief of the inhabitants labouring under an epidemic disease; and then returning to Venice, his name became celebrated throughout Italy, and his emoluments were proportionally great. He, however, complied with the commands of the Venetian senate, in 1551, to take the chair of medical professor at Padua, to which a very considerable stipend was annexed in his favour. Being called to a patient of distinction in Carniola, the fatigues of the journey exhausted his strength, and on his return he died at Venice in 1563. His remains were honoured with a public funeral. Trincavelli was singularly skilled in the Greek language, and was the first professor at Padua who commented on the works of Hippocrates in the originals. He also gave versions of many of Galen's treatises; and he edited in the original Greek the works of Themistius, of Johannes Grammaticus, the Manual of Epictetus with Arrian's Commentary, Arrian's Alexander's Expedition, Stobæus, Hesiod, and other Greek writers. He also wrote a number of medical tracts, chiefly in the doctrine of the ancients. His works have been printed collectively in 2 vols. folio. *Halleri Bibl. Med. Tiraboschi. Eloy.* — A.

TRISSINO, GIANGIORGIO, an Italian poet and man of letters, was born in 1478 at Vicenza, of a lineage on both sides noble. Being an only son, the indulgence of his parents caused him to be brought late to literary studies; but his diligence and ardour for learning compensated this delay. He acquired the Greek language under Demetrius Chalcondylas, of whom he was a favourite scholar, and to whose memory he erected a monument after his death. Besides the Latin and Greek tongues, Trissino cultivated an acquaintance with mathematics, physics, architecture, and the other fine arts. After the death of his first wife, in order to alleviate his grief, he went to Rome, where Leo X. had lately been elected pope. With this pontiff he so much ingratiated himself, that he was employed by him in embassies to the King of Denmark, the Emperor Maximilian, and the republic of Venice, in all which courts he was much esteemed. After the death of Leo he retired to his native place, whence he was recalled by Clement VII., who availed himself of his service in several honourable commissions; and when he was crowned in Bologna, appointed him to be his train-bearer. He then returned

to Vicenza, where he lived in tranquillity with his second wife. The Venetian republic, and his native city, vied with each other in honouring him, and conferring upon him marks of distinction; but a vexatious law-suit in which he was engaged with his son by his first wife, caused him at length to retire to Murano, near Venice. Having lost his cause, and been stripped of a great part of his property, he went to Rome, where he died in 1550.

It was the principal object of Trissino's ambition to become distinguished as a poet, and imitation of the ancients was the plan he pursued for this purpose. The learned in Italy universally agree in considering his tragedy of "Sofonisba" as the first Italian work of that class composed according to the laws and in the manner of the ancient drama; as it was also the first in which unrhymed verse was employed. From a letter written to him by Giovanni Rucellai it appears that he had framed it as early as 1515, but it was not printed till 1524. Although it possesses various merits, its style falls short of the tragic dignity, and it too closely copies the Greek manner; a defect common to all the tragedians of this age. He afterwards added to his dramatic laurels by a comedy, intitled "I Similimi," which was received with applause. But the production from which he expected the greatest share of fame was an epic poem, on which he was employed twenty years. This was his "Italia Liberata de' Goti," on the national subject of the deliverance of Italy from the Goths in the reign of the Emperor Justinian. His model for this work was Homer, to whom he adhered with a servile exactness; having, says Voltaire, "taken from him every thing but his genius." In fact, he is led by his imitation of the Greek bard into minute and puerile narratives, and cold and languid speeches, rendered still more inanimate to an Italian ear by the uniformity of his blank verse. As a specimen of his manner of imitating, Voltaire has quoted his imitation of the interview of Jupiter with Juno armed with the cestus of Venus, in a chamber-scene between Justinian and his Empress, which sinks almost to burlesque. Though Voltaire affirms that the work was successful, yet it appears from Tiraboschi that after the first edition of 1547 and 1548, of the 27 books, no other was made till 1729; and Bernardo Tasso speaks of it as having dropped still-born from the press.

Trissino displayed rather his erudition than his judgment in another literary project, that

of the introduction of certain Greek letters into the Italian alphabet, with which he printed in 1524 his "Sofonisba," and some other pieces. The design was opposed by various writers, and was soon overthrown, notwithstanding his defence of it in his "Dubbi Grammaticali," and other publications. He was the author of some other works, which it is not necessary to enumerate. *Tiraboschi. Voltaire Essai sur la Poesie Epique.* — A.

TRISTAN L'HERMITE, FRANCIS, a French poet, was born in 1601 at Souliers in La Marche. He was placed when young as page to the Marquis de Verneuil, natural son of Henry IV., where having had the misfortune to kill a life-guard in a duel, he was obliged to take refuge in England. After various adventures, he obtained an asylum at Loudun with Scevole de Sainte-Marthe, who employed him as his reader. From a residence of 15 months with that learned man he acquired the taste for polite literature which afterwards rendered him distinguished. Being at Bourdeaux in 1620, when the court passed through that city, he was recognized by M. d'Humieres, (for hitherto he had concealed his name and birth,) and was presented by him to Louis XIII., who granted him a pardon. Gaston Duke of Orleans then made him one of his gentlemen in ordinary; and he thenceforth passed a life divided between the dissipation and licentiousness of a court, and literary occupations, subject to the vicissitudes attending his master's fortune, but always indigent and dependent — a state that a temper naturally philosophical caused him acutely to feel. Many of the circumstances of his life are related in his novel intitled "Page disgracié." Tristan principally distinguished himself as a poet by his dramatic compositions, which had considerable success at the time, though the tragedy of "Mariamne" is the only one by which his posthumous reputation is supported. In this piece the part of Herod was so forcibly written, that when acted by Mondori, the audience came from the theatre deeply affected, and its performance is said to have occasioned the death of the actor. From this circumstance one might suspect a large mixture of rant. He also wrote many miscellaneous poems, amorous, lyric, and devotional, as well as letters, and other pieces in prose. He was a member of the French Academy. He died at the Hôtel de Guise in 1655, and wrote for himself the following epitaph:

Ebloui de l'éclat de la splendeur mondaine,
Je me flattai toujours d'une esperance vaine;

Faisant le chien couchant auprès d'un grand seigneur,
Je me vis toujours pauvre, et tachai de paroître :
Je vécus dans la peine attendant le bonheur,
Et mourus sur un coffre en attendant mon maître.

Such was the fate of one of the poets attached to a great man! *Moreri. Nouv. Dict. Hist.* — A.

TRITHEMIUS, JOHN, Abbot, a very learned writer, was born in 1442, at the village of Tritenheim, near Treves, whence he derived his Latin name. After studying in the Universities of Treves and Heidelberg, he became a monk of the Benedictine monastery of Spanheim, of which he was chosen abbot in 1483. He had governed this house for 22 years, when he was obliged to leave it by the machinations of a faction of the monks, and was placed by the Bishop of Wurtzburg at the head of a monastery in that city, where he died in 1518, at the age of 76. Trithemius was a person of vast erudition, a philosopher, mathematician, chemist, poet, historian, and divine, and conversant in the Hebrew, Greek, and Latin languages, in which last he wrote with facility, though not with elegance. He was the author of a great number of books, in Latin, on various topics, of which the historical and biographical are most in esteem. Of these are, "A Catalogue of Ecclesiastical Writers," first printed at Mentz in 1494, and several times reprinted; it contains the lives and lists of the works of 970 authors; "A Catalogue of the Illustrious Men of Germany;" "A Catalogue of the eminent Persons of the Order of St. Benedict;" "A Chronicle of the Dukes of Bavaria, and the Counts Palatine;" "The History of the War in Bavaria in 1504;" "An Abridgment of the History of the first Kings of France;" "A Chronicle of the Monastery of Spanheim;" and various pieces of monastic and ecclesiastical biography. His works of piety and morality chiefly relate to the monastic and sacerdotal life, miracles of saints, and the like. His philosophy was of the mystic character of the times; as may be judged by his book, intitled "Chronologia mystica de Septem secundis Angelis vel Intelligentiis, Orbem post Deum moventibus;" and his "Tractatus de Lapide Philosophico;" with other pieces. That, however, which brought upon him the charge of magic, was an innocent work on "Steganography, or the Art of Writing in Cyphers," which contained some singular characters, ignorantly taken for talismans. On the whole, he appears to have been a person whose great learning was con-

siderably tinctured with credulity, and whose industry was superior to his judgment. *Vossii Hist. Lat. Freberi Theatr. Dupin.* — A.

TRIVET, NICHOLAS, an English historian, who flourished in the thirteenth century, was descended from a respectable family in Norfolk, where his father, as he says himself, in his *Annals*, was "Justitiarius Itineris et Coronæ." Having devoted himself to a monastic life, he entered into the order of the Dominicans at London; and after studying at Oxford, went to Paris, where he employed a part of his time in reading books respecting the history of the Normans and Franks. He also extracted from them such passages as related to the English nation; compared them with what he found in native writers on the same subject, and supplied their deficiencies from his own knowledge, and the accounts which he received from persons worthy of credit. In this manner he composed his "Annals of the six Kings of England sprung from the Counts of Anjou," in which he introduced the most remarkable events that took place under the Roman pontiffs, the emperors, and the kings of France, and other cotemporary princes, together with an account of the most distinguished men of learning, but particularly such as belonged to his own order. It appears that Trivet intended this work as a continuation to that of William of Malmsbury. He wrote also various other works, which were in part illustrations of ancient authors; but none of them have been printed except his Commentary on St. Augustine's book *De Civitate Dei*. He died in 1328, at the age of nearly seventy years, in a monastery at London, of which he had become prior soon after his return from France. Of his historical work the following editions are mentioned: "Chronicon Nicolai Trivethi ab Anno 1136 ad Annum 1307 e Bibliotheca Bigotiana," in *Dachery's Spicilegium veterum Scriptorum*, Vol. VIII.; "Annales sex Regum Angliæ. E præstantissimo Codice Glastoniensi nunc primum emendatæ edidit Antonius Hall," *Oxon.*, 1719, 8vo.; "Nicolai Triveti Annalium Continuatio; ut et Adami Murimuthensis Chronicon cum ejusdem Continuatione: quibus accedunt Joannis Bostoni Speculum Cænobitarum et Edmundi Boltoni hypercritica. Omnia nunc primum edidit e Codicibus Manuscriptis Ant. Hallius," *Oxon.*, 1722. 8vo. *Hamberger's Zuverlässige Nachrichten von den vornehmsten Schriftstellern vom Anfange der Welt bis 1500.* — J.

TRIVULZIO, GIANGIACOPO, an eminent general, was born about 1447 of a noble Milanese family. His attachment to the party of the Guelphs caused him to be exiled from his country, when he entered into the service of Ferdinand I. King of Arragon. When the kingdom of Naples was invaded by Charles VIII. in 1495, Trivulzio, who had been entrusted with the defence of Capua, finding the superiority of the French arms, delivered up the city, and engaged in the service of Charles, — a treachery that admits of no other excuse than that it was the usual practice of the Italian mercenary leaders. He had the command of the van-guard in the battle of Fornuovo, for his services in which he obtained the order of St. Michael, and the rank of lieutenant-general of the French army in Lombardy. He took Alessandria de la Paglia, defeated the troops of Lodovico Sforza, and when Lewis XII. entered Italy in 1499, he followed that prince to the conquest of Milan. He was made governor of that city, and honoured with the staff of marshal of France. He accompanied Lewis at his solemn entry into Genoa in 1504; and acquired much glory at the battle of Aignadel in 1509. He is charged with having been the cause of the defeat of the French before Novara; but he repaired that fault by his essential services in the passage of the Alps by Francis I. in 1515, and by his great exertions at the battle of Marignano in that year. Of this engagement he said “that the twenty actions in which he had before been present were mere children’s play to it, which was truly a battle of giants.” His favour at court, however, did not much longer continue. He had procured the command of the Venetian army for one of his nephews, and one of his natural sons had entered into the Imperial service. Possessing considerable estates between the territories of Bern and of the Grisons, he took letters of citizenship from both these republics, and in the treaty which he made with them, he declared that he possessed the county of Vigevano as an engagement for his services, and that it was dismembered from the domain of the dukedom of Milan. Being informed that he had fallen into suspicion with Francis from these practices, he crossed the Alps in winter, and repaired to that King, by whom he was received with a harshness which proved a mortal stroke to him. He fell ill upon it, and died at Châtres in 1518, at the age of 71.

Trivulzio was a very able general, and of a restless, intriguing disposition, which involved

him in perpetual disquiets and vicissitudes, as he himself expressed in the epitaph he wrote for his tomb, “Hic requiescit qui nunquam quievit.” No man had a higher opinion of the value of money in worldly affairs. When Lewis XII. asked him what was necessary to ensure success in his war with Sforza, “Three things, Sire, (said he) Money, money, money!” He took care to provide himself plentifully with this article, and was said to be the richest individual in Italy. On occasions of ostentation he was also one of the most prodigal; and at a festival which he gave at Milan to the King of France, it is said that there were 1200 ladies, each of whom had a squire carver to help her, and that there were 160 *mâitres d’hôtel*, each distinguished by a truncheon covered with blue velvet. He was an encourager of learning, and was accustomed, even in advanced age, to frequent the public schools in order to hear the professors. *Guicciardini. Tiraboschi. Nouv. Dict. Hist.—A.*

TROGUS POMPEIUS, a Latin historian, flourished in the time of Augustus, as appears from his relation that his grandfather was made a Roman citizen by the favour of Pompey the Great, and that his father bore arms under Julius Cæsar, and was afterwards his secretary and keeper of his seal. His family were Vocontian Gauls, a tribe of Gallia Narbonensis. He wrote forty-four books of a history which he called “*Philippics*,” from their subject, which was the Macedonian empire, taking rise from Philip, the father of Alexander. Of this work we have remaining only the epitome by Justin, who, in his preface, terms Trogus a man of antique eloquence; and Pliny, who often refers to him in his natural history, gives him the appellation of “*severissimus auctor*,” a most exact author. *Vossii Hist. Lat.—A.*

TROMP, MARTIN HARPERTZON, a celebrated Dutch Admiral, was born at the Brill in 1597. At eight years of age he was sent by his parents to serve in a ship bound to the East Indies. Whilst still very young he was taken prisoner by an English piratical vessel, on board of which he was practised, during two years, in all the stratagems and manœuvres belonging to that mode of warfare. Some years after his return to his own country, serving in the Mediterranean, he was made captive by the Turks, from whose hands he had the good fortune to escape. He was then employed to guard the fishing and merchant fleets. At length he entered into the navy of the States, accompanied the famous Peter Hein

in all his expeditions, of whom he was the great favourite; and by whose side he fought when he was killed. Arriving at the rank of admiral of Holland, he received advice, in February 1639, that a Spanish squadron, composed of ten large ships of war, four frigates, and several smaller vessels, had sailed from the port of Randyke. He pursued and came up with them off Graveline, and defeated them with the capture and destruction of five men of war, and four frigates. In October of the same year, being seconded by Admiral Cornelitzoon de Witte, he attacked in the Downs the powerful fleet of Spain commanded by Oquendo, and gained a glorious victory, capturing or destroying the greatest part of the enemy's fleet, though sheltered by the English. Oquendo's own ship would have gone to the bottom, had not Tromp generously sent a frigate to her relief. This success rendered his name celebrated throughout Europe; and the King of France sent him a patent enrolling him among the French nobility.

When in 1652 mutual jealousies broke out between the Dutch, and the English republic, Tromp and Blake had a rencounter in the Downs before a declaration of war, in which the Dutch fleet sustained some loss, and was obliged to retire. Soon after, Blake having taken the ships which were conveying the herring-fishers, Tromp had orders to attack him; but a violent storm dispersed and shattered his fleet just as he had given the signal to engage, and he returned to port. These misfortunes, though not imputable to his conduct, caused him to be dismissed from his command, and De Ruyter to be appointed in his stead. It was, however, restored to him in the same year; and on Nov. 29th, supported by Evertzoon and De Ruyter, he bore down upon Blake, who was lying in the Downs with an inferior force, and after a severe engagement, obliged him to retreat to the Thames with the loss of five ships. Tromp, on this occasion, in the spirit of a tar, fixed a broom to his main-top-mast, as a boast that he would sweep the channel of the English. At the close of the year he came into port with a very numerous convoy of merchantmen, and obtained the public thanks of the States. The naval contest between the two republics was, however, but commenced, and in February 1653, Tromp and Ruyter, conveying a great fleet of merchant ships, were attacked by the united squadrons of Blake, Monk, and Dean. The fleets on each side were very powerful; that of the English somewhat the most so.

One of the famous three days' engagements ensued, which terminated in a loss of eleven men of war to the Dutch, who, however, retired in good order, and brought home their convoy. Tromp lost no reputation in this action, and was sent to sea again to convoy another merchant fleet, which he effected without the loss of a single ship, though pursued to the north coast of Scotland. In retaliation he attacked in June the English fleet under Monk, Dean, and Lawson, off Nieuport, and in the bloody combat which ensued, he and De Ruyter mutually rescued each other from imminent peril. The action, however, was unfavourable to the Dutch, who, after considerable loss, took shelter behind the banks of Weilingen.

Tromp and De Ruyter now sent remonstrances to the States on the insufficiency of their equipment, most of their ships being only merchantmen fitted out as men of war. Tromp was popular, having always been a partisan of the House of Orange; and the other party durst not as yet propose a peace with the English parliament. By great efforts the fleets were recruited with ships and men; and Tromp, setting sail from the coast of Zealand, with 85 ships, descried on July 31st the English fleet with 94. A storm prevented an immediate engagement, and by the junction of De Ruyter and De Witte, soon after, the Dutch fleet was augmented to 120 sail. On August 6th the contending fleets were again in sight of each other between Scheveling and the Meuse, and rushed to combat. The first day was indecisive. On the second Tromp, as was his usual method, pierced the enemy's line, but he was surrounded, and deserted by his own squadron. He fought with desperate valour to extricate himself, till he fell by a musquet shot as he was giving his orders from the quarter deck. "Take courage, my lads, I have run my course with glory!" were the words with which he expired. Every effort of De Ruyter and the other commanders was in vain to animate the Dutch seamen after the death of Tromp was known, and a disastrous but dearly bought defeat closed the day, and the war. His own fate, shedding his blood for his country, was that which he always desired. The remains of this great commander were interred with every funeral honour in the church at Delft, where a magnificent mausoleum was erected to his memory; and the States-general, as a particular mark of respect, sent a solemn deputation to condole with the widow. *Univ. Hist. Hist. de la Hollande. Moreri.—A.*

TROMP, CORNELIUS, second son of the preceding, was born at Rotterdam in 1629. He was brought up to the navy, and at the age of 19 commanded a ship of war against the Corsairs on the Barbary coast. Two years afterwards he was made rear-admiral of the Admiralty of Amsterdam; and in 1653 he took an English man of war in the Mediterranean. When the war broke out between England and the United Provinces in 1665, he was one of the admirals in the sea-fight off Solebay, in which the Dutch Admiral Opdam was blown up, and their fleet was defeated; but Tromp, by a masterly retreat, prevented the victors from making the most of their advantage. He had succeeded to the reputation of his father for skill and courage, and was like him attached to the Orange party; on which accounts De Witte, though opposite in politics, found it advisable to place Tromp at the head of the navy till the return of De Ruyter, then absent on a cruise. On the arrival of the latter, the supreme command was given to him by the council of state, and though Tromp at first refused to serve in a subordinate station, his submission was a point absolutely insisted upon. In the memorable sea-fight of four days in the Downs, June 1666, Tromp was inferior to De Ruyter only in the glory of successful valour, and was several times obliged to shift his flag from ships which had been disabled in the terrible conflict. His courage, though perhaps alloyed with temerity, was equally displayed in the engagement of August in the same year. When pursuing too eagerly an English division which he had defeated, he was entirely cut off from the centre of the Dutch fleet, whereby he was prevented from coming to the assistance of De Ruyter who was engaged with the whole main body of the English. Tromp, though vigorously attacked after the retreat of De Ruyter, brought his squadron with little loss into the Texel; but the complaints of De Ruyter caused him to be superseded in his command. It was not till 1673, when the States-general were involved in a war with France and England united, and the Prince of Orange had been appointed stadtholder, that Cornelius Tromp was again employed in the service of his country. The two rival admirals were now perfectly reconciled, and fought in concert and with mutual aid in the engagements with the French and English off the Dutch coast in June and August. In the latter, Tromp was opposed to the brave Spragge, who lost his life in the battle. Peace

soon followed with England; and in 1675 Tromp visited London, where he was very honourably received, and was made a baronet by Charles II. In that year he was sent with a fleet to Copenhagen, as a succour to Denmark in its war with Sweden; and on that occasion the King invested him with the order of the Elephant. After the death of De Ruyter in 1677 he was appointed to succeed him as lieutenant-admiral-general of the United Provinces; he, however, continued during the remainder of the campaign in the service of Denmark, and had a share in the conquests made by that crown in the north. At the peace which succeeded, he withdrew from the navy, and had no part in the subsequent transactions; but in 1691, when the war was renewed, and the French marine was obtaining the superiority, his obligations again to engage in the service of his country were represented to him so forcibly, that he agreed to resume the command. But whilst a fleet was fitting out, he was attacked by a disease which carried him off, May 29th, at Amsterdam, in his 62d year. He was interred in the magnificent tomb of his father at Delft, to whose name he has always been regarded as the worthy successor. *Univ. Hist. Moreri. Hist. de la Hollande.* — A.

TRONCHIN, THEODORE, a celebrated physician, was born of a respectable family at Geneva in 1709. He went at an early age to England, hoping to receive advantage from his maternal relationship to Lord Bolingbroke; but that statesman being out of credit at court, his expectations from this quarter were frustrated. The perusal of Boerhaave's Elements of Chemistry excited in him a desire to study under that great man, and repairing to Leyden, he went through a course of medical instruction, and took the degree of M.D. in 1730; on which occasion he printed a disputation, "De Nympha." He ingratiated himself so much with Boerhaave, that he was encouraged by him to settle in the practice of his profession at Amsterdam, where he was made a member of the college of physicians, and an inspector of hospitals. He here distinguished himself as a zealous promoter of the practice of inoculation, against which there prevailed great prejudices, medical and religious, and his success in it gave weight to his reasonings. After having refused the place of first physician to the Prince of Orange, he returned to Geneva in 1754, where the reputation he had acquired soon placed him among the most eminent practitioners in Eu-

rope, with respect to the number and rank of patients from different countries who consulted him. His native city erected in his favour a chair of medicine, and the Society of Pastors gave him admission into their body. The Duke of Orleans applied to him for the inoculation of his children, which he successfully performed, as well as that of the children of several persons of rank in Paris. In 1763 he was sent for to Parma to inoculate the family of the Duke, in which he had the same success. The Empress of Russia gave him an invitation to reside two years at Petersburg, upon his own terms, but he excused himself from taking so long a journey to engage in a totally new scene of life; he complied, however, in 1766, with the request of the Duke of Orleans to take upon himself the office of his principal physician.

The practice of Tronchin was simple, and founded upon accurate observation of the nature of the human body in health and disease. He gave few medicines, and chiefly relied on diet and regimen, with the regulation of the passions and affections. He was much resorted to for those nervous complaints which abound in a luxurious capital, and which he relieved chiefly by inculcating attention to temperance and exercise. Besides his merit in promoting inoculation, he had that of patronizing the cool treatment of the natural small pox, and the free admission of air in other diseases. He also employed his exhortations to induce mothers to suckle their own children. He exercised his profession with exemplary humanity and charity, not hesitating to ascend a fifth story for the relief of the afflicted, and devoting a part of every evening to gratuitous consultations. His tone in conversation was mild and modest, his manners were agreeable and polite. Tronchin was too much engaged in practice to be a considerable writer. Besides the inaugural dissertation above mentioned, which was reprinted in 1736, he published a work "De Colica Pictorum," 1757, wrote some medical articles for the "Encyclopædia," and communicated two papers to the "Memoirs of the Academy of Surgery." He gave an edition of the works of Baillou in 1762, to which he prefixed a preface on the state of medicine. He partook largely of the literary honours of the profession, being aggregated to a number of the principal medical and scientific societies in Europe. Tronchin died at Paris in 1781, the 73d year of his age. *Senebier Hist. Lit. de Geneve. Nouv. Dict. Hist. — A.*

TROY, FRANCIS DE, a French painter, particularly eminent in portrait, was born at Toulouse in 1645. He was brought up first under his father, painter to the hôtel de ville in that city; and afterwards studied under Nicholas Loir at Paris. The branch to which he first applied was history, but in the sequel he turned his attention to portrait, in which he received instructions from Claude le Fevre. In this he attained to great perfection, so that his works are capable of sustaining a comparison with those of the first masters of the Lombard and Flemish schools. Expression, correctness, nobleness of form, strength and harmony of colouring, and high finish, are said to be united in his pieces. He particularly excelled in painting women, and was their favourite artist, as he well knew how to lend them new graces without impairing the likeness. He was sent by the court into Bavaria to paint the Dauphiness elect, of whom he brought back a very fine portrait; and all the royal family, with the princes and great lords of the court, as well as foreigners who visited Paris, sat to him. In several of his great works, portraits are historically treated; as in that of the family and court of the Duke of Maine, who are represented as the company at the festival given by Dido to Eneas. This artist worked to a very advanced age, and his latest performances are said to be the best. He died in high esteem at Paris in 1730, at the age of 85. His principal historical works are in the church of St. Genevieve, and the hôtel de ville, in Paris. About 30 of his pictures have been engraved. His own portrait has a place in the Florentine gallery. *D'Argenville. Pilkington. — A.*

TROY, JOHN-FRANCIS DE, son of the preceding, born at Paris in 1680, was first educated under his father, who sent him at the age of nineteen to Italy. He resided nine years at Rome, Pisa, and Venice; and on his return to France obtained great applause for the taste, invention, agreeable colouring, neatness of touch, and union of simplicity and grandeur, in his compositions. He was nominated professor by the Academy of Painting in 1719, and was employed in many public works in the churches and other edifices of Paris. He likewise painted a great number of easel pictures, on which he set a high price; and some of them being negligently finished, they were left upon his hands. The disgust this occasioned, caused him to wish to return to Rome; and he obtained in 1738 a nomination to the directorship of the Academy in that

metropolis, with the knighthood of St. Michael. He filled that post with great reputation, being much beloved by the students, whose progress in the art he cherished by liberal commendation. In 1743 he was made Prince of the Academy of St. Luke, in which office he was continued a year beyond the time enjoined by the statutes. He painted, though with diminished powers, to the close of his life, which terminated at Rome in 1752, the 72d year of his age. The pictures of this master are very numerous, and are found in most cabinets. A great number of them have been engraved. His portrait by his own hand is in the Florentine gallery. *D'Argenville. Pilkington.—A.*

TRUBLET, NICHOLAS-CHARLES-JOSEPH, a man of letters, was born at St. Malo in 1697. He was brought up to the church, and became treasurer of the cathedral of Nantes, and afterwards archdeacon and canon of St. Malo. His literary career began at the age of twenty, when he inserted in the French *Mercure* "Reflexions on Telemachus," which brought him to the acquaintance of La Motte and Fontenelle. He was a relation of Maupertius, who dedicated to him the third volume of his works. For some time he was attached to Cardinal Tencin, whom he accompanied to Rome; but preferring his liberty to the prospects which such a patronage opened to him, he settled at Paris, and lived in the society of its literary characters. His reception into the French Academy was late, notwithstanding he had friends in that society, for he had not the art of setting himself off, and the simplicity of his appearance and language caused him to be undervalued by those who knew little of him. He however possessed the esteem of several distinguished persons, which he merited by instructive and intelligent conversation, gentle manners, and virtuous conduct. The work by which he principally obtained reputation was "*Essais de Literature et de Morale*," 4 vols. 12mo., several times reprinted, and translated into some foreign languages. Although severe critics have said that it contains common things related with an air of discovery, yet candour must admit that it exhibits proofs of sagacity, discrimination, and delicacy of tact; that many of its reflexions are novel, and that its general spirit is that of humanity and integrity. Montesquieu said of it, that "it was a good book of the second order;" and D'Alembert pronounced that to make it excellent, retrenchments only were wanting. Another work was "*Panegyrics des Saints*;"

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preceded by "*Reflexions sur l'Eloquence*," which last are said to be finely written. He likewise published a biographical commemoration of two of his celebrated friends, in his "*Memoirs pour servir a l'Histoire de Mess. de la Mothe et de Fontenelle*," 12mo., which contain every circumstance known concerning these writers, interspersed with ingenious reflexions. He contributed to the "*Journal des Savans*," and the "*Journal Chretien*." The manner in which he spoke of Voltaire in this last work drew upon him some keen epigrams from that irritable wit, who had before written to him some very flattering letters.

The Abbé Trublet quitted Paris in 1767 to retire to St. Malo, where he died in 1770, at the age of 73. *Nouv. Dict. Hist.—A.*

TRYPHIODORUS, a Greek poet, was by birth an Egyptian. The time when he lived is very uncertain, but is usually referred to the reign of the Emperor Anastasius, at the beginning of the sixth century: it was certainly an age in which taste was greatly corrupted. Nothing is known of his personal history further than that he was a grammarian, which title was then equivalent to that of a man of letters, and that he wrote a great many works, the titles of which are given by Suidas. Of these, nothing is extant except a poem on the destruction of Troy, *Ἰλίου Λαοσσίς*, consisting of about 700 lines, which has no claim to poetical merit, and is only valued as connected with Greek literature. The writer's standard may be taken from the circumstance of his being one of the tribe of *Lipogrammatists*, having composed an *Odyssey*, of 24 books, each of which dropped a letter of the alphabet in succession; but of this piece of laborious absurdity no specimen remains. The poem of Tryphiodorus was first printed by Aldus, with those of Quintus Calaber and Coluthus. Of the subsequent editions those of Merrick, *Oxon.* 1741; of Bandini, *Florent.* 1765; and of Northmore, *Oxon.* 1791, are most esteemed. *Vossii Poet. Gr. Moreri. Bibliogr. Dict.—A.*

TSCHIRNHAUSEN, EHRENFRIED WALTER VON, an ingenious mathematician, descended from a noble Bohemian family, was born at Kislingswald in Upper Lusatia, in 1651. He studied some time at the University of Leyden, where he was highly respected for his talents, and applied with great assiduity to mathematics and various branches of natural philosophy. In 1672 he entered into the Dutch army, and served eighteen months as a volunteer under Colonel Baron Von Niewland;

after which he paid a visit to France, Sicily, Italy, and Malta, for the purpose of improving himself in useful knowledge. After his return from Italy, being desirous to perfect the science of optics, he established three glass-houses in Saxony, and he shewed how porcelain might be made from an earth found in that country, so that he may be considered as the founder of the Dresden porcelain manufactory. He directed his attention likewise to the mathematics, and discovered a particular kind of curves endowed with very remarkable properties, called from him Tschirnhausen's caustics, an account of which he communicated to the Academy of Sciences at Paris in 1682. On that occasion he was elected a member, and honoured with a pension, which was, however, stopped on the commencement of the war that soon after took place. The theory of Tschirnhausen was afterwards extended and improved by cotemporary geometricians, and particularly by James and John Bernouilli, the former of whom published in the Leipsic Transactions some very curious observations on this subject. There is an ingenious paper also on the same in the "Memoirs of the Academy of Sciences" for 1703. Tschirnhausen distinguished himself no less by his improvements in some branches of natural philosophy and the arts. About the year 1687 he constructed a burning mirror superior in size and effects to any ever before made. It was four feet and a half in diameter, and burned at the distance of twelve feet. It was not made of the common materials, that is, a mixture of fused metals, but of a plate of copper about twice as thick as the back of a common knife, so that in proportion to its size it was exceedingly light. Its effects were astonishing: wood was set on fire by it in an instant, and every thing, asbestos alone excepted, was converted by it into glass. The inconvenience, however, which attended the use of a burning mirror, induced Tschirnhausen to endeavour to make glass lenses of the same size, and his attempts were at length successful. He produced, at the glass-houses he had established in Saxony, a lens three feet in diameter, and convex on both sides, which had a focus of twelve feet. It weighed when finished one hundred and sixty pounds. The focus was an inch and a half in breadth; but to increase the intensity of the heat, it was contracted by means of a plane lens. It then produced effects similar to those of the preceding, but in a much shorter time. It was purchased by the Duke of Orleans, who, after

amusing himself with it for some time, made a present of it to the Academy of Sciences. Contented with the enjoyment of scientific fame, Tschirnhausen set little value on all the other honours that were offered to him. Learning was his whole delight. He searched out men of talents for the purpose of patronising them; and he was often at the expence of printing the works of others, merely that he might promote the public good. He died, beloved and regretted, in the month of September 1708. The Leipsic Transactions contain a great many articles by him, which shew that he was a man of genius, but at the same time too precipitate in his conclusions, a fault which frequently led him into error. The only work of his published separately was his "Medicina Mentis," which is somewhat similar to Malebranche's "Recherche de la Verité," but much more extensive. It was published for the first time in 1687, and a second improved edition appeared in 1695. The following Memoirs by Tschirnhausen were printed in the volumes of the Academy of Sciences: 1. "Observations on Burning Glasses of three or four Feet Diameter," in the Vol. for 1699; 2. "Observations on the Glass of a Telescope convex on both Sides and of thirty-two Feet focal Distance," 1700; 3. "On the Radii of Curvatures and finding the Tangents, Quadratures, and Rectifications of many Curves," 1701; 4. "On the Tangents of Mechanical Curves," 1702; 5. "On a Method of Quadratures." *Jöcher's Allgem. Gelehrte. Lexicon. Montucla Histoire des Mathematiques. Hutton's Mathematical Dictionary.* — J.

TSCHUDI, ÆGIDIUS, an eminent Swiss historian, descended from a noble family, was born at Glarus in 1505. After going through his school-education, he was sent to Basle, where he was placed under the care of his countryman Glareanus, whom he accompanied to France; and having improved himself there in various branches of useful knowledge, he returned to his native place. Being employed in 1528 in a mission to Ensiedeln on business respecting the Reformation, he acted with so much impartiality towards the Reformers and Catholics, that he gained the confidence of both parties, and next year was chosen, without one dissentient voice, chief magistrate of the county of Sargans. His prudent conduct in this office, and particularly during some dangerous disturbances in 1530, tended still further to increase his reputation; and in 1532 the Abbot of St. Gall entrusted him with a similar office in Rorschach, Steinach, Gold-

bach, and Mörschweil; but an ardent attachment to his native country induced him, at the end of nine months, to resign this charge, and to accept, in 1533, an invitation to be chief magistrate of Baden, his residence at which gave him an opportunity of enlarging his knowledge in regard to the Helvetic history. Here he collected with great diligence every information he could on that subject, not only from ancient monuments, but from documents preserved in the archives of the country. His researches, however, were for some time interrupted by his entering into the military service of France; yet amidst the din of arms he did not entirely neglect his literary labours, or forget his native mountains, but employed his leisure time in composing a description of the Rhætian Alps. After eight years' service in France he was again invited, in 1549, to be chief magistrate of Baden. The ability and zeal which he manifested in these public employments gained him universal confidence. In 1556 he was Stadtholder of the canton of Glarus; and in 1558 he was appointed to be Landamman. In the year following, he was one of the envoys of the Helvetic league sent to the diet of Augsburg to obtain from the Emperor Ferdinand I. a confirmation of the Helvetic independence and rights. On this occasion the Emperor shewed him every mark of distinction, and presented him with a gold chain. Some time before his death he was severely afflicted with the stone, and died in 1572, in the sixty-ninth year of his age. In the time of Tschudi very few works respecting the Helvetic history had been printed. To remedy this defect he consulted every thing he could find on the subject, and examined all the records preserved in the archives of the canton, and in the convents of St. Gall, Einsiedeln, Wiltingen, and other places. He maintained also an epistolary correspondence with Vadian, Beatus Rhenanus, Glareanus, and other learned men, and collected an immense quantity of books and manuscripts, many of which were sold at Zurich after his death, or preserved in the abbey of St. Gall. In 1538, his "Description of the ancient Rhætia" was published at Basle. This work he had written when in his twentieth year, at the request of Glareanus, who carried it with him to Freyburg, without giving the author time to polish and complete it. Glareanus shewed it to Munster the cosmographer; and the latter, having borrowed it for three days, copied it during that time, translated it into Latin, and published it with geographical

tables in German and Latin. Tschudi was much hurt by this breach of confidence, and did every thing in his power to suppress the work, but his endeavours were too late. He afterwards bestowed great labour on enlarging and improving it, and it was not completely finished till the author had attained to the sixtieth year of his age. Tschudi was a zealous Catholic, as appears by two of his treatises; one, on Purgatory; and the other, on the Invocation of Saints; but he was not blind to the errors of Popery, and in his Annals he speaks with great freedom of the licentious manners of the clergy, and the great avarice of the convents. His principal works are "The Helvetic Chronicle," edited by Iselin, in two volumes folio, Basle, 1734, 1736. This work, on which the author was engaged during the greater part of his life, begins with the year 1001, and terminates at 1470. "De vera et prisca Alpina Rhætia cum cætera Alpinorum Gentium tractu," Basle, 1538, 4to., *ib.* 1560., and in the "Scriptores Rerum Germanicarum, Giessen, 1673; "Description of the Alps," Basle, 1738; "Epistola ad Beatum Rhenanum super varia Germanos concernentia," Giessen, 1673; "Dissertatio de Nomine Germaniæ," Basle, 1538; "Delineatio veteris Rauracæ," *ib.* 1752, 8vo. *Helvetiens berühmte Männer von Leonhard Meister.* — J.

TUCKER, JOSIAH, D.D., an eminent political and controversial writer, born in 1711, was the son of a person in Wales who farmed a small property of his own. He was educated at St. John's-college Oxford, took orders, and served a curacy in Bristol. He was patronized by Dr. Butler, when bishop of Bristol, who made him his chaplain, and caused his promotion to the rectory of St. Stephen's in that city. To his situation in this seat of commerce was probably owing his early attention to subjects connected with trade, the first fruits of which appeared in "A brief Essay on the Advantages and Disadvantages which respectively attend France and Great Britain with regard to Trade," published about 1747. This was followed by "Reflexions on the Expediency of a Law for the Naturalization of foreign Protestants," in two parts, 1751—2, in which he appeared as an advocate for liberal and enlarged principles. By these principles he was induced, when the subject of the naturalization of the Jews was agitated, to become the defender of that measure in two "Letters to a Friend concerning Naturalizations," 1753. His interference in this question, which at

that time was a topic of violent and angry contention, exposed him to much obloquy, and occasioned his being burnt in effigy by the populace. In 1755 he obtained the degree of D.D., and was made a prebendary of Bristol. The influence he exerted some time after in his parish to promote the election of Mr. Nugent, afterwards Lord Clare, as representative for that city, was rewarded by his advancement in 1758 to the deanery of Gloucester. About this time he was engaged by Dr. Hayter, Bishop of Norwich, and preceptor to His present Majesty when Prince of Wales, to draw up an elementary system of commerce for the instruction of his royal pupil; but the Bishop being soon after removed from his office, the plan was not adopted by his successor, and the work seems never to have been completed.

A petition to parliament in 1771 from a body of clergy to be relieved from subscription to the thirty-nine articles, produced a controversy in which a number of combatants appeared on each side. Dr. Tucker was one who entered the lists in a pamphlet, intitled "An Apology for the present Church of England, as by Law established," 1772, which was allowed to be one of the ablest, as well as the most moderate, publications in opposition to the petitioners. Though strongly arguing for the necessity of some declaration as a centre of union among the members of a church, he expressed a wish for the omission of the Athanasian creed in the church-service, and also for excusing from subscription to the articles, students of the universities upon matriculation, and graduates in lay faculties. In the same year he published a volume containing "Six Sermons on important Subjects," in which he treated in a rational and practical manner on certain doctrinal points then much agitated. In 1773 Dr. Tucker published "Letters to the Rev. Dr. Kippis, occasioned by his Treatise intitled A Vindication of the Protestant Dissenting Ministers with regard to their late Application to Parliament." These letters are written with candour and moderation. With a defence of the claims of the church of England with respect to its own members, they unite liberal concessions to those who dissent from it. Resuming his character as a writer on topics relative to trade, he sent to the press in 1774 "Four Tracts, together with Two Sermons, on Political and Commercial Subjects." Of these, the most important were the tracts relating to the disputes between Great Britain and her colonies, now drawing towards their fatal crisis. The last of them developes

at this period, before the sword was drawn, the author's plan, then regarded as extravagant by both the opposite parties, "to separate entirely from the North American colonies by declaring them to be a free and independent people, over whom we lay no claim; and then by offering to guarantee this freedom and independency against all foreign invaders whatever." It appeared, however, from a tract which he published in the next year, that he was far from conceding the point of right in the quarrel to the colonies. Its title was "The respective Pleas and Arguments of the Mother Country and of the Colonies distinctly set forth; and the Impossibility of a Compromise of Differences, or a natural Concession of Rights, plainly demonstrated." In this piece, from the proposition that there must in all societies be a *ne plus ultra* of power, he inferred the unlimited jurisdiction of the British parliament over the colonies. His final conclusion however was the necessity of a separation, which idea he pursued in three subsequent publications on the same topic, one of them addressed to Mr. Burke, who had treated his scheme with some contempt. In the course of this controversy the Dean seems to have lost his temper, as he descends to much abuse of the colonists, and particularly of Dr. Franklin. He was next to appear as an antagonist to those popular principles of government which, probably, in his opinion, had given origin to the political disorders he had witnessed; and his attack was boldly directed against the most eminent writer of the class. In 1781 he published "A Treatise concerning Civil Government;" the first part of which was an elaborate refutation of the principles of Locke and his followers respecting the origin, extent, and end of civil institutions. If this work brought upon him some severe attacks from the warm friends of liberty, it probably gave him credit with a larger and more powerful body; and like the concluding writings of his former opponent Burke, effaced any stains which he might have contracted from the sentiments contained in his early works. "He might console himself (says one of his biographers) by having his work quoted by Lord Mansfield in the house of peers, with a fine eulogium on the talents of the author, whom he mentioned as a writer of the first class for sagacity and knowledge." In 1782 Dean Tucker published a pamphlet intitled "Cui Bono? or, an Inquiry, what Benefits can arise either to the English or the Americans, the French, Spaniards, or Dutch, from

the greatest Victories or Successes in the present War." It was addressed to M. Necker, and contained arguments to prove that no party was likely to be a gainer by a continuance of hostilities; a position which need not have been rendered offensive to any party; but the author's accumulated wrath against the Americans broke out in a vaticination of the consequences of their independence, which was formed upon a most malignant judgment of their character, and was entirely falsified by the event. A "Preface" to the third edition of this work was chiefly devoted to the refutation of the opinions maintained by the advocates for equal representation. He wrote some other works on political and commercial topics, particularly one on the commercial disputes with Ireland, in which he declared himself an advocate for removing all restrictions whatever upon trade, and leaving it to regulate itself.

Dr. Tucker divided his time between his rectory at Bristol and his deanery at Gloucester, till having resigned the former to his curate, he fixed his residence entirely at the latter. He performed his professional duties with great assiduity; was much beloved as a parish priest, and filled with credit and public usefulness his office as head of a chapter. He was married, but left no issue. His life was protracted to the age of 88, and was terminated by a paralytic stroke in 1799. *Gent. Magaz. Monthl. Rev.* — A.

TULL, JETHRO, a person of note as an agriculturist, was a gentleman of an ancient Yorkshire family. He received a liberal education at one of the universities, and was admitted a barrister of the Temple, in the early part of the 18th century. When or how he acquired his taste for agriculture, we are not told; but he made the tour of Europe, during which he was a diligent observer of the soil, culture, and productions of the countries which he visited. On his return, he married, and settled upon a paternal farm in Oxfordshire, where he pursued with indefatigable diligence a course of experimental agriculture. A disorder of the breast, consequent upon fatigue and exposure to the vicissitudes of the seasons, obliged him to pass three years abroad in France and Italy, where he continued his observations on his favourite subjects. He recovered his health, and with an impaired fortune sat down to a farm near Hungerford in Berkshire, where with renewed ardour he pursued all his plans of improved cultivation. His grand principle was, that labour and ar-

rangement would supply the place of manure and fallowing, and raise more grain at less expence. For this purpose he invented a variety of instruments adapted to what he termed the horse-hoeing husbandry; and was able, as he thought, to demonstrate the advantages of his method; but with respect to himself, he met with those vexations and disappointments almost always experienced by gentlemen-farmers, especially improvers, from the stupidity or unfaithfulness of workmen. His ingenuity and apparent success, however, caused him to be solicited by the neighbouring gentlemen to publish his system; and in 1731 he printed a "Specimen." This was followed in 1733 by "An Essay on Horse-hoeing Husbandry," folio, a work which obtained so much reputation that it was translated into French by Du Hamel. From that time he continued occasionally to publish improvements in his mode of cultivating wheat, and replies to the objections raised against his method, till his death in Jan. 1740. Whether or not any lasting advantages have been derived from Tull's experiments and theories, the practical agriculturist must decide; but he seems entitled to respectful commemoration for devoting his life and fortune to the advancement of the most useful of arts. *New Biogr. Dict.*—A.

TULLUS HOSTILIUS, King of Rome, was elected to that office B. C. 672, after the death of Numa. His grandfather Hostus was a Latian who settled in Rome, and was killed in its service. The first act of Tullus was a sacrifice to popularity in dividing some of the regal lands among such of the people as had no landed property of their own. His martial disposition invited him to pursue a different policy from that of his pacific predecessor; and he made use of a stratagem to engage the Romans in a war with the Albans. The armies of each state met in the field, but the Alban commander declined a combat, on the intelligence that the Veientes and Fidenates were watching an opportunity of attacking both, when they should be weakened by mutual losses. A parley ensued, in which overtures were made for uniting Rome and Alba into one state. Tullus proposed, in order to consolidate the union, that the principal Alban families should quit their city and settle in Rome. This was objected to on their part; and at length an agreement was entered into that the superiority of one city above the other should be decided by a fight of three champions against three. The famous combat of the Horatii and Curiatii was the consequence of

this compact, the result of which adjudged the supremacy to Rome. After this event, Tullus summoned the Fidenates to answer for their suspicious conduct in the Alban war; but these people, who held a secret intelligence with Mettius Fuffetius, the Alban dictator, refused obedience, and being joined by the Veientes, took the field. Tullus then called upon Mettius to join him with the troops of his nation, with which order he complied, but under a secret agreement with his principal officers to remain neuter till success should declare itself for one or the other party. In the engagement which ensued, Mettius, who was posted opposite to the Fidenates, gradually withdrew from the Roman line to a neighbouring eminence. Tullus, who saw into his intentions, and was aware of the imminent danger, cried out aloud to his troops that the Albans were marching by his order, to take the enemy in the rear; and after a very severe conflict, the Roman valour obtained a complete victory. He then received and courteously returned the congratulations of the Alban chief, both of them practising the same dissimulation. Meanwhile he had determined upon his conduct; and proceeding to Rome in the night to consult with the senate, he obtained a body of troops who were sent to demolish the town of Alba in the absence of its soldiers. Whilst this was doing, returning to the camp, he ordered the Roman and Alban troops to attend him unarmed, but gave private instructions to the Romans to bring swords concealed under their garments. When they were assembled, he made a speech, in which he charged Mettius with his perfidy, and at the conclusion, ordered him to be seized, and put to the horrid death of being torn asunder between two chariots to which he was fastened, as an emblem of his crime in attempting to sever the union of the two states, — the first and last example, says Livy, of a punishment in which little regard was paid to human laws! His accomplices were also put to the sword; and the rest of the Albans were carried to Rome, where they were incorporated with the Roman citizens of the same rank, and thenceforth formed one people. The ancient city of Alba was entirely razed, with the exception of its temples. In order to accommodate these new inhabitants, Mount Cælius was taken into the compass of Rome.

Tullus in the next year reduced the Fidenates to obedience, and obtained a triumph for his successes. The accession of strength to the Romans induced him afterwards to

make war upon the Sabines, over whom he gained a complete victory. He then summoned all the Latin towns which had been dependant upon Alba, to acknowledge the supremacy of Rome, and on their refusal, made predatory incursions into the country, and took the town of Medulia. Some years after, war was renewed by the Sabines, who were again defeated. In his old age, this King, whose character had hitherto been entirely military, fell into superstition, and was moved by reports of prodigies and tokens of divine displeasure, to practise a variety of expiatory rites. According to the common account of his death, whilst he was shut up in the performance of some private ceremonies, lightning fell upon his palace, which killed him and his family; but others have thrown a suspicion upon his successor Ancus Martius as having murdered him, and then set his palace on fire. He died after a reign of 33 years, in which he made a large addition to the size and population of Rome, though but little to its territories. *Livy. Dionys. Halic. — A.*

TULP, NICHOLAS, an eminent physician and distinguished patriot, was the son of a rich merchant of Amsterdam, in which city he was born in 1593. He studied physic at Leyden, where he graduated, and then settled in his native place. He not only rose to eminence in his profession, but was highly esteemed as a zealous and intelligent citizen, on which account he was elected a counsellor of Amsterdam in 1622, and was six times nominated to the office of sheriff. In 1652 he was appointed to the important post of burgomaster, which he occupied in the unprincipled invasion of Holland by Louis XIV. in 1672. Notwithstanding his advanced age, he retained so much firmness and vigour, that it was chiefly through his persuasion that his fellow-citizens were animated to the resistance which saved their country. He died in 1674, having completed his 80th year. A silver medal was struck to his honour in 1672, with the motto, from the *Eneid*, “*Vires ultra sortemque snectæ.*” Tulp was the author of a volume of rare and curious cases, intitled “*Observationum Medicarum Libri tres,*” 1641, 12mo., several times reprinted, and the later editions with an additional book. The purity of the diction, and the simplicity of narration, with the choice of matter, render this one of the most estimable works of the class. Although its subjects are chiefly practical, it contains many valuable physiological remarks; and the author was among the first who observed the

lacteal vessels. *Haller. Bibl. Med. et. Anatom. Eloy.*—A.

TUNSTALL, JAMES, D.D., a learned critic and divine, born about 1710, was educated at St. John's-college, Cambridge, of which he became a fellow and a tutor, in which last capacity he was much esteemed both for his learning, and the mildness of his disposition. He was elected public orator of the University in 1741, and afterwards became one of the chaplains of Archbishop Potter; and it was said of him, that many a man came to Lambeth humble, but no one left it so except Dr. Tunstall. He was created D.D. in 1744, and was collated by the Archbishop to a rectory and a vicarage in Kent. In 1757 he quitted these livings for the valuable vicarage of Rochdale in Lancashire, but the change did not answer his expectation; and either disappointment or family uneasinesses are supposed to have shortened his life, which terminated in 1772. Dr. Tunstall first distinguished himself as a writer in 1741, by his "*Epistola ad Virum eruditum Conyers Middleton, Vitæ M. T. Ciceronis Scriptorem*," the scope of which was to prove that the letters between Cicero and Brutus, of which Middleton had made great use in his life of Cicero, were supposititious. In reply to some remarks of Dr. Middleton on the opinion of Tunstall, the latter published in 1744 "*Observations on the present Collection of Epistles between Cicero and M. Brutus, representing several evident Marks of Forgery in these Epistles; and the true State of many important Particulars in the Life and Writings of Cicero*." Of this work the eminent critic, Markland, said that he was convinced it could never be answered. Dr. Tunstall's other publications were, "*A Sermon before the House of Commons*;" "*A Vindication of the Power of the State to prohibit Clandestine Marriages under the Pain of absolute Nullity*;" "*Marriage in Society stated, with some Considerations on Government, &c.*;" "*Academica, Part I., containing several Discourses on the Certainty, Distinction, and Connection, of Natural and Revealed Religion*;" and a volume printed after his death by subscription, intitled "*Lectures on Natural and Revealed Religion, read in the Chapel of St. John's-college Cambridge*," supposed to be a second part to the former. He also contributed some critical annotations to Duncombe's *Horace*. *Nichols's Anecd. of Literature.*—A.

TURENNE, HENRY DE LA TOUR, Viscount of, a celebrated general, was the second son of Henry de la Tour d'Auvergne, Duke

of Bouillon, and of Elizabeth, daughter of William I. Prince of Orange. He was born at Sedan in 1611, and from childhood marked his destination to the military profession. When only ten years of age, having frequently heard it said that his constitution was too tender to enable him to support the fatigues of war, he determined, by way of trial, to pass a winter's night on the ramparts of Sedan. Having acquainted no one with his resolution, he was long sought in vain, and at length was found asleep upon the carriage of a canon. His favourite reading was the lives of great captains, and the history of Alexander in Quintus Curtius. He was sent to learn the rudiments of war under his maternal uncle, the famous Prince Maurice of Nassau. In 1634 he was placed at the head of a French regiment, with which he served under the Marshal de la Force at the siege of La Mothe in Lorraine, where he succeeded in the attack of a bastion after the marshal's son had failed; and that commander had the justice to make a faithful report of his merit to the court. In that year he was raised to the rank of *maréchal de camp*; and proceeding in a career of distinguished services, after the capture of Brisac in 1638, Cardinal Richelieu offered him one of his nieces in marriage; but his attachment to the reformed religion, in which he was bred, caused him to decline the proposal. In 1639 he was sent into Italy, where he raised the siege of Casal, and defeated the enemy at Montcallier, whilst the Marshal d'Harcourt was besieging Turin. He signalized himself at the conquest of Rousillon in 1643; and in 1644 obtained the staff of marshal of France, after he had served 17 years under different generals. He was then entrusted with the command of the army in Germany, the wants of which he supplied from his own purse. He crossed the Rhine, defeated the brother of General Merci, and seconded the operations of the Duke of Enghien. In 1645 he had the misfortune to incur a defeat at Mariendal; but it was revenged three months after at Nordlingen. In the following year he made a junction with the Swedish army under Wrangel after a march of 150 leagues, and obliged the Duke of Bavaria to solicit peace. When that prince afterwards broke his treaty, Turenne gave him a defeat, and drove him entirely out of his dominions.

The civil war of the Fronde, against the ministry of Mazarin, broke out in 1649, and Turenne was at first engaged by the Duke of Bouillon in the party opposed to the court.

He soon, however, withdrew to Holland, whence he returned to France with the intention of offering his services to the royal party, but being refused the command in Germany by Mazarin, he made an attempt to liberate the princes from their confinement at Vincennes. The court opposed to him the Marshal Du-Plessis-Praslin, who defeated him near Rhetel in 1650. Being long after imperitently asked how he came to lose this battle, he frankly replied, "By my own fault; but when a man commits no faults in war, it is because he has not long been engaged in it." The Spanish court, in order to encourage him to make further exertions, sent him 100,000 crowns, which he honourably returned on the prospect of his accommodation with the French court, which took place in 1651, and he was then nominated general of the royal army. His great opponent was D'Enghien, now Prince of Condé, and in the service of Spain, and several campaigns passed with alternations of success between them. At length, in 1657, the battle of the Dunes gained by Turenne produced the capture of Dunkirk from the Spaniards, and that of the greatest part of Flanders, and enabled Mazarin to make the peace of the Pyrenees. Turenne in 1653 had married the daughter of the Marshal Duke de la Force, a Protestant, by whom he had no issue.

When the war with Spain was renewed in 1667, Lewis XIV. chose Turenne, now honoured with the title of Marshal-general of the French armies, as his tutor in the art of war, or the person nominally *under* him, by whom he was to gain military glory. The conquest of almost the whole of Flanders was the fruit of the first campaign, which was followed by that of Franche-Comté. In 1668 Turenne abjured Calvinism, and was reconciled to the church of Rome. The Catholics represent this change as the result of real conviction, while the Protestants attribute it to ambitious views; and as a proof that such were held out to him, the speech of Lewis on creating him marshal-general is quoted: "I wish you would oblige me to do something *more* for you." Voltaire, after stating the point, says, "After all, the conversion might possibly be sincere. The human heart often unites politics, ambition, the weaknesses of love, and the sentiments of religion." It may be added, that to persons of lax morality, who have not lost the religious impressions once made upon them, the Romish church offers more than any other can do. When Lewis, in 1672,

resolved upon the conquest of Holland, Turenne commanded the army to which the King attached himself. The campaign of this year was conquest almost without resistance. In the following year he pursued to the gates of Berlin the Elector of Brandenburg, who came to the relief of the Dutch, and obliged him to sue for peace. Two instances of his honour and disinterestedness with respect to money are related as occurring at this time. A general officer having proposed to him a scheme by which he might gain 400,000 livres without the knowledge of the court, the Marshal thanked him, but said, that as he had often declined opportunities of this kind, he did not intend to alter his conduct at his age. A considerable city made him an offer of 100,000 crowns to avoid passing through its territory. His reply to its deputies was, "As your city is not in the line of march which I had proposed for my troops, I cannot in conscience take your money." While the King was again conquering Franche-Comté, Turenne was employed in defending the frontiers, in which office he displayed every resource of a consummate warrior. He passed the Rhine at Philipsburg, June 1674, forced the town of Sinzheim, and attacked the imperial army commanded by Caprara and the Duke of Lorraine, which he defeated, and pushed to the Maine. He then turned to the Prince of Bournonville, who was coming with fresh troops, defeated him, and prevented his junction with the other army. The Emperor assembled an army of 70,000 men, which entered Alsace, and blockaded Brisac and Philipsburg. Turenne had only 20,000 effectives, but received a supply of cavalry from Condé. With these he marched over mountains covered with snow, and was in the midst of the enemy's quarters in Upper Alsace, when they thought him in Lorraine. After a variety of other operations, he succeeded in dispersing the great force opposed to him, without any considerable engagement, saved Alsace, and forced the Germans to repass the Rhine. He was enabled to effect these great things by the entire confidence his soldiers reposed in him, of which he had once a testimony that gave him singular pleasure. It was his practice frequently to visit his camp unknown. During one of his rapid expeditions, he approached a tent in which some young soldiers at their hasty repast were complaining of the fatiguing and useless march they had been making. An old grenadier advancing to them, said, "You do not know our father, he would not have

exposed us to these hardships if he had not important designs which we cannot yet discover." This discourse put an end to complaints, and the party joined in drinking their general's health. The glory acquired by him in this campaign was the more solid, as he had acted chiefly from his own suggestions, in contradiction to the repeated orders of Louvois given in the name of the King. It was, however, tarnished by the cruel devastation of the Palatinate, in which he obeyed, it is to be hoped unwillingly, the injunctions of the minister. This action is thus mentioned by Voltaire, who certainly has not exaggerated its horrors. "After the battle of Sintzheim Turenne carried fire and sword through the Palatinate, a level and fertile country, covered with opulent towns and villages. The Elector-palatine saw from his castle of Manheim two towns and twenty-five villages on fire. In despair, he challenged Turenne to single combat, by a letter filled with reproaches. The Marshal, having sent the letter to the King, who forbade his acceptance of the challenge, replied with a vague compliment, which signified nothing. It was his usual manner to express himself with moderation and ambiguity. With the same coolness he burnt the ovens and part of the corn-fields of Alsace to cut off the subsistence of the enemy. He afterwards permitted his cavalry to ravage Lorraine. He rather chose to be called the father of the soldiers who were entrusted to him, than of the people, who, according to the laws of war, are always made the sacrifice."

The extraordinary success of Turenne caused the imperial court to call its best general to oppose him, and Montecuccoli was summoned for that purpose. These two masters of war, after a variety of learned movements, were about to come to an engagement, when Turenne, reconnoitring for a place to fix a battery, on July 27. 1675, was struck by a cannon ball, and killed on the spot, in the 64th year of his age. The same ball carried off the arm of St. Hilaire, lieutenant-general of the artillery, who, when his son, who stood by, was lamenting his loss, exclaimed, "It is not me, but that great man, whom you ought to weep for!" In reality, with him terminated the good fortune of the French in that campaign. The highest honours were paid by the King to his remains, which were interred at St. Denis, like those of the Constable Du Guesclin. Turenne concealed a great soul under a rude and rather vulgar appearance. His temper was cool, his manners were mo-

dest and simple. He was not always successful in war, and committed faults, "but (says Voltaire) by always repairing them, and doing much with small means, he passed for the ablest general in Europe, at a time when the art of war was more studied than ever before. Though he was reproached for his defection in the war of the Fronde; though at the age of near sixty, love caused him to reveal a state-secret; though he exercised cruelties in the Palatinate which seemed unnecessary; he preserved the reputation of a man of worth, wise and moderate, because his virtues and great talents, which were his own, covered weaknesses and faults which were common to him with so many other men." *Voltaire Siecle de Louis XIV. Nouv. Dict. Hist. — A.*

TURGOT, ANNE-ROBERT JACQUES, a patriotic and enlightened minister of state, was the son of Michel Etienne Turgot, president of the grand council. He was born at Paris 1727, and in his youth gave himself to the study of theology at the Sorbonne, where, in his 22d year, he pronounced two Latin discourses, "On the Advantages derived to Mankind from the Christian Religion;" and "On the Progress of the Human Understanding." At the age of 24 he began a translation of Virgil's Georgics, which might perhaps be the cause of changing his course of studies, and eventually attaching him to the principles of Quesnay, the head of the political sect of Economists. He then quitted the Sorbonne, in order to accompany in his travels De Gournay, intendant of commerce. He was himself appointed intendant of Limoges, which office he occupied during twelve years. His conduct in this province long caused him to be remembered with gratitude. In a long and severe scarcity, he distributed abundant alms, and made indefatigable exertions to procure food from every quarter. The province had been enormously overcharged with taxes in consequence of an error in calculation of long standing: he rectified this abuse. He opened a number of new roads without burdening the poor, and converted the corvees into money-payments. To him was owing the first idea and the first establishment of charitable work-shops. He printed at his own expence the work of Le Trosne on the free commerce of grain. When raised to the post of comptroller-general of the finances, he gave a wider extent to his principles of melioration. He moderated the duties on entrance upon articles of the first necessity, without loss to the revenue; he freed commerce from

its fetters; encouraged industry by enlarging the rights of individuals to exercise it, and by abolishing the exclusive rights of companies and corporations; he promoted agriculture by simplifying imposts, and lightened the burdens of the lower classes. He formed a project for commuting the feudal rights in a manner that should be equally advantageous to the lords and their vassals. He was also desirous of rendering salt an article of free merchandize, and of reforming the royal household; but the opposition of powerful interests rendered his designs ineffectual. The fruit of his beneficent plans was ridicule, the ordinary payment of such services in France. Little snuff-boxes were invented, to which the name was given of Turgotines, or Platitudes. He was, however, able to carry into effect some important improvements. He opened the Garonne and the port of Marseilles for the wines of the interior. He restored the free circulation of grain, which had been almost destroyed by the Abbé Terray in 1772; liberated the Pays du Gex from all indirect imposition; and softened the rigour of the saltpetre-laws, at the same time improving the manufacture of gunpowder, and diminishing the expence. No one surpassed him in diligence. "In my family (said he) we do not live beyond 50: I have but a few years before me, and I must leave nothing unfinished." He died, in fact, in 1781, at the age of 49. He had been previously dismissed from his post, not being able to withstand the cabals against him. The good-hearted Lewis once said, on leaving the council-chamber, "No one loves the people, but M. Turgot and I;" but he was soon after obliged to part with him. He wrote some pieces, of which an account is given by M. Condorcet in a "Memoir on his Life and Writings," 1782, 8vo. Turgot is thus pourtrayed by La Harpe: "He was a man of a strong mind, whom nothing could divert from justice, even at court, and in the highest places; of an unalterable equanimity, even in the midst of the oppositions and disguests of his ministry; of a laborious activity which disease could not slacken. He had only two passions, that of science, and that of the public good. During the few years in which he occupied the post of minister of finance, he bent all his views to the relief of the people. Attached to the doctrines of the Economists, he developed them in edicts which tended to the encouragement and improvement of agriculture. He was the first among us who changed acts of the sovereign

authority into works of reasoning and persuasion; and it is perhaps a question whether this method may be useful or dangerous. His suppressions and reforms in the finance raised him many enemies; but among all who complained against him and reproached him, not one attacked his integrity. No one disputed the purity of his motives, but fault was found with his measures. Perhaps there was something unyielding in his character which impeded the good he wished to effect. Further, the courtiers could not pardon a minister who encircled himself with men of letters and philosophers." Turgot, indeed, in common with all the reasoning and philosophical characters of that period, lies under the stigma of having been one of the promoters of the French Revolution; and his innovations in favour of the people are charged with having led them to the expectation of still greater. But every alteration on the side of justice and humanity is chargeable with the same consequence. *Nouv. Dict. Hist.* — A.

TURNEBUS, ADRIAN, (TURNEBE or TOURNEBEUF,) an eminent critic and polite scholar, was born in 1512 at Andeli in Normandy, of a family of indigent noblesse. He was sent at an early age to Paris for education, where, by excellent natural abilities joined to intense application, he became profoundly versed in every branch of classical literature. He was for some time a teacher of the classics at Toulouse; and in 1547 became a professor of Greek at Paris, whither his fame drew a number of pupils from all parts of Europe. To this occupation he added that of superintending the royal press for Greek books; but being appointed professor-royal of Greek in 1555, he quitted that employment. He was one of the scholars, the mildness and civility of whose manners did honour to his profession. Montagne, who speaks in the highest terms of the extent and variety of his knowledge, testifies that there was nothing about him of the pedant except a little that was unfashionable in the exterior; and that within, he was perfectly polished. The sweetness of his disposition was displayed in his countenance; his morals were pure, and his virtues were adorned by a singular modesty. Henry Stephens wrote of him,

Hic placuit cunctis, quod sibi non placuit.

He was so much attached to study that he passed some hours among his books on his wedding-day. His high reputation procured for him advantageous offers from Italy, Spain,

Germany, and England, but he preferred living on a scanty income in his own country. This worthy person died at Paris in 1565, at the age of 53. He was interred without pomp in the cemetery of the poor scholars at Montaigu-college; but a great number of eulogies were composed upon him by learned men both Catholic and Protestant, each of which parties seemed desirous of claiming him for one of their own; whence it would appear that he had not explicitly declared his religious opinions.

The works of Turnebus consist of "Annotations upon Cicero, Varro, Thucydides, and Plato;" "Writings against Ramus;" "Translations from Aristotle, Theophrastus, Plutarch, Plato, and other Authors;" "Poems, Latin and Greek;" "Treatises on particular Subjects;" "Adversaria," or Miscellaneous Remarks on Writers. Of his versions, Huet says, that they have every quality necessary for perfect translations; for that he understood Greek thoroughly, and turned it into elegant Latin, without in the least departing from his author, yet in a clear and agreeable style. His works were printed collectively at Strasburg in three vols. fol., 1606. The "Adversaria" had appeared before at Paris in one vol. fol. 1580. *Thuari Hist. Huetii de Interpret. Nouv. Dict. Hist.* — A.

TURNER, WILLIAM, a physician, divine, and naturalist, was born at Morpeth about the beginning of the 16th century. He was educated at Cambridge, where he distinguished himself for proficiency in polite literature, and also pursued the studies of philosophy and physic. Being a fellow-collegian and friend of the eminent Reformer afterwards Bishop Ridley, he imbibed the same principles of religion, and was led by his zeal to quit the university, and travel through great part of the kingdom as a voluntary preacher. By the procurement of Gardiner he was imprisoned for his exertions; but obtaining his liberty, he went abroad, and taking the degree of doctor of physic at Ferrara, he resided at Cologne and other places in Germany during the remainder of Henry VIII.'s reign. On the accession of Edward VI. he returned, and was presented to various benefices, and finally to the deanery of Wells; and was also incorporated M.D. at Oxford. The Protector Duke of Somerset made him his physician, and he rose to considerable practice. When Mary came to the crown, he again quitted the kingdom with several others attached to the Reformation, and took up his abode at Weis-

senburg and Basil. He returned after her death, was restored to his benefices, and died in 1568. He left a widow, afterwards married to Dr. Cox, Bishop of Ely. One of his sons, a doctor of physic, became geometry-professor at Gresham-college.

Dr. Turner's medical writings were principally a work on the Bathes in England, Germany, and Italy; and another of the Nature of the Wines commonly used in England. In botany, he was the author of the first herbal written in English. Of this the first part was printed at London in 1551, and the second at Cologne in 1562. A third part was added to the complete edition printed at Cologne in 1568. This was a respectable work for the time, displaying much learning and good judgment, as well as considerable personal knowledge of plants, which he had acquired in many botanical excursions both in his own and foreign countries. The figures by which it is elucidated are chiefly from Fucks. Dr. Turner appears as a zoologist in a work on birds, intitled "Avium præcipuarum quarum apud Plinium et Aristotelem mentio est, brevis et succincta Historia," *Coloniæ*. 1554: this is an elegantly written piece, which has obtained the praise of the author's friend, the eminently learned Gesner. To the "Historia Animalium," vol. 3d, of this naturalist, is also prefixed a letter from Turner concerning the English fishes. Many writings on religious topics likewise came from this author's pen, chiefly in favour of the Reformation; and he appears to have been a critical student of the Bible in the original languages. *Athenæ Oxon. Pulteney's Sketches of Bot. Halleri Bibl. Botan.* — A.

TURPIN, F. H., a copious writer in biography and history, was born at Caen in 1709. He became a professor in the university of his native place, but removed to Paris to follow the occupation of a writer. He is said to have had a decided genius for historical composition; a lively imagination, a warm and flowing style, the art of methodising events and describing them with force; but the haste with which he wrote, and a certain rhetorical air, were prejudicial to some of his works. The principal of them are "La Vie du Grand Condé, et celle du Maréchal de Choiseul," as a continuation of the Abbé Perau's "Hommes Illustres de France;" "Histoire du Gouvernement des anciennes Républiques;" "Vie de Mahomet;" "Histoire civilé et naturelle du Royaume de Siam;" "Histoire Universelle imitée des Anglois;" this must be a mere abridgment, since it occupies only 4 vols.

12mo. ; "Histoire de l'Alcoran;" "La France illustre, ou le Plutarque Francois:" the life of Duguay-Trouin in this work procured for him the citizenship of St. Malo. Some of these works are esteemed, though the product of necessity. His free principles of government obliged him to absent himself from France for a considerable time. He died at Paris in a state of indigence at the age of 90, preserving to the last his force of mind, and betraying neither impatience nor regret. *Nouv. Dict. Hist. — A.*

TURRETINI, BENEDICT, an eminent Protestant divine, born at Zurich in 1588, was the son of Francis Turretini, of an ancient family of Lucca, who was a refugee from his country in consequence of his conversion to the principles of the Reformers. Benedict was admitted a pastor and professor of theology at Geneva in 1612. He was deputed in 1620 to the synod of Alais, which was held in consequence of that at Dort; and, displaying talents for business as well as theological learning, he was employed in the following year to solicit the pecuniary aids which were necessary for the defence of the state against the Duke of Savoy. For this purpose he applied to the States-general of the United Provinces, and the Prince of Orange, and to the Hanse-towns, and was successful in both missions. On his return to Geneva he obtained the thanks of his employers, and rose to high reputation. He died in 1631, with the character of a great theologian, and a man of prudence and moderation. He published in French "A Defence of the Fidelity of the Genevan Version of the Bible, against the Work of Father Coton, intitled Geneve Plagiaire," in 3 vols. 4to., 1618—20, with a sequel of the same in 1626: this was written at the request of the Society of Pastors: also, a great number of theological disputations in Latin on points of the Calvinistic system of divinity; and Sermons in Italian and French. *Moreri. Senebier Hist. Lit. de Geneve. — A.*

TURRETINI, FRANCIS, son of the preceding, was born at Geneva in 1623. After studying theology under the most eminent Genevan professors, he went to Leyden, and thence to Paris, where he attended the lectures of Gassendi. On returning, he was received into the ministry, and aggregated to the Society of Pastors. He refused the chair of philosophy which was offered to him, and for some time officiated as pastor in the Calvinist church at Lyons. In 1653 he was recalled to Geneva to occupy the place of professor of theology, which he held during the remainder of his life.

Like his father, he was employed in public business, and was sent in 1661 to Holland, to engage the assistance of the States-general in the project of fortifying the city; and he obtained a sum by which a bastion was constructed which bore the name of the bastion of Holland. Great efforts were made to retain him in that country as a pastor and professor, but his love for his native city induced him to refuse every offer. After these refusals, the University of Leyden testified its regard for his opinion by desiring him to nominate a person for that professorship which it had destined for him. Fr. Turretini died in 1687. He was the author of several theological writings, didactic and controversial. Among these was "Institutionum Theologiæ Elencticae, Partes tres," 1679—85, in which he gave a very fair and candid view of the controverted points between the different communions. Another, was a "Reply to a Letter of the Bishop of Lucca to the Families originating from his Diocese, to exhort them to return to the Faith of their Ancestors." *Moreri. Senebier. — A.*

TURRETINI, JOHN-ALPHONSO, son of the preceding, and the most celebrated of the name, was born at Geneva in 1671. With excellent dispositions for study, he possessed the advantages of able masters, a copious and well chosen library, and all the aids afforded by an ample patrimony which he inherited on the death of his father. Having laid the foundations of learning at home, he set out on his travels in his twentieth year, and went first to Holland, where he resided a considerable time at Rotterdam and Leyden, in the latter of which he studied ecclesiastical history under Spanheim. He there printed, in 1692, a work intitled "Pyrrhonismus Pontificius, sive Theses theologico-historicæ de Variationibus Pontificiorum circa Ecclesiæ Infallibilitatem," the scope of which was to counteract the effect of Bossuet's celebrated book "Les Variations des Eglises Protestantes," by proving that the Roman Catholic church had been equally fluctuating in its opinions. In that year he visited England, where he made a considerable stay, and preached for some time in the French churches, though he was yet only a candidate in divinity. He was introduced to Burnet, Tillotson, and Wake, and took pains to correct the false ideas of the Genevan church entertained by some of the English divines. Thence he went to France, where he became known to all the most eminent men of letters. At Paris it is said that he surprized the doctors of the Sorbonne at a public disputation by the purity of his Latin, the depth of his reasoning,

and his polite manner of arguing. It is added, that among the admirers of his talents in that capital, was the celebrated Ninon de l'Enclos. On returning to Geneva, he was admitted to the ministry in 1694, and took his seat among the pastors, though without any particular appointment as a preacher. His thorough acquaintance with the Italian language caused him to serve for some time the Italian church in that city. Becoming at length well known for his talents for the pulpit, he preached frequently, and was much admired for the clearness and solidity of his discourses, both by natives and foreigners. In 1669 the magistrates instituted in his favour a professorship of ecclesiastical history, but for which he took no salary. He commenced with an harangue "*De Sacrarum Antiquitatum Usu et Præstantia*;" and as the matter of his lectures, he composed an ample body of ecclesiastical history divided into more than 300 dissertations. In 1669 he made a tour through the Protestant Swiss cantons, chiefly for the purpose of becoming acquainted with their learned men. He was chosen rector of the academy of Geneva in 1701, in which office he was continued for ten years. This post produced ten annual discourses, which displayed eloquence joined with erudition and excellent moral sentiments. His situation conferring upon him a degree of inspection over the public library, he employed his care to render it more useful, procuring it to be opened once a-week, and obtaining permission for every domiciliated person in the city to borrow books and carry them home upon a simple receipt in writing. In 1705, on the death of the professor of theology, he was appointed to fill the vacancy, but without quitting the place he already occupied. His inaugural speech was "*De Theologo Veritatis et Pacis studioso*;" and he manifested his own title to the character of a lover of truth and peace by his conduct in this department. He introduced philosophy into theology, which he freed from the scholastic rust with which it was enveloped. Instead of a formal course of divinity, he attached himself to the discussion of its most important topics, such as natural religion, the excellence and evidences of the Christian revelation, the perfections of the Deity, the interpretation of Scripture, and the like. His theses on the truth of Christianity were so much approved, that the professors of divinity at Zurich were enjoined to take them for the texts of their lectures on that subject. He had much at heart the union of all Protestants; and to forward this end he joined those

Genevan ministers who, in 1706, obtained a dispensation from the necessity of signing the formulary intitled "*Consensus*," which had been introduced during the greatest violence of the disputes concerning grace and predestination. On the death of his relation and colleague, M. Pictet, in 1725, two other functions were imposed upon him; one, to conclude the academical solemnities; the other, to deliver the exhortation prescribed by the laws to the council of two hundred, and to the general assembly of the burghers holden twice a-year for the election of the principal magistrates. These offices obliged him to make frequent harangues, in which he acquitted himself to the general satisfaction of his hearers. He was much afflicted at the dissensions which latterly disturbed the state of Geneva; and it was thought that his disquiets on this account, joined with his constant labours, contributed to shorten his life. He died in May 1737, at the age nearly of 66. He published several works besides those above mentioned, of which one of the most remarkable was intitled "*Nubes Testium pro moderato et pacifico de Rebus Theologicis Judicio, et instituenda inter Protestantes Concordia: cum præmissa Disquisitione de Articulis fundamentalibus*," 1719, 4to. His works in 3 vols. 4to. were published in 1737. After his death appeared his Commentaries on the Epistles to the Romans and the Thessalonians. *Moreri. Senebier.* — A.

TURSELLINUS, see TORSSELLINI.

TYE, CHRISTOPHER, an eminent musical composer for the church, was preceptor in music to Prince Edward, son of Henry VIII. He was admitted a doctor in music at Cambridge in 1545, and was incorporated a member of the University of Oxford in 1548. In the reign of Elizabeth he was organist of the chapel-royal. The following anecdote of him in that capacity is related in a MS. note by Anthony Wood. "Dr. Tye was a peevish and humour-some man, especially in his latter days; and sometimes playing on the organ in the chapel of Q. Elizabeth, which contained much music, but little delight to the ear, she would send the verger to tell him that he played out of tune, whereupon he sent word that her ears were out of tune." Wood adds, that "Dr. Tye restored church-music after it had been almost ruined by the dissolution of abbeys." Dr. Burney speaks of him as at the head of all our ecclesiastical composers of that period, and mentions with applause his clear and masterly manner of composing for the church in Latin,

during the reigns of Henry or Mary; and Sir J. Hawkins says, "there are very few compositions for the church of equal merit with his anthems." Dr. Boyce has inserted a specimen of his abilities in an anthem for four voices, in his "Collection of Cathedral Music." In the reign of Edward, when church-music took a protestant turn, Dr. Tye translated the first fourteen chapters of the Acts of the Apostles into metre, and set them to music. In his verse he seems to have been a close imitator of Sternhold, whose psalms were then great favourites; and the words, according to Dr. Burney, were rendered more ridiculous by the elaborate music to which they were set, consisting of fugues and canons of the most complicated and artificial kind. It does not appear when this composer died. *Burney's and Hawkins's Hist. of Music.*—A.

TYNDALE, WILLIAM, (also named HITCHINS,) a learned martyr to the Reformation, was born in the latter part of the 15th century somewhere near the borders of Wales. Of his parentage we have no account, but his family doubtless derived its origin from Tyne-dale in Northumberland. He was brought up to literature, and was instructed in grammar, logic, and philosophy, chiefly at Magdalen-hall, Oxford. In that seminary he imbibed the doctrines of Luther, which he privately communicated to some of the junior Fellows of Magdalen-college, and other scholars. Bearing at this time an excellent character for morals and diligence, he was admitted a canon of Wolsey's new college of Christ-church; but becoming known as a zealous promoter of Luther's opinions, he was ejected from that society. He then withdrew to Cambridge, where he assiduously pursued the study of the Scriptures and of theology, and took a degree. He next went to reside with Sir John Welch, a gentleman of Gloucestershire, to whose children he acted as tutor; and still intent upon propagating true religion, he translated Erasmus's "Enchiridion Militis Christiani" into English for the benefit of his host and his lady, and frequently preached in and about Bristol. As many dignified clergymen resorted to Sir John's table, Tyndale took every opportunity of conversing and disputing with them upon religious topics, by which he excited their ill will, and gained the character of a heretic. They proceeded to prefer articles against him before the chancellor of the diocese, by whom he was summoned and severely reprimanded, with threats if he should continue his practices. Finding, therefore, that his longer stay in the country

would expose his patron and himself to danger, he quitted it for London, where for some time he preached at St. Dunstan's in the West. The character for learning and moderation given by Erasmus to Dr. Tonstall, promoted to the see of London in 1522, rendered Tyndale extremely desirous of being admitted one of his chaplains; for which purpose he applied to Sir Henry Guildford, master of the horse to Henry VIII., and a patron of learning, whose favour he conciliated by presenting to him a translation of an oration of Isocrates, which he had made from the Greek; a considerable effort of erudition at that time in England. Sir Henry readily gave him a recommendation to the bishop, but he was told by Tonstall that his house was already full. Being thus disappointed, and unable to meet with employment, he accepted a retreat in the house of an alderman of London, where he lived very frugally for half-a-year, studying day and night in preparing a translation of the New Testament into English, which he regarded as the surest means of promoting a reformation in religion. At that time, however, England was not a place in which such a work could with safety be brought to effect; he therefore resolved to take up his residence on the continent. Obtaining from some well-disposed persons an annuity of ten pounds a-year, he first went to Saxony, where he had a conference with Luther and other Reformers. He then came to Antwerp, where was an English factory, several members of which were attached to the principles of the Reformation. With the assistance of John Fry, and one Roye, a friar, who served as an amanuensis, he completed his work, which was printed at that city in 1526, 8vo., without a name. Of the 1500 copies taken off, the greater part were imported into England, and eagerly bought up and read. A great alarm was excited by this circumstance among the zealous Papists, who affirmed that the translation was full of errors and heresies; and orders were issued by Warham, Archbishop of Canterbury, and Tonstall, Bishop of London, enjoining all who possessed copies of it to deliver them up on pain of excommunication. Tonstall's zeal induced him still further to employ an English merchant at Antwerp to purchase all the copies remaining there unsold, which were brought over and publicly burnt at St. Paul's cross. (See his article). This act, however, proved eventually of great service to Tyndale's designs, since it enabled him to prepare a more correct edition, which he

printed in 1534; and in the mean-time the Dutch printers made new impressions of the first edition, which were sold at a cheap rate, and obtained a wide circulation; so that the diffusion of the Scriptures in the vernacular tongue was no longer to be prevented. Besides the above-mentioned proceedings against Tyndale's version, Sir Thomas More published a dialogue in 1529 for the purpose of ridiculing it, to which Tyndale wrote a reply; and the King, at a court of Star-chamber in 1531, with the concurrence of the prelates, universities, and clergy, pronounced a severe condemnation of it, together with other heretical books.

This active and learned reformer was in the mean-time proceeding in his labours, and as soon as he had finished his New Testament, he set about a translation of the five books of Moses from the Hebrew. He had the misfortune, however, in going by sea to Hamburgh, for the purpose of getting it printed there, to be shipwrecked on the Dutch coast, with the loss of his books, papers, and money. Not dispirited at this accident, he reached Hamburgh by another conveyance, where he met Miles Coverdale by appointment, and they worked together till they had finished the Pentateuch, which was printed in 1530. Tyndale afterwards translated the prophecy of Jonas, prefixing a large prologue, and published it in 1531; and this was the whole of his labour on the Scriptures, though other versions have been ascribed to him. He then returned to Antwerp, and in 1534 took up his lodging in the house of Mr. Pointz, an English merchant, doubtless thinking that he might there pursue his studious plans in safety. But the detestable spirit of the times would not suffer a heretic to exist in any place where he might be reached. The tyrant Henry VIII. and his subservient council suborned one Henry Philips to betray him under the mask of friendship. This man insinuated himself into the acquaintance of Tyndale and Pointz, and gained their confidence, whereby he was enabled to give notice to the imperial procurator-general at Brussels of an opportunity for seizing the unsuspecting Tyndale, and conveying him as a prisoner to Vilvorden. He remained there in confinement a year and a half; and in the mean-time Pointz and the English merchants obtained letters from Cromwell, secretary of state, and a friend of the Reformation, to the court of Brussels, for his liberation. But by the contrivance of Philips, an accusation was brought against Pointz, who was himself thrown into prison, whence he escaped

by night. Tyndale was at length, in 1536, brought out for trial upon the Emperor's decree at Augsburg. He was offered council to assist him in his defence, which he declined, saying he would answer for himself. He was condemned, and executed by strangling at the stake, after which his body was reduced to ashes. His last words were "Lord, open the King of England's eyes!" Thus perished a man of the most blameless life and manners, whose only crime was facilitating to Christians the perusal of that book which is the foundation of their religion. The Emperor's procurator, who assisted in his condemnation, pronounced him "Homo doctus, pius, et bonus," — a learned, pious, and good man. Besides his translations, he wrote other pieces which were collected and printed together with Fryth's and Barnes's works, fol. 1572. They are for the most part introductions to, and comments upon, parts of Scripture. *Biogr. Britan.* — A.

TYRANNIO, an eminent Greek grammarian, was a native of Amisa in the kingdom of Pontus, and was a disciple of Dionysius of Thrace, at Rhodes. When Lucullus had defeated Mithridates, and subdued his kingdom, B. C. 70., Tyrannio became a captive, but was freed by Muræna, who begged him of the conqueror. He was taken to Rome, where he set up a school, and rendered himself eminent among the friends of literature. We find from the letters of Cicero that he was very serviceable to him in putting his library in order, and he was the instructor of Cicero's son and nephew. Strabo was also one of his disciples. He became rich, and collected a library of more than 30,000 volumes. Literature is under obligations to him for the preservation of many of the writings of Aristotle and Theophrastus, which, after several changes of owners, had fallen into the hands of Sylla, from whose librarian Tyrannio procured them, and afterwards imparted them to Andronicus of Rhodes. Tyrannio was an author, but none of his works have reached our time. He lived to a very advanced age. *Bayle. Dict.* — A.

TYRRELL, JAMES, a historian and political writer, was the eldest son of Sir Timothy Tyrrell, Knt., of Shotover, near Oxford, by Elizabeth, the only daughter of Archbishop Usher. He was born in London in 1642, and after a school-education at Camberwell, was admitted in 1567 a gentleman-commoner of Queen's-college, Oxford. On quitting the University he entered at the Inner Temple for the study of the law, and in 1665 was called

to the bar. He did not, however, practise the law professionally, but employed himself as a private gentleman, at his residence at Oakley in Buckinghamshire, in studying the history and constitution of his country. It may be presumed that his first ideas of government were favourable to high monarchical principles, since he wrote a dedication to the King of Dr. Sanderson's publication of his grandfather Usher's work on the Power of the Prince and the Obedience of the Subject. His studies, however, led him to notions more favourable to public liberty; and in 1681 he published an answer to Sir Robert Filmer's patriarchal scheme, under the title "Patriarcha non Monarcha, or the Patriarch unmonarched." Being in the commission of the peace in his county, he was struck out from it by James II. for refusing to aid in the abolition of the penal laws and the test against popery. He heartily concurred in the Revolution, and wrote with much force in vindication of that measure, and of King William's right to the crown, in his "Fourteen Political Dialogues," published from 1692 to 1695. After these had appeared separately, they were collected into one volume folio, with the title of "Bibliotheca Politica; or an Enquiry into the ancient Constitution of the English Government, with respect to the just Extent of the Regal Power, and the Rights and Liberties of the Subject. Wherein all the chief Arguments, both for and against the late Revolution, are impartially represented and considered." Whilst engaged in this work, he also turned his thoughts to theological topics, and drew up an abridgment of Bishop Cumberland's learned work "De Legibus Naturæ," which he intitled "A brief Disquisition of the Law of Nature, according to the Principles and Method laid down in the Rev. Dr. Cumberland's Latin Treatise on that Subject. As also his Confutations of Mr. Hobbes's Principles, put into another Method," 1692, 8vo. The bishop's approbation of this work was prefixed, in which he chooses rather to consider the unknown author (for it was anonymous) as a second, or coadjutor, than as a translator or epitomizer of his work. A second edition, corrected and enlarged, was printed in 1701.

But Mr. Tyrrell's principal performance, and that to which he devoted the greatest share of his leisure, was "The General History of England, both Ecclesiastical and Civil, from the earliest Accounts of Time," which he intended to have brought down to the reign of William III., but only completed to the con-

clusion of that of Richard II. This was printed in 5 vols. folio, 1700—1704. The chief merit of this work consists in the copious translations from the old English historians, and their methodical arrangement under the respective years, so as to afford a comparative view of their different accounts. Hence, though not so agreeable to the reader as histories upon a different plan, it possesses an intrinsic value, to those who seriously engage in the study of British history and antiquities. It is observed, however, that there are several mistakes in the translations, and that the author is occasionally biassed by an opinion that the Norman conquest effected little alteration in the English constitution. The political purpose of Tyrrell's history appears to have been to confute the leading doctrines in that of Dr. Brady, that all the liberties and privileges of the people of England were concessions from the kings, and derived from the crown, and that the representation of the Commons as now existing was not introduced before the 49th of Henry III. These are points that long have been and still are subjects of controversy, and which serve to distinguish two parties in the state. Mr. Tyrrell while composing this work resided chiefly at Shotover for the advantage of consulting the Oxford libraries. He died in 1718, in his 76th year. *Biogr. Brit.* — A.

TYRTÆUS, an ancient Greek poet, celebrated for his martial strains, is said to have been born at Miletus, but to have settled at Athens in the capacities of a poet, musician, and school-master. He is described as being short and deformed, blind of one eye, and lame; but with these bodily defects, he possessed a manly and elevated soul. In the war between the Lacedemonians and the Messenians, the former, having met with some ill success, consulted the oracle of Delphi, B. C. 623, by which they were directed to apply to Athens for a general. The Athenians, as some suppose in derision, sent them Tyrtæus, who, by reciting, as well before the magistrates, as to all who would listen to him, poems in praise of valour and patriotism, so animated the Spartans that at length they became victorious, and reduced the Messenians to subjection. Besides the merit of his poetry, he is related to have given useful advice as a military leader; and the Spartans recognised their obligations to him by granting him the right of citizenship, and treating him with honour when he took up his residence among them. The war-poems of Tyrtæus must

have been in high reputation among the ancients, for Horace joins him with Homer in this department:

Post hos insignis Homerus
Tyrtaeusque mares animos in martia bella
Versibus exacuit. *Art. Poet.*

Besides these, he composed "Moral Precepts," and a work "On the Polity of the Lacedaemonians." Some fragments of his war-poems remain, which are characterised by a masculine simplicity. They have been published with the other minor Greek poets. *Vossii Poet. Græc. Morevi. Univ. Hist. — A.*

TYRWHITT, THOMAS, a profound scholar and acute critic, born in 1730, was the son of a clergyman who was a canon of Windsor, and rector of St. James's Westminster. He was sent to Eton-school in 1741, whence he was removed to Queen's-college, Oxford, in 1747. He was elected Fellow of Merton-college in 1755, and in the following year acted as under-secretary of war, Lord Barrington being his superior in office. In 1762 he succeeded Jeremiah Dyson, Esq. in the clerkship of the House of Commons, which post he held till 1768. At that period he retired from public business to a literary life, and the uninterrupted pursuit of those studies to which he had always been devoted. Few persons have been better furnished with means both for his own amusement, and for the instruction of the public. To an exact knowledge of the classical languages, he added an acquaintance with all the principal European tongues, and was likewise deeply read in the old as well as modern writers of his own country. His first publications were of the poetical class, consisting of "An Epistle to Florio," and Latin versions of the "Messiah," and "Splendid Shilling," with an English one of "Pindar's eighth Isthmian Ode." In 1766 he published "Observations and Conjectures on some Passages of Shakespear," the result of close study of that great dramatist, which also enabled him afterwards to communicate some ingenious remarks upon his works to Mr. Steevens and Mr. Reed for their editions. In the same year he printed at the Clarendon press "Proceedings and Debates in the House of Commons in 1620 and 1621, from an original MS. in Queen's-college, Oxford; with an Appendix." In 1768 he published a corrected and enlarged edition of "Elsynge's Manner of holding Parliaments in England." In critical literature his first publication was "Fragmenta Duo Plutarchi," 1773, from one

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of the Harleian manuscripts. He next appeared as the editor of Chaucer's most valuable work, the "Canterbury Tales," in 4 vols. 8vo., 1773; and perhaps a better edition of a vernacular poet was never given. Besides a much corrected text, the fourth volume contains an introduction and an admirable essay on the author's language and versification, in which are introduced many curious and important remarks on the English of that time. It was followed in 1776 by a Latin dissertation on Babrius; one of the writers of the Fables called Esopean, in which he displayed his classical erudition and critical acumen.

That remarkable literary phenomenon, the poems attributed to Rowley, engaged the public attention about this time, and Mr. Tyrwhitt thought it worth while to give a complete edition of them, with a preface and glossary, in 1777. From this it might be supposed that he was a believer in their authenticity. But to another edition in 1778 he added an appendix to prove that they were written, not by any ancient author, but solely by Chatterton, the pretended discoverer. This opinion involved him in a controversy with some credulous antiquarians, of which it is sufficient to say, that by another publication he proved his point to the satisfaction of all unprejudiced judges. His remaining literary labours were an edition of a Greek poem *Περὶ Λιθῶν*, (On Stones,) ascribed to Orpheus, together with a supplement to his Dissertation on Babrius, 1781: "Conjecturæ in Strabonem," printed only for his friends, 1783; and a newly discovered "Oration of Isæus against Menocles," 1785. He also superintended the publication of two Dissertations by the late Dr. Sam. Musgrave, for which he raised a liberal subscription for the benefit of the Doctor's family. Mr. Tyrwhitt was a member of the Royal and Antiquarian societies, and a curator of the British Museum. He died lamented by all who knew him, in 1786, in his 56th year. His private character was thoroughly estimable. His manners were gentle and polite; his temper calm and philosophical. His mode of criticism, though acute and exact, was candid, and his erudition, though uncommon and profound, was void of pedantry. He bequeathed to the British Museum all those of his books which were not before in that repository. *Nichols's Literary Anecd. — A.*

TZETZES, JOHN, a Greek poet and grammarian of the twelfth century, was distinguished in his time for a variety of acquisitions, and a prodigious memory, so that he is said to

have had the whole Scriptures by heart. He was the author of "Allegories on Homer," which he dedicated to Irene, wife of the Emperor Manuel Comnenus; and also of "Miscellaneous Histories," in 13 chiliads, composed in the lax measure called political or popular verse. Some of his poetry is contained in a collection printed at Rome under the care of Arsenius. Tediousness and insipidity with arrogance appear to be characteristics of this poet. He was more respectable as a critic, and gave useful scholia upon Hesiod. The "Allegories" of Tzetzes were published by Morel, Paris, 8vo., Gr. & Lat., with notes,

1616; the Histories or Chiliads, at Basil, folio, 1546.

ISAAC TZETZES, brother of the preceding, published learned commentaries on Lycophron, which have been of great service to Greek scholars, by elucidating the obscurities of that author, and by the numerous particulars which they contain relative to ancient fable and history. Some affirm that they were written by John, and published in the name of Isaac, but probably both brothers were concerned in them. They are inserted in Potter's edition of Lycophron, Oxon. 1697. Baillet. Mereri. — A.

U.

UBALDI, GUIDO, an eminent mathematician, was descended from the illustrious house of the Marquises del Monte, which was a branch of that of Bourbon, and possessed some territories, with sovereign right, in Italy. He was a pupil of Condamine, under whose instructions he made an early and rapid progress. He spent the greater part of his time in the study of the mathematics, and was one of the earliest writers on mechanics, in a work intitled "*Mecanicorum Liber, in quo hæc continentur: de Libra, Vecte, Trochlea, Axe in Peritrochio, Cuneo, Cochlea, Venetiis, 1615. fol.*" In this work, says Montucla, the author makes use of that method which was employed by the ancient mathematicians in regard to Pappus. He reduces all machines to the lever, and applies it very happily to some of the other mechanical powers, and particularly the pulley, the principal combinations of which he examines with great care. Ubaldi wrote also on the screw of Archimedes, a machine accompanied with this singularity, that it is in some measure the weight of the water and its propensity to descend that causes it to rise. He examines this phenomenon, as well as several properties of the machine, in a treatise published by his son with the title "*De Cochlea, Libri quatuor, Venetiis, 1615, fol.*" He turned his attention also to perspective, and treated that subject in a much more learned manner than any of his predecessors. But his work which is intitled "*Perspectiva, Libri sex, Pisauri, 1600, fol.*", has the fault common to all those of the same period: it contains a multitude of propositions which might have been explained with more perspicuity in a few lines. Kästner mentions also the following work of this mathematician: "*Guidi Ubaldi e Marchionibus Montis in duos Archimedis Equiponderantium Libros Paraphrasis, scholiis illustrata. Pisauri, ap. Hier Concordiam, 1588,*

fol. This work, which is dedicated to Francis Maria II., Duke of Urbino, besides a translation of the two books of Archimedes, contains explanations of each proposition, and the application of them to practice. The author gives also emendations of some parts of the Greek manuscript he employed, which, as is well known in mathematical problems, may be done with great certainty. "*Problematum Astronomicorum, Libri septem, Venet. 1508, fol.*" The time of this mathematician's birth and the period of his death are unknown. *Montucla Histoire des Mathematiques. Kästner Geschichte der Mathematik. — J.*

UBERTI, FAZIO, (BONIFACIO,) DEGLI, an Italian poet of the 14th century, was a native of Florence. He was grandson of Farinata degli Uberti, a celebrated head of the Ghibelline party in that city, and partook of the fortune of his family in becoming an exile. Villani says of him, that he was a pleasant and agreeable man, and blameable only in one point, which was, that for the sake of gain he frequented the courts of tyrants, and paid adulation to the great; but his state of banishment, and the extreme poverty to which he complains of being reduced, may plead something in his excuse. He composed poems of different kinds, and is said by the author above mentioned to have been the first who employed with great effect the species of composition called by the vulgar *frottole*, or ballads. The work, however, by which his name has been perpetuated, is a kind of description of the world in verse, intitled "*Ditta Mondo*," which he wrote in advanced age. In imitation of Dante, he supposes himself accompanied by a guide, for which office he has chosen Solinus; and he makes a circuit of the world, in which he introduces, with geographical descriptions, many historical narrations. It is divided into six books, but was

left unfinished; and from the different dates referred to in the narrative, it seems to have had several additions after the first sketch: these dates extend from 1355 to 1364. It was first printed at Verona in 1474, and afterwards at Venice in 1501. Uberti is reckoned one of the best Italian poets of that time as to force and energy of style. Some of his canzone have been published in collections. It has been asserted by some writers that the poetical crown was solemnly conferred upon him at Florence; but if he really received this honour, it could not well have been at that city, where he seems never to have had a fixed residence. He died and was interred at Verona. *Tiraboschi. — A.*

UGHELLI, FERDINANDO, an ecclesiastical historian, was born of a good family at Florence in 1595. He entered into the Cistercian order when young, and was sent to Rome to finish his studies, after which he passed through several offices in different monasteries. He was at length elected abbot of S. Vincent and S. Anastatius ad Aquas Salvias at Rome, and procurator of his province; and was besides theologian to Cardinal Carlo de' Medici, and consultant of the congregation of the Index. Pope Alexander VII. placed him in the number of his domestic prelates, and gave him a pension, which Clement IX. augmented. Several bishoprics were offered to him, which he refused, chusing to reside at Rome and pursue his studies. He was the first who formed the design of giving a series of the bishops of all the churches in Italy, not merely noting their names with a sterile eulogy, but illustrating the history of each church, by publishing the documents contained in its archives; a work of great utility, not only as it regarded particular churches, but as reflecting much light upon sacred and profane history. As it was not possible for one man to examine all the archives in the episcopal sees of Italy, he was obliged to employ the assistance of others, whence arose a considerable disparity in the execution of his work. It was printed at Rome in 9 vols., from 1642 to 1648, under the title of "*Italia Sacra, sive de Episcopis Italiæ et Insularum adjacentium, rebusque aliis præclare gestis, deducta serie ad nostram usque Ætatem, Opus singulare.*" A new edition of this work was commenced at Venice in 1717, and completed in 1733, in ten vols. fol., in which great additions were made from documents unknown to Ughelli. This author also made additions to the lives of the popes by Ciaconius; and published eulogies of cardinals of the Cistercian order, and of

those of the Colonna family, and genealogies of the Marsciano and Capisucchi families. He died at Rome in 1670 at the age of 75. *Tiraboschi. Moreri. — A.*

UGONE, MATTIA, an ecclesiastical writer of the beginning of the 16th century, was a native of Brescia, and a doctor of laws, and became bishop of Famagosta in the island of Cyprus. He wrote a work "*De Eminentia Patriarchali,*" printed at Brescia in 1507, which treats in the way of dialogue of the patriarchal dignity. But his principal performance is a treatise on Councils, intitled "*Synodia Ugonia,*" which was approved by a bull of Paul III. in 1543, and was printed at Venice in 1565. It is pronounced by Dupin one of the best and fullest treatises written on that subject in the 16th century; and its approbation by the Pope is extraordinary, considering the doctrines maintained in it. In treating on the power of a council, the writer makes the decrees of the Council of Constantine his rule in resolving all the questions which occur. He holds, that a council is superior to the Pope, and may depose him, not only for heresy and schism, but also for any notorious and scandalous crime, if he persists in it after admonition; and that, in matters of faith, and such as concern the state of the church, or its head, the judgment of the council is to be preferred to that of the Pope. This prelate died in 1616. *Dupin. Tiraboschi. — A.*

ULADISLAUS I., surnamed HERMAN, King of Poland, succeeded his brother Boleslaus in 1082. Pope Gregory VII. having excommunicated Boleslaus, and laid the kingdom under an interdict, would not grant Uladislaus any other title than that of Duke, having conferred that of King upon the Duke of Bohemia. This reign began with the defection of Russia, Prussia, Pomerania, and other provinces, which obliged Uladislaus to take up arms; and after some variety of fortune, he succeeded in reducing the Pomeranians to submission. He was afterwards involved in a civil war, excited by his natural son Sbigneus, supported by the palatine of Cracow. His other son, Boleslaus, joined in the rebellion; and Uladislaus was about to be besieged in Plosko, when the Archbishop of Gnesna effected a reconciliation between the father and sons, the former being obliged to consent to the banishment of the palatine of Cracow, who, from his enemy, was become his favourite. Prince Boleslaus, who was an active and able commander, defeated the Prussians and Pomer-

nians, who had resumed hostilities during the civil troubles; soon after which, in 1103, Uladislaus died, aged 59, with the character of a pious and mild sovereign, but under the dominion of parasites and favourites. *Mod. Univers. Hist. Moreri.*—A.

ULADISLAUS II., King of Poland, eldest son of Boleslaus III., was elected successor to his father in 1139. His brothers being settled by their father's testament in separate duchies, which greatly abridged the royal domain, his Queen Christina, sister of the Emperor Henry V., who entirely governed him, engaged him in a plan for gaining possession of the whole of Poland. Assembling the States, she made an eloquent speech before them, in which she dwelt on the mischiefs attending a partition of the kingdom, and urged them to a revocation of the will. The States, however, refused to concur in the proposal; whereupon the King and Queen privately treated with the Russians, and used their influence to draw over individuals of the nobility to their party. At length Uladislaus openly took up arms, and attacked his brothers, two of whom he expelled from their dominions. In this emergency they all united their forces, and falling suddenly upon the royal army, entirely defeated it. The King, deserted by the Russians who had entered Poland in his favour, threw himself into Cracow, and thence retired into Germany to the Emperor Conrad. Cracow, mean-while, surrendered to the confederates, and the rest of Poland submitting, Uladislaus was solemnly deposed by the diet after an inglorious reign of seven years, and his brother Boleslaus was crowned in his stead. Uladislaus, on the intercession of the Emperor Frederic Barbarossa, obtained the duchy of Silesia, which was thus separated from the crown of Poland, to which it was never re-annexed. He died in 1159. *Mod. Univers. Hist. Moreri.*—A.

ULADISLAUS III., King of Poland, surnamed from his small stature *LOKETEK*, or a Cubit's Length, was the brother of Lesko or Leckus VII., at whose decease he was a competitor for the crown, but was obliged to give way first to Henry, and then to Premislaus II. In 1296 he expelled Premislaus, and obtained possession of the kingdom; but his government became so oppressive by his own tyranny and the licentiousness of his soldiers, that he was deposed by the States in 1300, and Wenceslaus King of Bohemia was elected in his room. Uladislaus retired first to Hungary, and then to Rome; but still maintaining an in-

telligence with his partizans in Poland, when he found that great discontents prevailed in the new reign, he returned thither, and placed himself at the head of a considerable army. He was making conquests, when the death of Wenceslaus caused him to be restored to the throne without opposition in 1305. His power, however, was retrenched, and his coronation was deferred till he should prove that his principles of government were meliorated. The first considerable event of his renewed reign was a war with the Teutonic knights, who, during the troubles of Poland, had usurped a great part of Pomerania. They obtained possession of Dantzic in 1310; and having purchased the supposed rights of the Marquis of Brandenburg to the country, they strengthened themselves in it without regard to the remonstrances of the King of Poland, or the ecclesiastical censures of the Pope. Uladislaus thereupon marched into Brandenburg, and laid waste the Marquis's dominions as being the abettor of the knights; and he engaged the united force of those powers and the Duke of Massovia, and gained a complete victory. A series of wars ensued, which terminated in the recovery of the usurped territories by Uladislaus, who displayed great military talents, united with humanity and generosity. He afterwards turned his attention to the arts of peace; and having now reigned fifteen years with a reputation and success that obliterated his former faults, he indulged himself and his queen in a magnificent coronation, with the full concurrence of the States, and the consent of the see of Rome, which had assumed a right of being consulted on these occasions. Not long after, he fell into a chronic disease, which carried him off in 1333, having previously obtained from the States a promise to elect his son Casimir for his successor. *Mod. Univers. Hist. Moreri.*—A.

ULADISLAUS IV., King of Poland. On the death of King Lewis, the States of Poland had offered the crown to his daughter Hedwiga, on condition that she should marry with the approbation of her subjects, and that her husband should reside in the kingdom. Among her suitors was Jagello, Grand-duke of Lithuania, who sent a magnificent embassy to demand her in marriage. He consented to embrace the Christian religion, and to oblige all his subjects to be baptized; and proposed to unite inseparably Lithuania to Poland, to reconquer Pomerania and all the usurpations of the Teutonic order. His offers were so acceptable to the Poles, that they declared in

his favour, and employed a degree of constraint upon Hedwiga, who was attached to another lover, William of Austria. The presence of Jagello, who possessed a good person and the vivacity of youth, overcame her reluctance, and she gave her hand in 1386 to Jagello, who was baptized by the name of Uladislaus, and placed on the throne. Besides Lithuania, the duchies of Samogitia and Black Russia were added to the Polish crown by this alliance. The Teutonic knights, taking alarm at this accession of strength, excited a revolt in Lithuania, the nobles of which were indignant at the union of the country with Poland, and at the meditated change of religion, and they marched an army into the duchy, and made themselves masters of several fortresses before the King was aware of their designs. He, however, soon expelled them by means of one of his brothers, and also reduced to submission the Palatine of Posnia who had revolted. He then went in person into Lithuania, and undertook the conversion of its inhabitants, who were gross idolaters. Uladislaus cut down their sacred forests, extinguished their fires, demolished their temples, established a body of Christian clergy in the duchy, and erected an archbishopric at its capital, Wilna. He then left his brother Skirgelio as his viceroy, and returned to Poland. The barbarity of Skirgelio, and the practices of the Teutonic knights, occasioned a rebellion in Lithuania, which was not quelled without much bloodshed. A war with the Tartars ensued, in which Vitowda, who was then viceroy of Lithuania, was defeated by a lieutenant of the great Tamerlane. Wars between Poland and Prussia succeeded, and Uladislaus, taking the field in person, penetrated into Pomerania, and gained a great victory over the knights near Marienburg. He was foiled in his attempts to take that town, and the knights at length obtained an advantageous peace. The high reputation of Uladislaus caused the Hussites of Bohemia to offer him the crown of that country, which he refused. After a reign of 48 years, for the most part prosperous, and in which he established the tranquillity of his kingdom, he died at a very advanced age in 1434, greatly regretted and honoured by his subjects. *Mod. Univ. Hist. Moreri.* — A.

ULADISLAUS V., King of Poland, son of the preceding. (See LADISLAUS IV., King of Hungary.)

ULFELD, JAMES, a Danish statesman, was sent in 1578 with some others on an em-

bassy to Russia, in order to put an end to the disturbances in Livonia, and negotiate for a lasting peace both with Sweden and Prince Magnus of Holstein. The envoys, however, contrary to their instructions, which were to conclude an eternal peace, having agreed only to a suspension of arms for fifteen years, Ulfeld, who was at the head of this mission, fell into disgrace with his sovereign, and on his return home in 1579, was deprived of his dignity as a counsellor of the kingdom. He was, however, again taken into favour, but he shewed by his conduct that he was much dissatisfied at the treatment he had experienced. At the interment of Frederic II., when every thing was ready for the solemnity, he stepped forwards in the church, and lamenting his hard fate in the most plaintive strain, complained that though he had served the deceased King for many years, he had met with very little reward. This indecent conduct would have exposed him to severe treatment had not the Queen-dowager's father, Duke Ulric of Mecklenburg, given it as his advice that it ought to be treated with contempt. He was nevertheless forbidden for a long time to appear in the presence of Christian IV., or the Queen-dowager, and died in 1593. After his return from Moscow he wrote an account of his travels, which had a very singular fate. Being sent to a printer at Leyden for the purpose of being printed, it was so neglected, that it came into the hands of a grocer as waste paper, and would no doubt have been torn to pieces had it not been saved by Melchior Goldast, who caused it afterwards to be published under the following title: "*Hodæporicum Ruthenicum editum a Melchiore Goldasto,*" *Francof.* 1608, and 1627, 4to. Translated into Danish, and printed at the end of the Chronicle of Frederic II. by Resenius. It is inserted also in Suhm's Collections towards the History of Denmark, vol. i. He wrote likewise "*Compendium Historicum Regum Daniæ ab Anno 1333 ad An. 1559,*" in Von Westphalen's Monument. inedit tom. iii. Translated into Danish by Casp. Pet. Rothe, *Copen.* 1752. 4to. *Forsøg til et Lexicon over Danske, Norske og Islandske lærde Mænd, af Jens Worm.* — J.

ULFELD, CORNIFIX, a very celebrated but unfortunate Danish statesman, was the son of James Ulfeld, chancellor of the kingdom, who distinguished himself by his merit in the reign of Christian IV. Being of a forward disposition, before he was ten years of age he practised so many youthful frolics that his father was obliged to send him to Paris under the

care of a preceptor, with a view, if possible, to check his vivacity by a change of situation; but increasing years, instead of moderating his fervour, served only to render him more untractable. His tutor having tried, in vain, for five years to alter his disposition, found it necessary at last to acquaint his father; who was so incensed that he determined to leave him to himself, and to withdraw his allowance. Young Ulfeld being thus at liberty, at the age of fifteen, went to Germany to Count Oldenburg, his relation, who took him under his protection, and with whom he remained three years; but as he had a great turn for a military life, he entered into the service of Christian IV., whose troops were then employed in Germany, and went through the various gradations of rank with much honour and applause. On the conclusion of peace in 1629, Ulfeld, who hated a tranquil life, returned to France, and proceeding thence to Italy, formed an intimate acquaintance, at Padua, with a learned Venetian nobleman, named Cremonino, from whom, as he frequently acknowledged, he derived much useful information. He then paid a visit to Germany, and passing thence to Denmark, found means to insinuate himself so much into the good graces of the King, that he became one of his greatest favourites. He was not only made a senator and governor of Copenhagen, but in 1637, having discharged a mission to the Imperial court to His Majesty's satisfaction, he created him marshal of the kingdom. The King also gave him in marriage Eleonora, one of his natural daughters by his favourite Christina Munck. After the death of Christian, in 1648, he was employed by his successor, Frederick IV., in various important affairs; and in 1649 was sent to the Hague, where he concluded a defensive alliance with the States-general of the United Provinces, and negotiated also the so called Treaty of Redemption, by which the Dutch agreed to pay yearly to Denmark one hundred and fifty thousand florins for the free passage of the Sound; but the latter, some time after, was abandoned by the consent of both parties. A coolness, however, arose between him and the new sovereign, who began to consider his influence in the kingdom as too great for a subject. He was, therefore, excluded from all favour, without knowing the reason of the change; and his enemies, finding the King disposed to believe their calumnies, seduced a woman, named Dina Windhofer, who had access to the royal family, to accuse the Count and the Countess his wife of

having a design to poison the King, the Queen, and all the royal family. This is one of those historical problems which have never yet been fully cleared up. Dina Windhofer, or, according to the name of her deceased husband, Dina Schumaker, was born in Copenhagen of German parents: she married in Holstein; and on her husband's death returned to Copenhagen, where she led a very suspicious kind of life. Her genteel appearance, liveliness, and artful disposition, procured her admittance into the most respectable families; and this intercourse with persons of distinction was much facilitated by her making it her business to collect all the news and scandalous tales of the capital, with which she was always first acquainted. In this manner she became known to Colonel Walter, a member of the privy council, who at that time was a great favourite with the King. In the month of December 1650 she informed him that Count Ulfeld, in conjunction with the court-physician, Otto Sperling, had entered into a plot to poison the King and the whole of the royal family. Walter gave credit to this tale, and rejoiced that he had found an opportunity of effecting Ulfeld's downfall. Various examinations were instituted, and at length Dina confessed her story to be a fiction. The Count and Countess were thereupon acquitted; but Dina was condemned to be beheaded, and the Colonel to be banished from the kingdom. Ulfeld, sensible, however, of the King's readiness to believe all the calumnies of his enemies, resolved to consult his own safety, and to retire into Poland. For this purpose he embarked with his Countess in order to proceed to Dantzic, where he landed; but the King of Poland having refused him permission to settle in his kingdom, he determined to throw himself under the protection of Christina, Queen of Sweden, at whose court he and his Countess resided some time. The King of Denmark, dreading the effects of this powerful and discontented fugitive, who had got possession of Christina's ear, insisted on his being given up, or at least on his retracting a bitter libel he had published against him, and asking pardon in a formal manner; to neither of which conditions Christina, for a long time, would consent. At length, the King drew up a charge against Ulfeld, containing a variety of articles, and among these the embezzlement of a sum of money which he had ordered to be remitted to Charles II. of England at that time in Holland. The Queen, at first, refused to give credit to this charge; but on Charles's letter to the King of Den-

mark, affirming that neither he nor any of his court had received such a remittance, she seemed convinced of Ulfeld's treachery, and promised to abandon him to his fate. Ulfeld, however, had gained an ascendancy over the Queen; he either persuaded her that he really was innocent, or she chose to believe so, and instead of withdrawing her protection, she grossly insulted the Danish ambassador, who supported with great spirit the dignity of his royal master. On the abdication of Christina, in 1654, he entered into the service of her successor Charles Gustavus, whose protection he had also solicited; and when that prince, in 1657, declared war against Denmark, he joined the army and took the island of Funen, which submitted to him so speedily, that the news reached Copenhagen before it was known that Charles intended to attack it. After this success, the sea becoming frozen, in the month of February 1758, to such a degree that artillery could be safely drawn over it, he persuaded the King of Sweden to march against Copenhagen, not doubting that the boldness of the enterprise would occasion the utmost consternation. Frederic seeing an army unexpectedly before the gates of his capital, sent notice to the Count that, in case he could mediate a peace, he would restore him to the possession of his estate and dignities. The Count becoming inclined to pacific measures, employed the influence he had acquired over Charles with so much effect, that he induced him to make a peace, which was signed at Roschild on the 28th of February the same year. By this treaty the King of Denmark ceded the province of Schonen to the King of Sweden, together with the town of Drontheim and various other places; granted Count Ulfeld and those who had followed him a general pardon, and restored him to the possession of all his places, dignities, and estates. His enemies, who were now afraid that they should lose all their credit by the restoration of the Count's authority, filled the King's mind with new suspicions, which obliged the Count to retire to the estate he had in the province of Schonen; but he had scarcely enjoyed a few months' retirement, when the King of Sweden, resolved to renew the war, proposed to him to take up arms again. This the Count declined; representing to Charles that as he had no new cause of complaint against his brother-in-law, he could not again serve against him without wounding his honour. His talents, however, having excited the envy of the

Swedish nobility, and of those, in particular, who were pensioners to Frederic, they made use of that occasion to ruin him in the opinion of Charles; and they represented his conduct in such a light that Charles became almost persuaded that by his credit he intended to cause those new conquests, not yet fully settled, to revolt, in order that he might regain the favour of His Danish Majesty. His enemies proceeded even still farther; and having obtained from Charles an order to the governor of Malmo, the Count and his family were arrested; some estates which he had not long before received from Charles were taken from him; and the Count falling ill at the time, his enemies gave out that he had poisoned himself for grief. Soon after he was cited to appear before the senate of Malmo; but not being able to repair thither by reason of his indisposition, the Countess undertook his defence, and conducted it with so much eloquence, that the Count was acquitted. Through an artifice of his brother-in-law, having been induced to believe that the King was still so incensed against him, that he was determined to shut him up in some prison, he privately escaped, and proceeded to Copenhagen. Here he expected that he should find a safe retreat; but within three days after his arrival, he and his Countess were arrested in their own house, by the King's order, and conveyed to the island of Bornholm. After he had been confined here some time, he found means to remove the iron bars in the window of his apartment, and tying together the bed-clothes cut into slips, let himself down from a considerable height, along with his lady and a servant; but being betrayed by a ship-master to whom he offered a very large sum to convey him from the island, he was taken back by Major-general Fuchs, the commandant, and put into a dark and putrid dungeon. On this occasion property to the amount of thirty thousand dollars, in jewels and money, was found upon him. This attempt was made at a very unseasonable time; for it is said, that had he waited only eight days longer, he would have been liberated on the intercession of the Kings of France and Sweden. Some time after, the Count solicited that he might be carried to Copenhagen, and having taken an oath of fidelity, and promised to forgive General Fuchs, who had treated him with so much severity, he was set at liberty in the month of December 1661. He now retired to his estate in Funen, till he obtained leave from the King to proceed to the Spa, for the benefit of his health, and to reside in the Netherlands.

Here he is said to have formed a plot to deprive the King of Denmark of his crown, and to place it on the head of the Elector of Brandenburg. He wrote to Count Schwerin, acquainting him that he had a secret of the utmost importance which he could intrust to no one but the Elector of Brandenburg himself. The Elector immediately sent General Spon to Ulfeld, who was then at Bruges, and the Count informed him that the Danish nobility, incensed against Frederic, had determined to elect another king, and that the clergy had joined in their support. He added, that he himself had quitted Denmark to avoid their importunity, and to labour with more security abroad in effecting this revolution; that he would meet with a very favourable reception in France and Sweden, were he to carry such propositions to either of these courts; but that as his design was to give to Denmark a German king, he first applied to the Elector, and could assure him of success if he embraced the proposal. General Spon immediately acquainted his master with Ulfeld's secret, at which the Elector was filled with horror: he detested this perfidy, and gave immediate notice of it to Frederic. On this intelligence the Count, in a general assembly of the States, was unanimously declared guilty of treason, an enemy to his country; and condemned to have his right hand cut off, and then to be beheaded and quartered. This sentence was carried into execution on a waxen effigy at Copenhagen in 1663; and a price was set upon Ulfeld's head. He, however, remained some time at Bruges, where he caused Major-general Fuchs to be murdered in his coach by his son Christian, though he endeavoured to make it be believed that this was done contrary to his inclination. From Bruges he sent his Countess to England, where she remained sometime unknown, but at last was admitted to an audience of the King. On attempting to go on board a ship at Dover, she was arrested, at the desire of the Danish resident, and conveyed to Denmark, where she was condemned to perpetual imprisonment. When Ulfeld heard this, he considered himself as no longer safe at Bruges, and with his daughter and sons retired to Basle in Switzerland, where he enrolled his name as an Englishman; and because he brought with him a great many jewels, he passed as a jeweller. Being, at length, discovered, and thinking it not prudent to continue there any longer, he sent his children to Lausanne; and as he found himself indisposed,

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with a disorder of the breast, he hired a boat to convey him down the Rhine to Naumberg, a small Austrian town in Alsace; but becoming worse by the way, he died when he had almost reached the place of his destination, in the month of February 1664. His body was carried to the nearest monastery for interment, but it was afterwards removed thence by his son, and deposited in the open fields, under a tree. An exposure of the Count's life and conduct was published, with the following title: "*Cornificii Ulfeldii succinta Narratio*," to which he wrote an answer, printed in the Danish language, in 1652, and translated the same year into Dutch. *Leben des Grafen Corfix Ulfeld. Allgemeines Historisches Lexicon. Universal History.* — J.

ULLOA, ANTONIO DI, knight and commander of the order of St. Jago, lieutenant-general of the royal navy of Spain, director-general of the Spanish marine, and Fellow of the Royal Society of London, one of the most celebrated men of his nation in the last century, was born at Seville, in 1716. At an early period of life he distinguished himself so much by his abilities and knowledge, that in 1734, when he was only eighteen years of age, he was appointed by the King, along with his friend, Don George Juan, to proceed to South America, for the purpose of co-operating with the French academicians, Condamine, Bouguer, and Godin, in measuring a degree of the meridian. He sailed for Peru on the 26th of May 1735, and remained at Quito till the measurement was completed, on the 12th of May 1744. On his return home in a French ship, named *Notre Dame de la Deliverance*, he was captured in the month of August 1745, by two English men of war, and carried to Louisburg in the island of Cape Breton, which a little before had surrendered to the British arms. When he arrived in England he met with a very kind reception, but in particular from Martin Folkes, Esq., president of the Royal Society; and not only received back all his papers safe and untouched, but having formed an intimate acquaintance with some of the most respectable members of that learned body, was himself admitted into it on the 11th of December 1746. After his return to Spain, in the month of July the same year, he published, in conjunction with his friend Don George Juan, an account of his voyage to America, in five small folio volumes, intitled "*Relacion Historica del Viage de Orden de S. Mag. para medir algunos*

grados de Meridiano," *Mad.* 1748. A German translation appeared at Leipsic, as the ninth volume of the General History of Voyages and Travels, and an English one was published at London, in 1758, in two volumes octavo. A French one, under the title "Voyage Historique de l'Amerique Meridionale," *Amst.* 1757, 2 vols., 4to., is esteemed the most complete, as it was undertaken with the author's approbation. After this, he was appointed by Ferdinand VI. to make a tour through a great part of Europe, for the purpose of collecting useful information in regard to new improvements in the arts, sciences, and agriculture. On this occasion he visited, besides England, France, Holland and Flanders, the southern districts of Germany; and the result of his tour was that a great many young Spaniards of promising genius were sent to travel, at the public expence, to France, Holland, Geneva, and Italy, in order to make themselves acquainted with medicine, surgery, engraving, watch-making, and other arts in which the Spaniards at that time were exceedingly deficient. Ulloa was also the chief promoter of the royal woollen manufactories; and under his direction the colleges of history and surgery acquired their present organization. He superintended also, and completed, the canals and basons both at Carthagen and Ferrol. He gave new activity to the celebrated quick-silver mines of Almaden; and in 1759 went for the like purpose to the quick-silver mines of Guancavellica in Peru. He, however, quitted them, in 1766, to be governor of Louisiana, which had been ceded to Spain; but he remained there only a short time, in consequence of the disturbances which soon after took place. In 1776 he commanded the galleon fleet which sailed from Cadiz to Mexico; and being accused of neglect of duty in the course of this service, was most honourably acquitted by a council of war at Cadiz. In 1772 he published his second great work, or a Physical and Historical Account of the Southern and North-eastern Part of America, under the title of "Entretiens Physico-Historicos sobre la America Meridional y Septentrional Oriental," *Madrid*, 1772, 4to., which contains also an ingenious disquisition on the peopling of America: "Sobre el Modo en quel passaron los primeros Pobladores." A German translation, by Professor Diez, was published at Leipsic, in 1781, 1782, 2 vols. 8vo.; which is preferable to the original, as it contains very learned additions made to it by Professor Schneider.

Dr. Robertson considered them of so much importance, that he caused them to be translated into English for his own private use. This eminent Spaniard must not be confounded with a near relation, DON BERNARD DI ULLOA, who, in 1740, published an interesting work, intitled "Restablecimiento de las Fabricas y Comercio Maritimo di Espagna," a French translation of which appeared at Amsterdam in 1753, and which contains several extracts from the works of Don Ant. Ulloa. The latter died in the Isla de Leon, near Cadiz, on the 5th of July 1795. He contributed the following papers to the Transactions of the Royal Society: "Observations on an Eclipse of the Sun, July 14th, 1748, at Madrid," vol. xlv. p. 10.; "Observations on the Earthquake of Nov. 1st, 1755, made at Cadiz," vol. xlix. p. 427.; "Observations on the Eclipse of the Sun, taken on the 24th of June 1778, on board the *Espagne*, in the Passage from the Azores," vol. lxix. p. 105. *Intelligenzblatt der Allgemeinen Literatur Zeitung*. *Ulloa's Voyage to South America*. *Philosophical Transactions*. — J.

ULPHILAS, a Gothic bishop, whose name deserves to be recorded chiefly on account of a Gothic translation of the New Testament ascribed to him, was by birth a Cappodocian, but the period at which he lived has not yet with certainty been determined. Philostorgius places him in the year 326, under Constantine the Great, by whom he was highly honoured, and who styled him the Moses of his time. This eulogy seems to announce that he had then passed the years of his youth; but in this case he must have lived to a very great age, for when the Goths were expelled by the Hunns, in the year 375, he was sent by the former to the Emperor Valens to solicit a place of settlement for them in Thrace; and in order to obtain it, he is said to have embraced Arianism. Besides other services rendered to his people, it is stated that he invented the Gothic characters, and translated the Bible into that language. The Swedes flatter themselves with the idea that they possess a part of this ancient monument, containing the greater part of the four Gospels in the so called "Codex Argenteus." "This curious volume," says a modern traveller, "is of quarto size; the leaves, which I scarcely know whether to call vellum, parchment, or papyrus, are stained with a violet colour, and on this ground the letters, which are all capitals, were afterwards painted in silver, excepting the initial characters and a few passages in gold. I

was convinced, from a close inspection, that each letter was painted, and not formed, as some authors have asserted, by a hot iron upon leaves of gold and silver. Most of the silver characters have become green by the effects of time, but the golden letters are still in excellent preservation." This Codex is mutilated in several places, but what remains entire is for the most part perfectly legible. It was first discovered in 1597, in the library of the Benedictine-abbey of Werden, in Westphalia, by Anthony Marillon, who extracted from it a few passages, which were inserted in a Commentary on the Gothic Alphabet, published by Bonaventura Vulcanius. Soon after, it was observed in the same library by Arnold Mercator, who transcribed a few verses, which Gruter gave to the public in his "Inscriptiones Antiquæ." From the abbey of Werden it was conveyed to Prague, during the short period in which that town was occupied by Frederic, Elector-palatine. At the capture of Prague, in 1648, it was found among the literary spoils by Count Konigsmark, and sent as a most valuable present to Queen Christina, who, it is said, gave it to Isaac Vossius, though it is not improbable that he took it without permission, among many other rare books and manuscripts, when he pillaged Her Majesty's library during the confusion which preceded her abdication. On the death of Vossius, it was purchased by Count Magnus Gabriel de la Gardie for two hundred and fifty pounds, and presented to the University of Upsal. Of this Codex there have been three editions, the first printed at Dort in 1665; the second at Stockholm in 1672, and the third at Oxford in 1750. The last, however, is the most complete, as it contains not only the observations of Benzelius, but a great many learned remarks on the text and version, together with a Gothic grammar by the editor, Mr. Edward Lye, who had distinguished himself by his knowledge of the ancient northern languages. In the examination of this manuscript, different persons have imagined that they found a similitude in the characters to those of the Greek, Latin, Finnish, Runic, Danish, German, or Gothic; and hence has arisen a curious controversy among the learned, who on this subject have adopted two opinions; the first of which is that it is written in the language and character used in the fourth century by the Goths of Mæsia, the ancestors of the present Swedes, and is a true copy of the version made by Ulphilas; the second is, that it is only a translation in the Frankish idiom. The former is strongly sup-

ported by Junius, Stiernhielm, David Wilkins, Benzelius, and Lye; while the latter is as warmly maintained by Hicks, La Croze, Wetstein, and Michaelis; but it is to be observed, that the reasonings on either side admit of no positive proof, and are drawn chiefly from vague conjectures. That it is of great antiquity has been unquestionably proved without a dissentient voice. Those who ascribe the version to Ulphilas, must refer its date to the middle of the fourth century; and even those who deem the manuscript a Frankish translation, allow it to have been copied in the reign of Chilperic, between 564 and 587. Wachterus supposes that this splendid Codex belonged to Alaric the Gothic King of Toulouse; and Papebroch, that it was the identical copy presented to Fritigern, general of the Visigoths, established in Mæsia. These seem to be idle conjectures; yet it must be admitted, that to whomsoever it belonged, or by whomsoever translated, it is a work of great authority, and a literary treasure of very high antiquity. *G. C. Hamberger's Zuverlässige Nachrichten von den vornehmsten Schriftstellern vom anfang der Welt bis 1500. Jöcher's Allgem. Gelehrte. Lexicon. Coxe's Travels in Russia, Sweden, and Denmark.* — J.

ULPIANUS, DOMITIUS, an eminent lawyer, the friend and minister of the Roman Emperor Alexander, was a native of Tyre. In the reign of Severus he was first the disciple, and then the assessor, of the celebrated Papinian. His merit caused him to be chosen as the tutor of the young Alexander when raised to the rank of Cæsar, in which situation his virtues rendered him obnoxious to Helio-gabalus, who exiled him from the court. When his pupil became emperor, one of his first acts was to recall Ulpian; and the confidence he placed in him excited the jealousy of his mother Mamæa, till it was removed by Ulpian's prudent conduct. When a council of state was formed, consisting of sixteen senators, he was placed at their head. He was also made secretary of state, and was appointed as a kind of inspector over the two pretorian prefects. Their dislike of such a superintendant induced them to endeavour to free themselves from him by a mutiny among the soldiers; but the plot was fatal to themselves, and Ulpian succeeded them as sole prefect. He lived in universal esteem for his wise and virtuous administration, till the Emperor undertook, probably at his suggestion, the dangerous task of reforming the army. The discontent of the soldiers at these measures broke out in a fu-

rious sedition, in which, during three days, a kind of civil war raged in Rome, where the people endeavoured to rescue Ulpian from the assaults of the pretorians. At length they were intimidated by the sight of some houses in flames, and Ulpian was pursued by the soldiers to the Imperial palace. The interposition of the Emperor and his mother was in vain to save him, and he was massacred at their feet; such was the weakness of a reign of which the intentions were so laudable! This tragical event is dated A. D. 228. Ulpian has obtained the praise of all the heathen writers; but the Christians have reproached him with determined enmity to their sect, which he carried so far, (observing, it is supposed, the Emperor's inclination to them,) as to collect all the decrees and edicts of the preceding sovereigns against them. His professional attachment to the laws is suggested as the cause of this hostility. There are remaining of Ulpian twenty-nine titles of fragments, which are inserted in some editions of the civil law. *Crevier. Gibbon. — A.*

ULRICA-ELEONORA, Queen of Sweden, born in 1688, was the second daughter of Charles XI., and sister of Charles XII. During the confinement of her brother in Turkey, she was called in 1713 to the regency by the States of the kingdom; when, upon a resolution of the diet, that the States were empowered, in the King's present situation, to take what steps they thought necessary for the safety of the kingdom, in consequence of which they had nominated ambassadors to confer with the enemy's plenipotentiaries, she issued a counter-declaration, that she would enter upon no treaty until she should be authorized by the King her brother. The return of Charles terminated the regency; and in 1715 Ulrica was married to the hereditary Prince of Hesse. Charles was killed at the siege of Frederichal in December 1618, and Ulrica assumed the regal authority by the right of birth. The senate, however, which had severely felt the tyranny of the former reign, by which the kingdom had been brought to the brink of ruin, resolved to take this opportunity of recovering the ancient privileges of the nation, and limiting the royal power. At the meeting of the diet, the first question was whether an hereditary right to the crown was inherent in the Princess Ulrica; and it was decided that, according to the terms of an ancient resolution of the States respecting females, no person of the royal family was now remaining who had a right of succession, and that therefore the crown was become elective

by the nation; it was, however, agreed upon that no other person could be thought of for its wearer than the Princess, who was accordingly elected, and was crowned at Upsal in March 1619. A form of government was at the same time proposed by the States, consisting of forty articles, the tenor of which was to render the consent of the assembled States necessary for the making of new laws, the imposition of taxes, and the declaration of war and peace, and to secure the public freedom. This form was ratified by the Queen, who displayed the greatest prudence and moderation in the whole transaction. The impeachment and execution of the late prime minister, Baron Goertz, followed; which was succeeded by negotiations to restore peace to Sweden. While these were going on, the nation was surprized, in the beginning of 1720, with a proposal laid before the States by the Queen for the election of her consort, Frederic, to the royal title, and his association in the government. In her memorial on this subject she dwelt on her own satisfaction, and that of her consort, with the new form of government, and solemnly abjured for both any design of attempting to enlarge the prerogatives of the crown as now established. Count Horn, marshal of the nobility, to whom this letter was sent, proposed referring it to a commission of the States for examination. This was agreed to, and warm debates on the subject continued for several days. The nobility were divided in their opinions; but the lower orders were unanimous in acceding to the Queen's wishes. The Prince sent a declaration promising his adherence to the Lutheran religion, and to the new constitution, and to give any other security that might be required; and the Queen, in answer to an objection made respecting the inconveniences from dividing the sovereign authority, declared that it was never her design to reserve for herself any exercise of that authority during her husband's life, but to provide that at the death of either it should go entire to the survivor. At length this great affair was settled, and on April 4th an act of election passed, in consequence of which Frederic was proclaimed King. The subsequent reign was his, in the same manner as that of William III. in England during the life of Queen Mary. Ulrica-Eleonora died in 1741, at the age of 53, leaving no issue. *Mod. Univ. Hist. Moreri. — A.*

ULUGH-BEIGH, a powerful and learned Tartarian prince, was born in 1393. His father was the Sultan Shah Rok, son of the

celebrated Timur, who, after the death of that conqueror, ruled many years in Iran and Turan, that is, Persia and Tartary. His real name was Mohammed Taragai, Ulugh-Beigh being only an epithet, which signifies a great lord or prince. He entered upon the government in the life-time of his father, in 1407, and though then very young, conducted himself with so much moderation, as to acquire universal esteem, but particularly among the learned, to whom he was a distinguished friend and protector. He employed a great part of his time in reading; and as he had an excellent memory, he acquired an extensive knowledge in various branches of science. A book or kind of journal, which contained the names of all the animals he had killed in hunting, together with the time and other particulars, having been lost, his librarian was in great perplexity on that account; but the Prince desired him to be easy, assuring him that he remembered the whole of it. He then dictated the work from beginning to end to a transcriber, and the original being afterwards found, and compared with the copy, it was observed that Ulugh-Beigh had given the whole correctly except in four places. His great taste for knowledge induced him to form various institutions for promoting it, and among these was a gymnasium at Samarcand, his capital, in which a hundred students received education. But his chief attention was directed to mathematics and astronomy. For the purpose of improving the latter, he invited to Samarcand a great number of astronomers, and caused to be constructed an observatory, which he furnished with the best astronomical instruments. Ulugh-Beigh assisted there sometimes in person; and it is said that he employed in his observations a gnomon one hundred and eighty Roman feet in height; but this is doubtful, and rests, Montucla says, on no other foundation than the account given by some Turks to Mr. Greaves, that this prince employed a quadrant the radius of which was equal in height to the cupola of the great mosque, formerly the church of St. Sophia, at Constantinople. As a quadrant of these dimensions is impossible, Mr. Greaves conjectured that the instrument might have been a gnomon, the only one susceptible of so extraordinary a size. One of the principal astronomers who assisted Ulugh-Beigh was Salah-Eddin, his preceptor, surnamed Cadi Zadealrumi, or the Roman, because he was a Christian, and who appears to have been the director of this astronomical academy. At any rate, he had the superintendence of it, and

was particularly charged to assist in the construction of those tables which Ulugh-Beigh proposed to publish; but having died before the work was completed, the Prince, notwithstanding the occupations of government, did not disdain to assist in it himself; and he associated with him in this labour Alioushi, the son of Sala-Eddin, and the astronomer Ali Ben-Gaïat-Eddin Mohammed Jamchid. To the labour of these two men are the public chiefly indebted for those celebrated tables, known under the name of Ulugh-Beigh. This work, according to Montucla, has never yet been printed entire. The learned Hyde published only a fourth part of it, being a catalogue of the fixed stars, drawn up from observations made at Samarcand, and completed in 1437. The title of this work, to which Mr. Hyde added a very ample commentary, is as follows: "*Tabulæ Longitudinis et Latitudinis Stellarum fixarum, ex Observatione Vlugbeighi, Tamerlanis M. Nepotis, Regionum ultra citraque Giihun (Oxum) Principis potentissimi, ex tribus invicem collatis MS. Persicis, jam primum luce et latio donavit, et Commentariis illustravit, Thomas Hyde, A.M. e Coll. Regiæ Oxon.: in calce accesserunt Mohammedis Tizini Tabulæ Declinationum et Rectarum Ascensionum. Additur Elenchus Nominum Stellarum,*" *Oxon. 1665, 4to.* Mr. Oldenburg, then secretary of the Royal Society, invited some amateur of astronomy versed in the Oriental languages to edit the whole work of Ulugh-Beigh, but no one seems ever to have attempted it. Scarcely had he completed his astronomical tables, when an unfortunate difference arose between him and his eldest son. Being much addicted, according to the manner of the Orientals, to judicial astrology, he calculated his son's nativity, and found that it portended to him some great misfortune. On this account he behaved to him with much coolness, giving the preference in every thing to his younger son, the consequence of which was that the former rebelled against him. War upon this was declared between the father and son; and a bloody battle taking place in the neighbourhood of Samarcand, the father was defeated, and obliged to save himself by flight. Afterwards, however, he resolved to proceed to Samarcand, in the hopes that his son, moved by compassion, would behave towards him with kindness. At first his son received him with every mark of returning affection; but he soon after gave orders for his being put to death; and this mandate was carried into execution in the

neighbourhood of Samarcand, according to Flamsted in 1449, but according to Herbelot in 1450. Two other works of this learned prince, which are of considerable utility for illustrating the eastern history and geography, were published by Mr. Greaves. 1st, "Binæ Tabulæ Geographicæ una Nassir Eddini, altera Ulug-Beigi, Opera et Studio J. Gravii nunc primum publicatæ et Commentariis ex Abulfeda aliisque Arabum Geographis illustratæ," Lond. 1648, 4to. Also Arabic and Latin, in J. Hudson Geograph. vet. script. minores, tom. iii. 2d, "Epochæ celebriores Astronomis, Historicis, Chronologis, Chataiorum, Syro-Græcorum, Arabum, Persarum, Chorasmiarum usitatæ: ex Traditione Ulugh-Beighi Indiæ citra extraquæ Gangem Principis, eas primus publicavit, recensuit et Commentariis illustravit J. Gravius," ib. 1650, 4to. *G. C. Hamberger's Zuverlässige Nachrichten von den vornehmsten Schriftstellern vom anfang der Welt bis 1500. Jöcher's Allgem. Gelehrte. Lexicon. Montucla Histoire des Mathématiques. Weidleri Historia Astronomiæ.* — J.

URBAN I., Pope, succeeded Callixtus I. A. D. 223. He was a Roman, and had been employed in ecclesiastical offices by former popes. Of the transactions of this pontiff, who held the chair till 230, nothing certain is known, for the acts which have been recorded of him, with his epistle and decrees, are supposititious. It is said that he was beheaded under the Emperor Alexander Severus; and the Roman church has placed him in the number of its martyrs. *Bower. Moreri.* — A.

URBAN II., whose name was OTHO, or EUDES, was a native of the diocese of Rheims in France, and is generally said to have been born at Chatillon sur Marne. He was brought up in the church of Rheims under Bruno, founder of the Carthusian order, and became a canon of that church; but he soon after embraced a monastic life in the monastery of Cluny, of which he was appointed abbot. In 1078 he was called to Rome by Pope Gregory VII., was made cardinal and bishop of Ostia, and was sent as legate into Germany to carry on that pontiff's designs against the Emperor Henry IV. On the death of Pope Victor III., in 1087, the Romans, who had supported him against the antipope Guibert, caused an assembly to be convened at Terracina under the authority of the Countess Matilda, which in 1088 unanimously elected Otho, who took the name of Urban II. He is represented as being characterised by the same arro-

gance and pride with his patron Gregory, with less fortitude, but greater temerity. He was recognised by almost all the European powers except Henry of Germany, who adhered to Guibert. In the first year of his pontificate he was waited upon by Bernard, newly created archbishop of Toledo, with a letter from Alphonso King of Castille and Leon, requesting him to grant Bernard the pall, and to appoint him primate of all Spain and Gothic Gaul, with which Urban complied, and also nominated the Archbishop his legate in Spain. In the following year he assembled a council at Rome, which excommunicated Guibert, with Henry his supporter, and all their adherents. He next held a council at Melfi in Apulia, at which the decrees of Gregory against lay investitures and the marriage of the clergy were confirmed, and Roger, son of Robert Guiscard, was invested in the dukedoms of Calabria and Apulia, as held under the papal see. The Emperor of Germany having gained various successes, Urban, to balance his power, promoted a marriage between Guelph, Duke of Bavaria, and the Countess Matilda. Thereupon, the Emperor marched into Italy, and reduced Mantua and other places, in consequence of which Guibert was recalled to Rome, and put in possession of the Lateran palace.

The Emperor's progress was checked by the revolt of his son Conrad, which was approved, if not instigated, by the Pope. Advantages were gained over him in Italy, the result of which was the expulsion of Guibert, and the return of Urban to Rome in 1093; as, however, the castle of St. Angelo was still in the hands of the opposite party, he quitted the capital, and took up his residence with the Countess Matilda. In the following year he issued a sentence of excommunication against Philip, King of France, on account of his repudiating his Queen Bertha, and taking to wife his mistress Bertrade, but upon the King's submission, the sentence was suspended. In 1095 Urban held a council at Placentia, which was very numerously attended. A solemn embassy was sent to it by Alexius Comnenus, Emperor of Constantinople, representing the deplorable condition to which the Christians of the East were reduced by the oppressions of the Infidels, and requesting assistance. The Pope expressed himself warmly in favour of the persecuted Orientals, and several great lords who were present offered to go in person to their relief. In this council the doctrine of transubstantiation was again asserted in opposition to that of Berengarius; the marriage of priests

was rigorously forbidden; and Guibert and his adherents were again anathematised. Conrad had soon an interview with the Pope, who received him with marks of great affection, and recognized him as King of Italy, at the same time exacting from him an oath of allegiance to the apostolic see.

Urban in 1095 visited France, where he had appointed a council to be held at Clermont. This famous assembly took place in November, and the first business transacted in it was the excommunication of King Philip, who refused to part with Bertrade. A number of canons were then passed relative to ecclesiastical discipline, one of which forbade a bishop or priest to promise fidelity to a king or any layman. The observance of the *treuga Dei*, or truce of God, in private wars, which exempted certain days in every week from hostilities, was strongly enforced, and all former decrees respecting it were confirmed. But what rendered this council most memorable was the first introduction of the project of crusades. It has been mentioned that Urban, at the council of Placentia, declared himself a friend to the suffering Christians in the East. He was rendered still more zealous in the cause by the representations of Peter the Hermit, who had made a pilgrimage to Jerusalem, and witnessed the triumph of the crescent over the cross. When, therefore, the canons of discipline had passed the council, he rose, and in a long and pathetic speech, laid before the numerous assembly the lamentable condition of Christianity in the eastern countries, and the imminent danger of its total extirpation under the rule of the Infidels. He then dwelt upon the obligation incumbent on all Christians to rescue the sepulchre of Christ and the scene of his actions from the sacrilegious pollution to which they were exposed from the enemies of his name; and he touched the passions of his audience so strongly, that he was frequently interrupted by their exclamations. He assured them of victory in so holy a cause, and made the most liberal promises of forgiveness of sins and eternal felicity to all who should lose their lives in such a contest. After he had spoken, the pious zeal of the assembly burst forth in offers on all sides to obey every injunction of His Holiness towards this design; upon which he directed that all who engaged in it should distinguish themselves by a red cross on the right shoulder; he extended the truce of God to the persons and effects of every crusader; and enjoined all the bishops present to preach up the holy war in their respective dioceses. Thus terminated

the council of Clermont. The Pope remained in France to hold other councils, in one of which he absolved Philip, who had now dismissed Bertrade; and he returned to Italy in 1096.

He was at Salerno in 1098, where he had an interview with Roger, Duke of Sicily, at which he is supposed to have granted the bull of the *Monarchy of Sicily*. By this bull the Pope grants to the Duke, and his heirs and successors, the legantine power of the holy see to its full extent; so that the sovereign of Sicily is supreme head of the church in his dominions. The authenticity of this bull is called in question; but its powers have been claimed, and occasionally exercised, by all the masters of the island since that period. Urban then held a council at Bari for the purpose of effecting a reconciliation between the Greek and Latin churches, in which the point of the procession of the Holy Ghost was debated. He afterwards supported the cause of Anselm, Archbishop of Canterbury, and the other English clergy, against William Rufus, who had made free with their temporalities, and he threatened that king with excommunication. In 1099 he held a council at Rome for purposes of discipline, especially against the granting or accepting lay investitures; and censures were extended to all ecclesiastics who should do homage to laymen for any benefice or preferment whatever, as being an indignity to the clerical order. In this year the second crusade, under Godfrey of Bouillon, which succeeded the mad expedition of Peter the Hermit, effected the capture of Jerusalem; but Urban did not live to receive the satisfaction of this intelligence. He died at Rome in July 1099, after a busy pontificate of eleven years and more than four months. He was interred in the Vatican, and the following inscription was placed on his tomb: *Urbanus II. Auctor Expeditionis in Infideles*. He has obtained high commendations from the monkish orders, who have ascribed miracles to him, which, however, have not been sanctioned by the Roman church, though he was a supporter of its loftiest claims of authority. The Carthusian order was founded in this pontificate. There are extant a number of epistles of this pope, and decrees of the councils held by him. *Dupin. Bower. Mosheim.* — A.

URBAN III., Pope, first named UBERT or HUMBERT CRIVELLUS, was Archbishop of Milan, and Cardinal-priest of St. Lawrence in Damaso, when, upon the decease of Lucius III., he was elected to the pontificate in December 1184.

A difference soon arose between him and the Emperor Frederic Barbarossa, about some territories bequeathed to the see of Rome by the Countess Matilda, of which the Pope insisted upon being put in immediate possession. He also complained of the Emperor's seizing the estates of deceased bishops, and of his dissolving several nunneries, and confiscating their effects, on the plea of irregularity of life. These disputes were carried so far that Urban threatened to excommunicate the Emperor; and the latter called an assembly of prelates and princes in Germany to maintain his rights, who wrote a letter to the Pope on the subject. The Pope, still more incensed, would have launched his sentence at Verona, but the inhabitants of the city refused to permit it. He soon after died, as it is said, of grief, at hearing of the capture of Jerusalem by Saladin, in 1187, after governing the church less than two years. *Dupin. Bower.* — A.

URBAN IV., Pope, named PANTALEON, born of mean parentage at Troyes in Champagne, studied at Paris, where he took the degree of doctor in canon law. Being created archdeacon of Liege, he was sent by Innocent IV. as his legate to Poland. On his return, he was promoted to the see of Verdun; and in the pontificate of Alexander IV. was nominated patriarch of Jerusalem, and legate to the Christian army in the East. On the death of that pope in 1261 he was chosen to succeed him, when he took the name of Urban. The college of cardinals having been reduced to nine members, he created at two promotions fourteen new ones, who are said to have done honour to his choice. Manfred having for some time held the crown of Sicily by usurpation, Urban summoned him to Rome, and on his refusal to obey the summons, excommunicated him, and then caused a crusade to be preached against him. An army was raised, which obliged Manfred's troops to withdraw from the parts of Italy which they occupied; but in the mean-time his friends in Rome having raised disturbances there, the Pope found it expedient to retire to Orvieto, where he resided with the cardinals during the greatest part of his pontificate. War at this time raging in Germany on account of a competition to the empire, and several of the electors proposing to choose young Conradine, Urban sent to prohibit them on pain of excommunication from electing the heir of a family which had been so hostile to the church. He afterwards endeavoured to put an end to the disturbances in Germany by persuading the two

competitors, the King of Castille and the Earl of Cornwall, to submit their pretensions to the judgment of the holy see, and summoned them to appear by their deputies for that purpose, but nothing was brought to effect. A negotiation with Manfred having been broken off, Urban at length resolved to bestow the crown of Sicily upon some other prince; and with the concurrence of the college of cardinals, he sent a legate into France to offer the kingdom to Charles of Anjou, brother of King Louis IX., with all the support of the papal power, which offer was accepted. But before the Pontiff could be acquainted with the result, he died at Perugia in October 1264, having occupied the throne somewhat more than three years. This pope instituted the festival of Corpus Christi in honour of the holy sacrament, the bull for which is dated in 1264. Some epistles of his are extant, but of little importance. He has the reputation of sanctity of manners, and of liberality towards the poor; and Tiraboschi has produced evidence of his being a great encourager of philosophical studies. The mathematician Campano, in a dedication of one of his books to this pontiff, returns him thanks for raising philosophy from the dust in which it had been buried; and speaks of his being accustomed to entertain at his table men of learning, whom he invited to hold disputations with each other, himself proposing various questions, and joining in their discussion. He likewise laid his injunctions on the celebrated Thomas Aquinas to write commentaries on the works of Aristotle. *Dupin. Bower. Tiraboschi.* — A.

URBAN V., Pope, was the son of William Grimoardi, lord of Grisac in the diocese of Mende. He entered at an early age among the Benedictines, and studied civil and canon law at Montpellier, of which he became a professor at that University, and at Avignon, Toulouse, and Paris. In 1346 he was made abbot of St. Germaine in Auxerre; and was soon after advanced to the abbacy of St. Victor in Marseilles. Whilst in that situation he was sent by Innocent VI. as his legate into the kingdom of Naples. On the death of that pontiff in 1362, a conclave was held at Avignon, then the seat of the papal see, in which the cardinals, not being able to agree upon one of their own number, elected Grimoardi, who thereupon assumed the name of Urban. Upon his inthronization he did not follow the usual custom of riding in pompous procession through the city, but privately withdrew to his palace. In the beginning of his pontificate he received

the visits of three crowned heads; John King of France, Waldemar King of Denmark, and Lusignan King of Cyprus, the latter of whom came to solicit aid against the Turks who threatened him with an invasion. Urban undertook his cause with zeal, and engaged the other two monarchs in a crusade for that purpose, which, however, was rendered abortive by the death of the French King. He next issued a bull against Barnabo Visconti, Lord of Milan, who had seized several places belonging to the church, and been guilty of various tyrannical practices. On his non-appearance, he was excommunicated, and a crusade was preached against him; but through the mediation of the King of France an accommodation was effected, by which he restored all the property of the holy see.

In 1365 the Emperor Charles IV. came to Avignon, and held a conference with the Pope; after which the latter resolved to visit Rome, whence he had received a solemn deputation, inviting him to come and take up his residence at his proper capital. He ordered his palaces at Rome and Viterbo to be prepared for his reception, wrote to the Genoese and Venetians to fit out galleys for his conveyance, created three new cardinals, and on the last day of April 1367 set out upon his journey from Avignon. He embarked at Marseilles for Genoa, at which city he was received with the greatest reverence. He proceeded to Viterbo, where he passed some time, and in October he made his solemn entry into Rome. In that capital he ingratiated himself with the inhabitants by ordering the reparation of several decayed churches, richly decorating the reliquaries containing the supposed heads of St. Peter and St. Paul, and performing various splendid religious ceremonies. He there was visited by the famous Joan Queen of Naples, on whom he bestowed extraordinary honours as a dutiful daughter of the church, which character obliterated the enormous crimes with which she was charged. In the following year the Emperor Charles, at the Pope's request, entered Italy with an army, where he obliged the Visconti to restore some territories of the church which they had again seized. Charles waited upon Urban at Viterbo, and accompanied him on his second entrance into Rome, walking by his side, and holding his stirrup from the Collina gate to St. Peter's. He was afterwards honoured by a visit from another emperor, John Palæologus of Constantinople, who came to solicit aid against the Turks, by whom several of his provinces were

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overrun. John on this occasion made a solemn profession of every article of the faith held by the Roman church, the primacy of which he acknowledged, and to which, and the authority of its head, he swore perpetual obedience. Urban was much gratified with this victory over the Greek church, and recommended the Emperor's cause to the western princes; but they were too much engaged in quarrels with one another to pay attention to it.

The Pope now, to the surprize and disappointment of the Italians, announced his intention of returning to Avignon. His professed motive was to mediate peace in person between the Kings of France and England; but it is generally supposed that this was only a pretext to withdraw himself from the disquiets attending a residence at Rome. Attempts were made to induce him to alter his resolution; and St. Bridget, famous at that time for her revelations, sent him word, that if he undertook the journey he would not be able to accomplish it. Urban, however, who had probably little faith in her prophetic faculty, disregarded the admonition; and in Sept. 1370 set sail from Corneto for Marseilles with a great escort of galleys, whence he reached Avignon in the same month. He immediately sent to apprise the Kings of France and of England of his arrival, and to propose an interview; but he was soon attacked with a disease which he perceived to be mortal. With a mind perfectly collected, he made every preparation enjoined by his religion, for the change, and expired on December 19. 1370, after a pontificate of something more than eight years. This pope is mentioned with high commendation by all contemporary writers, both for his public and private virtues. He was zealous in extirpating abuses which had been tolerated by some of his predecessors, was a great enemy to simony, pluralities, and non-residence; and when, upon his accession, a number of dignitaries from all parts flocked to Avignon to court his favour, he obliged all of them to return to their churches, except such as had real business to transact. The only relation whom he raised to the purple during his pontificate was his own brother, a man well deserving of that promotion; and so far from enriching his relations from the revenues of the church, he would not permit his father, who lived to a hundred, to accept a pension from the King of France. He was munificent in the erecting of public works, and liberal to the poor. He encouraged learning by found-

ing universities, and is said to have maintained, a thousand students at his own charge. He restored the celebrated University of Bologna to its ancient splendour; a service which is extolled in a long letter written to him by Petrarch. Several of his letters have been published, and a volume of them exists in the Vatican library. *Dupin. Moreri. Tiraboschi.* — A.

URBAN VI., Pope. When Pope Gregory XI. lay on his death-bed at Rome, the bannerets or presidents of the wards in that capital held consultations about the means of retaining the papal court in Italy, and not suffering it to be again transferred to Avignon. They determined, therefore, after his death, to endeavour to procure the election of an Italian pope; and as soon as this event took place, March 1378, they waited upon the cardinals, entreating them to elect a Roman, or at least an Italian; and intimating that if this request was not complied with, they might be endangered by the resentment of the people. Of the cardinals present there were 16 ultramontane, for the most part French, and only four Italian, so that there could be little expectation that the voluntary choice of the conclave should fall upon one of the latter nation. After the conclave had commenced, it was surrounded by a numerous populace, loudly exclaiming that they would have a Roman pope, or at least an Italian; and though the cardinals remonstrated that a forced election would be of no validity, and endeavoured to gain time, they were at length obliged, through fear of their lives, to proceed to the choice without delay, when it fell upon Bartolommeo Prignano, Archbishop of Bari. Such is the most probable and best authenticated account of this election; for although some zealous partizans of this pope have represented it as voluntary and unconstrained, they cannot deny that it was attended with some tumult, and that the people expressed their desire for an Italian pontiff. The cardinals having on the next day retired to the castle of St. Angelo, the Archbishop of Bari, who had taken possession of the pontifical palace, sent them a peremptory order to come and assist at his enthronization. They at first declined compliance, till the magistrates of Rome interposing their authority, 12 or 13 cardinals were assembled, who placed him on the throne with the usual ceremonies, when he took the name of Urban VI., being then sixty years of age.

The Pope thus elected was born at Naples, of a noble family originally from Pisa. He

was accounted an excellent civilian and canonist, and a man of great probity. He appeared extremely devout, strictly observed all the fasts of the church, and was singularly humble and modest in his demeanour; which qualities procured his nomination, since the cardinals thought that he would readily renounce an election the result of force. Such, however, was not at all his intention; and at a consistory held at Rome he took a high tone with the cardinals, severely upbraiding them with their pride, avarice, and venality, and threatening to oblige them to reform their mode of living if they would not do it spontaneously. At the same time he studied to ingratiate himself with the Roman people, and distinguished by his favour those who had been the most forward in the late tumults. He further displayed his haughty spirit by his treatment of the Duke of Brunswick, third husband to Joan Queen of Naples, who came to congratulate him upon his accession. The ultramontane cardinals thus thoroughly disgusted, began to enter into a plan for rendering the election void; and in order to get beyond the reach of Urban and the Romans, they separately withdrew to Anagni, under the pretence of avoiding the summer heats of Rome. Being all assembled, they joined in a protestation upon oath of the circumstances of violence with which the election had been attended, and then sent an admonition to Urban to resign a dignity to which he must be conscious of having no legal title. No attention being paid to their repeated exhortations, they resolved to proceed to a new election; but for their safety they sent for a body of Gascon troops quartered at Viterbo to be their guard. These, as they passed near Rome, were attacked by a number of the populace, whom they repulsed with great loss. The cardinals then drew up a manifesto, addressed to Urban under the title of Archbishop of Bari, in which they treated him as an usurper, and summoned him to appear before them; at the same time they summoned the four Italian cardinals to come to them at Anagni. These cardinals then quitted Urban, but instead of repairing to Anagni, remained apart at Suessa, in the kingdom of Naples. The ultramontanes thereupon, being a large majority, resolved to act by themselves; and in August 1378 pronounced a sentence of nullity against Urban's election, and excommunication of his person. They then retired to Fondi under the protection of Joan Queen of Naples, who, from a warm

friend of Urban, was become his bitter enemy, in consequence of the discovery of his negotiation with Charles of Durazzo for her deposition. The Italian cardinals were at length induced to join them, upon which they proceeded to the election of a new Pope, when their choice fell upon Cardinal Robert, brother of the Count of Geneva, and allied to most of the royal houses of Europe. He assumed the name of Clement VII.; and thus commenced that long schism in the pontificate which was the source of so much scandal to the Catholic church, and of so much disorder in the Christian world.

In the division of countries between the two Popes, Urban was acknowledged in Italy and the greater part of Germany, England, Portugal, Hungary, Poland, Denmark, Sweden, Prussia, and Norway; while Clement possessed France, Spain, Scotland, Sicily, Rhodes, and Cyprus. On each side were men of learning and reputation, who supported their respective parties with all the arguments that could be deduced from law or history. Urban, being deserted by the cardinals, made a promotion of 29 at once, three of whom, however, declined receiving the dignity at his hands. Rome continued to be his head-quarters, whilst his rival retired to Avignon, and thus there was at the same time an Italian and a French Pope. Urban, in order to be revenged upon Queen Joan for her desertion of his cause, incited Charles of Durazzo to bring a body of troops from Hungary in order to dispossess her; and in 1380 pronounced a solemn sentence of excommunication and deposition against her, as the favourer of one who had usurped the pontifical title; and in the following year he crowned Charles of Durazzo at Rome, having first obliged him to invest his nephew Prignani in the duchies of Capua and Melfi, and other large estates. For maintaining the war, Urban practised great extortion upon the clergy under his authority, and stripped churches and monasteries of their ornaments. The capture and execution of the Queen were the result of the invasion of Charles. (See Charles III., King of Naples.) Two cardinals, and the bishops and clergy of Naples, who had adhered to Clement, were treated by Urban with great rigour. In 1383, Lewis of Anjou, whom Clement had crowned King of Naples, entered Italy with a powerful army to gain possession of his kingdom. Urban in alarm left Rome, and repaired to Charles in Naples, one of his objects being to obtain the cession of the

stipulated estates to his nephew, which that prince delayed to make good. Charles received him with great demonstrations of respect, but having lodged him in the castle of Aversa, detained him for some time in confinement on account of differences between them. These were at length compromised, and the reconciliation was sealed by a pardon granted by Charles to the Pope's nephew, who had been capitally condemned for violating a nun. Urban employed spiritual arms in favour of his ally, excommunicating Lewis, and promising indulgences and other privileges to all who should take up arms against him: the subsequent death of Lewis was, however, more conducive to the final success of Charles, who became sole master of the city and kingdom of Naples. Jealousies now broke out between him and the Pope, who was residing at Nocera, and was carrying on negotiations with a view to obtain Naples for himself. But in the mean-time, some of his own cardinals, being dissatisfied with his conduct, entered into a secret correspondence with the Cardinal Rieti at Naples, in which it was enquired whether, if a pope neglected his duty, and only considered the interests of his kindred, it was not lawful to place persons about him, chosen by the cardinals, to controul his actions. This horrid conspiracy, as it was termed, being betrayed to Urban, he summoned a consistory in January 1385, in which, after shewing an intercepted letter in cypher from one of the party, he ordered his nephew to apprehend six cardinals whom he named. They were thrown into dungeons, and cruelly tortured for several days following, till they confessed the whole charge brought against them. The Pope, affirming that King Charles was implicated in the plot, launched an excommunication against him and his Queen, solemnly divested them of the sovereignty, and absolved their subjects from their allegiance; and, further, laid the city of Naples under an interdict. Charles retaliated these hostilities by severities against all the adherents of Urban, and sent a body of troops under the Cardinal of Rieti to besiege him in Nocera. The town having surrendered, the Pope took refuge in the castle, whence he waged furious war with his ecclesiastical artillery. At length, by the assistance of one of the Orsini, he made his escape, carrying with him the imprisoned cardinals; and arriving at a sea-port, was conveyed by some Genoese galleys to Palermo. After a short stay there, he proceeded to Genoa, where he remained till the end of

1386, not daring to go to Rome, where he was now universally detested. At length, wishing to remove, he first put to death the five confined cardinals, whom he had treated with the greatest rigour, and then removed to Lucca, where he resided during nine months. Charles of Naples dying in this year, that country was thrown into confusion by a contest for the succession, which caused Urban to issue monitory letters, asserting that the crown belonged to neither of the two competitors, but had devolved to the holy see upon his deposition of the late Charles; and proclaiming a holy war for its recovery. In pursuit of this plan he assembled troops at Perugia, where he remained till he thought himself strong enough for an expedition to Naples. He set out with a large body of cavalry in August 1388, but falling from his mule, he was so much hurt as to be obliged to rest at Tivoli. He there received deputies from Rome, beseeching him to return thither, with the view of diverting him from his Neapolitan project. To this application he at first paid no regard; but finding himself deserted by his troops for want of pay, he at length proceeded to that capital. Terms of accommodation were at this time proposed by Clement, but as the resignation of Urban was a preliminary condition, he absolutely rejected them. One of the last acts of his authority was to reduce the period of the Jubile from every fiftieth to every thirty-third year, probably to ingratiate himself with the Romans. He died in October 1389, after a most unquiet pontificate of eleven years and a half. His character is transmitted in the blackest colours; and it would seem either that all the virtues of his early life were counterfeit, or that the possession of power, and the contests to maintain it, effected an alteration in his nature. The church, notwithstanding the apparent irregularity of his election, has regarded it as canonical, and inrolled him among the true popes, and his rival among the anti-popes. *Dupin. Bower. — A.*

URBAN VII., Pope, was elected in September 1590, on the decease of Sixtus V. He was a Roman by birth, of a Genoese family of the name of CASTAGNA, and was Cardinal of St. Marcellus. He died in the twelfth day of his pontificate. *Bower. — A.*

URBAN VIII., Pope, whose name was MAFFEO BARBERINI, was of a noble Florentine family. He was born in 1567, and studied first in Florence, whence he was removed to the Jesuits' College in Rome; and he after-

wards graduated in law at Pisa. Besides the Latin language, he made himself well acquainted with the Greek, the study of which at that time languished in Italy, and also acquired a knowledge of the Hebrew. He had the interest to be made a prelate at nineteen years of age; was appointed to the office of referendary by Sixtus V.; and was nominated governor of Fano by Clement VIII. That pontiff employed him in various public negotiations, and sent him as his nuncio into France. He was raised to the cardinalate by Paul V. in 1606, and was afterwards sent as legate to Bologna. He passed through other important offices, and at the vacancy of the pontificate on the death of Gregory XV. in 1623, he was elected to succeed him. One of his first acts was to create two of his nephews cardinals, and to confer the title of Eminence upon all of that order. He avoided engaging on either side in the disputes between France and the house of Austria, but employed himself in mediating treaties between them. On the death of the Duke of Urbino in 1632, without male issue, he took possession of that duchy as a fief of the holy see. The famous controversies in the church of Rome respecting the doctrines of Jansenius, Bishop of Ypres, commenced in this pontificate. That learned man, who was a most assiduous student of the writings of St. Augustine, composed a work, in which he stated at large the opinions of that father concerning grace and free-will, which was published after his death in 1640. The Jesuits, who considered this as an attack upon their system of theology, published at Louvain various theses against the doctrines in the book of Jansenius, and several pieces were written in Flanders on each side of the question. In 1642 Urban, in order to silence the dispute, published a bull renewing the condemnation denounced by his predecessors against the writings of Baius, who had supported a similar system, and prohibited the book of Jansenius, as reviving several of the condemned propositions; but the University of Louvain opposed the publication of that bull. The contests concerning Jansenius soon after commenced in France, and the Archbishop of Paris published the bull of Urban; but the faculty of theology refused to receive the bull, though at the same time they prohibited the maintaining of the propositions condemned by it; and in this state the controversy, so fertile of future contest, was left by Pope Urban. Of other acts of this pontiff as head of the church may be mentioned his approving of the order of the

Visitation, and his suppression of that of the Jesuitesses. He also issued a bull renewing the decrees of the council of Trent, and of several popes, which enjoined the residence of prelates on their sees; one purpose of which was to remove from Rome some cardinals and bishops who were urging him to take part in the war between France and Spain. Consistently with his public character, he endeavoured to divert the King of France from his alliance with Gustavus-Adolphus; but he refused the request of the Emperor that he would publish a crusade against the Swedish King. One of the principal results of his policy as an Italian potentate, was a war in which, at the instigation of his nephews, he was involved with the Duke of Parma, from whom, in 1641, he wrested the duchy of Castro as a forfeiture to the holy see. This act brought on a war, in which the Duke of Parma was assisted by the Venetians, and the Dukes of Tuscany and Mantua. It concluded with the restoration of Castro by the Pope, after the holy see had incurred a vast expence, which rendered the nephews very obnoxious to the Roman people.

Urban died soon after his peace with Parma, in July 1644, the 77th year of his age, and the 21st of his pontificate. He bore upon the whole a respectable character, both for abilities and good intentions, and his faults chiefly arose from indulging the common papal failing of nepotism. He was a friend of literature, and was himself no mean proficient in it, especially in the composition of Latin verse. Several impressions of his poems were published during his life-time, of which one was a magnificent edition, printed at Paris in 1642, with the title "*Maphæi S. R. E. Card. Barberini nunc Urbani VIII. Poemata*:" these are commended more for elegance and facility than for poetic spirit. He also wrote verses in the vernacular tongue, but with less success. He continued after his elevation to the chair to cultivate his talent, and employed himself in correcting and rendering more pure and elegant the Latin hymns used in divine service. He patronised learned men; and it was in his pontificate that three of the most erudite foreigners of the time, Leo Allatius, Lucas Holstenius, and Abraham Ecchellensis, were invited to Rome. He erected some splendid buildings in the capital, one of which was the palace of Palestrina, for the residence of his nephew, whom he had made prince of that title. His act of causing the brass to be stripped off from the roof of the Pantheon, in order to decorate an altar in St. Peter's, gave

occasion to the noted pasquinade, "*Quod non fecere Barbari, fecere Barberini*." The great wealth accumulated on his family brought on them a violent persecution in the succeeding pontificate. *Dupin. Bower. Mod. Univers. Hist. Tiraboschi.* — A.

URCEO, ANTONIO, (Lat. CODRUS URCEUS,) a man of letters of the 15th century, was born in 1446, at Rubiera in the territory of Reggio in Lombardy, of a family originally from the Brescian district. He studied at Modena and Ferrara, in the latter under the celebrated Batista Guarini; and he resided at Ferrara till his 23d year, when he was invited to Forli to teach the classics at a liberal stipend. Here, among many other scholars, he had under his tuition Sinibaldo degli Ordelaffi, son of Pino, lord of that place, his connection with whom is said to have given him the surname of CODRUS; for Pino having once politely recommended himself to Urceo, the latter facetiously said "Good God! how well things go with us! Jupiter recommends himself to Codrus." The classical reader need not be told that Codrus is the name of a poet in Juvenal, whose poverty was proverbial. He had apartments in the palace of Ordelaffi; when, being obliged to go out very early, one morning, after having kindled a lamp which he left burning, a spark set fire to his papers and consumed them, together with an opera which he had written, intitled "Pastor." The loss had such an effect upon his disposition, which was naturally violent, that after giving vent to his rage in horrid blasphemies, he plunged into a wood near the city, where he remained during the day without food. Returning hungry in the evening, he found the gates shut, and was obliged to pass the night upon a dunghill. In the morning he took shelter in the house of a carpenter, where he remained six months concealed, and a prey to melancholy; after which he resumed his occupations till the death of Pino. That event having rendered the city a scene of party tumult, he left it after a residence of 13 years, and went to Bologna, where, to the end of his life, he taught grammar and eloquence with the greatest applause. His temper led him to be equally ardent in animating his scholars to excel in their studies, and severe in punishing their puerile negligences. He brought up many pupils who afterwards distinguished themselves for their learning, and he obtained the protection of the most reputable citizens. This he appears to have required, on account of the character he bore for disregard of religion, and the freedom with which he expressed his

doubts respecting a future state. When, however, he was attacked by a mortal disease, he requested that the sacraments of the church might be administered to him, which he received with marks of deep contrition. He died in 1500, amidst the tears of his disciples, who surrounded his bed, and who bore his body on their shoulders to the church in which it was interred, — a proof that his capricious violences had not alienated their attachment. The relation of Valerianus, that he was murdered by his enemies, appears to be unfounded. The reputation of Codrus Urceus, as one of the most learned men of his time in the Greek and Latin languages, is supported by the testimony of many eminent contemporaries, among whom are Angelo Poliziano, and Aldo Manuzio. His works were published at Bologna in 1502, and were several times reprinted. They consist of Latin letters, orations, and poems, and of a supplement to the “Aulularia” of Plautus, but they are considered as not adequate to the living reputation of the author. *Moreri. Bayle. Tiraboschi. — A.*

URFÉ, HONORÉ D', Count of Chateaufort, and Marquis of Valromery, celebrated as a writer of romance, was the fifth son of James d'Urfé, of a noble family of Forez, originating from Suabia. He was born at Marseilles in 1567, and was educated at that city, and in the Jesuits' College of Tournon. He was sent to Malta to be admitted a knight, but he quitted that destination on account of his aversion to celibacy. His brother Anne had been married to Diana de Chateau-Morand, a rich heiress, from whom he was separated on account of impotence, and became an ecclesiastic. Honoré, unwilling that her property should be lost to the family, paid his addresses to her, and at length obtained her consent, and a dispensation was procured for their marriage. It did not, however, prove a harmonious union. His motive was mercenary; and the affection he might feel for her was extinguished by her extreme want of cleanliness, her chamber, and even her bed, being always filled with great dogs. Moreover she brought him no children to secure her estates to his house. He therefore retired into Piedmont, where he devoted himself to letters. He had previously written a poem, intitled “La Sireine,” and “Epitres Morales;” which were followed by a history of Savoy in verse, called “La Savoysiade,” a part of which only was ever printed; and by “Silvanire, ou la Morte vive,” a pastoral in unrhymed verse. But the work which alone has transmitted his name to posterity was his

romance of “Astrée.” Of this composition the first volume was printed in 1610, the second not till ten years after, and two more at subsequent periods: a fifth was given some time after his death from memoirs preserved by his secretary. This romance was part of the general reading of Europe for more than fifty years. It is a picture of human life in all its conditions, and exhibits great copiousness of invention and knowledge of manners and characters. Under the disguise of pastoral fiction, it contains a history of the author's courtship of Diana de Chateau-Morand, and of the gallantries of the court of Henry IV. This plan, indeed, leads him to deviate greatly from pastoral life, and often to paint his shepherds as polished courtiers, or punctilious sophists. It is no wonder, therefore, that modern readers have found it tiresome and unnatural, too trifling for instruction, and too long-winded for amusement. There was a time, however, when serious writers thought it worth while to enter into discussions concerning his secret meanings, and give keys to his characters. *Astrée* has very often been printed; and the best edition is one so late as 1753, *Paris*, in 10 vols. 12mo., by the Abbé Souhai. D'Urfé died at Villefranche in 1525, at the age of 58. His brother ANNE also cultivated polite literature, and published some poems. *Moreri. Nouv. Dict. Hist. — A.*

URSINS, JEAN-JOUVENEL DES, a prelate and historian, of the 15th century, rose through the interest of his brother William, who was chancellor of France, to various posts civil and ecclesiastical; and in 1449 became archbishop of Rheims, in which quality he consecrated Lewis XI. He distinguished himself among the prelates to whom the revision of the unjust sentence pronounced against the Maid of Orleans was committed, in consequence of which it was reversed. After having rendered himself respectable by his learning and episcopal virtues, he died in 1473, at the age of 85. He was the author of a “History of the Reign of Charles VI., from 1380 to 1422,” which has the character of being written with exactness and sincerity. It is disposed in annals, without any other connexion than that of the series of events. This work was first published by Theodore Godefroi in 1614, 4to.; and his son Denis gave an improved edition of it in 1653, folio. *Moreri. Nouv. Dict. Hist. — A.*

URSINUS, FULVIUS, see ORSINI.

URSINUS, ZACHARY, whose family name was BEER, (Bear,) an eminent Protestant divine,

was born at Breslau in 1534. He studied at Wittemberg during seven years, assisted by charitable contributions, and his own exertions as a private tutor; and by his diligence and abilities particularly recommended himself to Melanchthon, then at the head of that University. He accompanied that eminent Reformer to the conference of Worms in 1557, and thence, after visiting Calvin at Geneva, went to Paris, where he improved himself in Hebrew under the learned Mercer. In 1558 he received an invitation from the magistrates of Breslau to become rector of their public school, which he accepted; and from the satisfaction he gave in that post, he might long have held it, had not the Lutheran ministers of the city raised a complaint against him for his explanation of the article on the Lord's Supper in a book of Melanchthon's, as not being according to the true principles of Lutheranism. He defended himself by a tract on the Lord's Supper and Baptism; but finding that he could not live in peace, he yielded to the storm, and obtained an honourable dismissal from the magistrates. Retiring to Zurich, where he was received with great friendship by the Reformers of that city, he was invited in 1561 by the Elector-palatine to Heidelberg, where he was made professor in the college of Sapientia. In 1562 he was created doctor in divinity, and to his employment was added that of the professorship intitled *Locorum Communium*, of Common Places. In that year he drew up the Heidelberg or Palatine Catechism; and he wrote by order of the Elector Frederic III. an apology for it, against the attacks of some Lutheran theologians, and the complaints of certain princes, as if its object were to introduce a doctrine concerning the sacrament different from that of the Augsburg Confession. In 1564 he was present at the conference of Maulbrun, where he spoke warmly against the doctrine of ubiquity. He was of great service to the Elector Frederic in framing the plan and statutes of several schools which he founded; and being induced by him to refuse an invitation to Lausanne, he continued at Heidelberg till the death of Frederic in 1577. His successor, Prince Lewis, being a strict Lutheran, Ursinus, with several who had studied under him, was dismissed; upon which he went to Neustadt, and occupied the chair of theology in a seminary founded by Prince Casimir, the son of Frederic. He also gave private lectures in logic, and published some works; and was preparing others for the press when, exhausted

by his intense application, he died in 1583, at the age of 49. Ursinus was an excellent teacher, learned, and possessing much skill in elucidating difficult subjects. He was modest, but irritable. His writings, which were much esteemed, were collected after his death, and published in 1611 at Heidelberg in 3 vols. folio. *Freheri Thesaur.* Bayle. — A.

URSINUS, BENJAMIN, a German mathematician, was born at Sprottau in Silesia, in 1587. He was originally called Behr; but he afterwards assumed the name of Ursinus, and resided a long time as tutor to two young noblemen, along with Kepler, whom he assisted in the construction of the Rudolphine tables, first at Prague, and then at Lintz, in Bohemia. At the latter he became teacher of mathematics in the gymnasium Rosenbergicum, from which he removed to Frankfort on the Oder, to be professor of the same, and died there in 1633. In 1618, or 1619, he published, at Cologne, his "*Cursus Mathematicus*," in which is contained a copy of Napier's Logarithms, with the addition of some tables of proportional parts; and, in 1624, he printed at the same place, his "*Trigonometria*," with a table of natural sines and their logarithms, of the Napierian kind and form, to every ten seconds in the quadrant, which he had been at much pains in completing. *Jöcher's Allgem. Gelehrte Lexicon.* Introduction to Hutton's *Mathematical Tables.* — J.

USHER, JAMES, Archbishop of Armagh, a prelate of distinguished worth and learning, was born at Dublin in January 1580-1. His father, Arnold Usher, was one of the six clerks of the Irish chancery: his mother was a daughter of James Stanihurst, a master in chancery, and recorder of Dublin. James received his early education under two young men of abilities from Scotland, who had opened a school in Dublin, and by whom he was so well prepared, that he was qualified in his thirteenth year to be admitted a student of the newly refounded University of Dublin, of which he was one of the first members. He there attached himself to historical studies with so much ardour, that in his 16th year he had drawn up in Latin a chronicle of the Bible as far as the book of Kings, in a method not much different from that of the Annals which were the product of his mature age. He also engaged earnestly in the study of divinity, especially of the principal points in controversy between the Roman Catholic and the Protestant churches; and finding the authority of the fathers confidently appealed to in the Catholic

Stapleton's work, intitled "The Fortress of the Faith," he formed a resolution to devote a portion of every day to the perusal of these writers, till he should have gone through them all. His destination in life was not yet fixed; for whilst his own inclination led him to divinity, his father's wishes pointed to the law; and his deference to paternal authority would have led him to comply with that desire, had he not been set at liberty by the death of that parent. Being the eldest son, he became heir to a valuable estate, but encumbered with law-suits and charges. That he might devote himself to his studies without interruption, he took the uncommon step of resigning his inheritance to his brother, reserving for himself only a sufficiency for his maintenance at college, and the purchase of necessary books. At the age of 18 he displayed his theological zeal and proficiency by accepting the challenge of Henry Fitzsimmons, a Jesuit, to a public disputation on the controverted points between the two churches. The conference was not brought to a conclusion: but as far as it went, Usher appears to have acquitted himself with reputation.

In 1600 he took the degree of M.A., and was chosen proctor and catechetical lecturer of the University. He also entered into holy orders, which were conferred upon him by his paternal uncle, the Archbishop of Armagh, in his 21st year. He was then appointed to preach before the State, or officers of government, on Sunday afternoons. As his zeal was at this time very active against the Roman Catholics, to the toleration of whom he was averse, he once preached from the text in Ezekiel, "And thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." In his sermon he made an application of the text in the following words: "From this year (1601) I reckon forty years, and then those whom you now embrace shall be your ruin, and you shall bear their iniquity." The apparent accomplishment of this prediction at the Irish rebellion of 1641, was a singular concurrence; and in the opinion of many, perhaps in his own, was regarded as an indication of his being favoured with a degree of a prophetic spirit. In 1603 he first visited England, with Dr. Chaloner, on a deputation for the purchase of books for the library of Dublin-college. He soon after obtained his first ecclesiastical preferment, that of the chancellorship of St. Patrick's, Dublin, to which the living of Finglass was annexed; and he performed more of the pulpit duty than necessarily belonged

to his office. In 1606 he revisited England, where he contracted an intimacy with the two eminent antiquaries, Camden and Sir Robert Cotton. To the former he communicated some valuable information relative to the ancient state of Ireland, which were inserted in a new edition of the "Britannia." He was made professor of divinity in the University of Dublin in 1607. This office was filled by him thirteen years, during which he read lectures once or twice in the week on polemical topics, chiefly with reference to the controversies between the Catholics and Protestants. About this time he drew up a learned treatise concerning the Corban lands, or those anciently appropriated to the chorepiscopi, the substance of which was afterwards published in Spelman's Glossary. Another visit to England in 1609 made a large addition to his literary connexions, and caused him to be noticed at court. From this period he paid regular visits to the sister island every three years, passing several of the summer months at the universities or the metropolis, for the advantage of books and learned conversation in pursuing the enquiries in which he was engaged. These avocations probably induced him to decline the post of provost of the University of Dublin, to which he was unanimously elected in his 30th year. Two years afterwards, he was admitted to the degree of doctor in divinity. In 1613, he printed in England his first work, intitled "*Gravissimæ Quæstionis de Christianarum Ecclesiarum, in Occidentis præsertim Partibus, ab Apostolicis temporibus ad nostram usque ætatem, continua successione et statu, Historica Explicatio.*" It is dedicated to King James, and takes up the history of the western church from the sixth century, where it had been left by Bishop Jewel in his "Apology for the Church of England," carrying it down in the first part to the accession of Pope Gregory VII., in the tenth century. A second part extends it beyond the middle of the 13th century; a third was planned to bring the history to the era of the Reformation, but was never executed. Dr. Usher in this year entered into the marriage-state with the daughter of Dr. Chaloner, who was an heiress with a considerable fortune, and with whom he passed forty years of his life in great harmony. A convocation of the Irish clergy being held in 1615, it was determined that they should assert their independence as a national church, by drawing up a set of articles of their own, and Usher was the person chiefly employed on

this occasion. The articles, in number 104, asserted the doctrines of election and reprobation in the strictest terms of the Calvinistic system; and as Usher was also known to be an advocate for the rigorous observance of the Sabbath, and also to entertain the opinion that bishops were not a distinct order in the church, but only superior in degree to presbyters, he was represented to the King as a favourer of puritanism. He therefore thought it necessary, when he visited England in 1619, to provide himself with an attestation to his orthodoxy and professional character from the lord-deputy and his council; the effect of which, together with the satisfaction he gave to His Majesty in a private conference, not only removed all suspicions, but procured the King's spontaneous nomination of him to the vacant see of Meath, to which he was consecrated on his return to Ireland in the following year.

His elevation to the episcopal bench made no alteration in the modesty and simplicity of his character, but it gave him the opportunity of displaying more forcibly his hostility to Popery. A sermon which he preached in 1622 before the Lord-deputy Falkland, on the text "He beareth not the sword in vain," was understood by the recusants as a call to persecution; and although he disavowed this construction, some of its passages were thought by the primate himself to require retraction. It is probable that he removed the principal objections made to him, since he was soon after appointed to deliver an address to some Catholics of rank, in order to persuade them to take the oaths of allegiance and supremacy, in which he is said to have been successful. The government in England was at least well satisfied with him, for he was nominated a privy-counsellor of Ireland. In the same year he supported the Protestant cause by publishing a treatise on "The Religion of the ancient Irish and Britons," the scope of which was to show the conformity of the rites and doctrines of the early ages of Christianity in these countries with those of Protestantism, and to point out the periods in which the practices of the church of Rome were successively introduced. The profound knowledge of ecclesiastical and national antiquities exhibited in this performance caused him to be engaged by King James in a more elaborate work on the antiquities of the British church; and for the purpose of obtaining all the necessary helps from books and manuscripts, a licence was given to him for coming over to England, in which country he accordingly

spent about a year. Returning to Ireland in 1624, he employed himself in composing an answer to a challenge given by the Jesuit Malone, to disprove the uniformity of doctrine always preserved by the church of Rome. He then revisited England; and a vacancy occurring in the archbishopric of Armagh and primacy of Ireland by the death of Dr. Hampton, he was nominated by the King, against several competitors, to fill that high station. The death of James, and his own illness, occasioned a delay in taking possession of the primacy, during which interval he gained great credit, and established a valuable friendship for life, by acting as the Protestant champion of Lady Mordaunt, in a disputation with her Lord's Catholic advocate, at their seat in Northamptonshire, which terminated in His Lordship's conversion to Protestantism.

In 1626 Dr. Usher was installed in his new dignity, and immediately exerted himself in the restoration of proper discipline among his clergy, and the correction of abuses in his ecclesiastical courts. At this time a war subsisting both with France and Spain, a project was entertained by government of augmenting the Irish army; and in order to obtain the consent of the Catholics, the expectation was held out to them of a more enlarged toleration. The zeal of the primate against Popery was alarmed by this measure; and previously to its being taken into consideration in a general assembly of both religions at the Castle, he thought proper to summon a meeting of prelates at his own house, in which a protestation against the proposed indulgence was drawn up, and subscribed by all present. It began thus: "The religion of the Papists is superstitious and idolatrous; their faith and doctrine, erroneous and heretical; their church, in respect of both, apostatical. To give them, therefore, a toleration, or to consent that they may freely exercise their religion, and profess their faith and doctrine, is a grievous sin." It cannot be denied that the principle here maintained is that of extreme and universal intolerance; and it affords a melancholy proof that the Protestant established churches had not at this period advanced in liberality and a regard to the rights of conscience a step beyond the church from which they had separated. No man was by temper less of a persecutor than Usher; yet this declaration (doubtless suggested by himself) represents it as a duty to restrain the exercise of every religion, which the person possessing the power of restriction shall in his own judgment regard as

false or heretical. His Calvinistic theology rendering him interested in the predestinarian controversy which the progress of Arminianism in England had kindled in that country, he published in 1631 "*Godeschalci et Predestinariæ Controversiæ ab eo motæ Historia*," being an account of the Monk Godeschalc with whom, in the ninth century, this controversy took its origin. But his notions in this matter were opposite to those of another prelate possessed of more power, and more inclined to make use of it in silencing all opinions contrary to his own. This was Laud, then Bishop of London; who, having obtained a letter from King Charles for the suppression in England of a work written by Dr. Downham, Bishop of Derry, against the Arminians, procured the same to be extended to Ireland; and Usher, as primate, was obliged to conform to His Majesty's command in executing the order.

His zeal against popery took a better direction when, in consequence of a letter from the King to the Irish archbishops, complaining of the increase of that religion in Ireland, he assiduously employed himself in endeavouring to convert them by argument, inviting them to his house, and holding friendly conversations with them; and his success is said to have corresponded with his undoubted skill in managing this controversy. He also employed the same method of persuasion to bring into the fold of the established church the Protestant sectaries of English and Scotch origin. In 1632 he appeared as the editor of a curious antiquarian work entitled "*Veterum Epistolarum Hibernicarum Sylloge*," consisting of select letters to and from Irish bishops and monks, from the sixth to the twelfth century, and relating to affairs of the Irish church. By the learning and judgment displayed in this publication he gained much credit among the votaries of these studies. Laud, now become archbishop of Canterbury, was led by his attachment to the Arminian tenets in opposition to the Calvinistic, and his notions of the necessity of uniformity in religion, to desire the abrogation of the Irish articles of faith and canons; and Bramhall, bishop of Derry, was in consequence instructed to move in the Irish convocation that the whole body of English canons should be adopted in that church. The primate opposed this proposition as derogatory to the independence of the Irish church; and at length the compromise was agreed upon of admitting some of the English canons, and retaining such of the Irish as had a particular

reference to the state of that church and kingdom. With respect to the articles, however, the English primate gained a complete victory over the Irish primate so far as to procure an absolute acceptance of those of the English church, in a canon drawn up by Usher himself, denouncing excommunication against all who should speak against them. It is true the Irish preserved their own articles likewise; but the absurdity of requiring subscription to two sets of articles became so obvious, that the latter were afterwards laid aside, and the English, as at the present time, were alone enjoined.

In 1640, Usher, visiting England, found the differences between the King and parliament approaching to a violent crisis, which his love of peace led him to make an attempt for preventing with respect to one point, that of church government. As in his own opinion the diversities between episcopal and presbyterial government were not fundamental, he proposed a conjunctive scheme which was a medium between the two; but the dissolution of that parliament put an end for the present to any discussion of his plan. The dangers threatening episcopacy now induced him to throw all the weight of his learning into that scale; and he inserted two pieces in a collection of tracts published in 1641 at Oxford, where he had taken up his residence. These were "*A Discourse on the Origin of Bishops and Metropolitans*," deducing these dignities from the apostolic times; and "*A Geographical and Historical Disquisition on the Lydian or Proconsular Asia*," in which he confirmed the former opinion by shewing that the seven cities, the churches of which are mentioned in the book of Revelations, were all seats of metropolitical civil government under the Romans. He also, in defence of monarchy, drew up at the King's command a treatise concerning "*The Power of the Prince and Obedience of the Subject*," in which he strongly maintained the absolute unlawfulness of taking up arms against the sovereign.

In the impeachment of Lord Strafford, which was the first great blow struck by the Long Parliament against royalty, Usher was one of the five prelates who were consulted by His Majesty on the question whether he might conscientiously pass the bill of attainder against the Earl, after he had given him a solemn assurance of personal safety. Of the number, Juxon, bishop of London, was the only one who decided that the King ought in no case to break his promise. The others gave a kind of

middle opinion, which had probably a considerable influence in overcoming the King's scruples, and if any blame were imputable to their casuistry on this occasion, they must all share in it. There is however the King's own testimony upon record, that Usher was in fact extremely shocked at the passing of the bill; and he performed every pious and friendly office to the unfortunate sufferer after his condemnation. In the same year, 1641, the Irish rebellion broke out in all its horrors; and the primate, though out of the reach of personal injury, incurred great loss of property from the pillage which was its consequence, having nothing left him in the island except the furniture and books at his house in Drogheda. His books were safely conveyed to him by sea, and he sold his plate and jewels for present support; but he soon after obtained a regular, though much reduced, provision from the temporalities of the vacant see of Carlisle. The civil war being now commenced, he took up his abode at Oxford, where he occasionally preached before the King, and received from him many tokens of esteem. By these he was so much confirmed in his cause, that when nominated by the parliament to be a member of the assembly of divines of different persuasions sitting at Westminster in 1643, he not only refused to take a seat among them, but publicly controverted their authority, and derided their purposes. By this conduct he gave so much offence to the parliament, that an order passed for confiscating his library, then deposited at Chelsea, which was, however, through the interposition of his friend, the learned Selden, suffered to be redeemed for a small sum by one who kept it for him.

Intent upon his studies, as the only relief to his mind in the present calamitous state of public affairs, he brought to a conclusion in 1644, a labour in which he had been long engaged, that of a corrected edition of the Epistles of Ignatius, bishop of Antioch, originally collected by Polycarp, but transmitted to posterity in a very corrupted state. This work he printed at Oxford; and the additions from manuscripts, and elucidations by his own notes and dissertations, rendered it a mass of critical erudition which obtained the general applause of the learned world, and made a great accession to his reputation. The decline of the royal cause having in 1645 brought Oxford in danger of a siege, the primate, with the King's permission, quitted that city, and repaired to Cardiff, of which place, his son-in-law, Sir Timothy Tyrrel, was governor for

His Majesty. In that fortress he resided in peace and safety for almost a year, pursuing his studies by the aid of some chests of books which he had brought with him; but after the battle of Naseby, the necessities of the King obliging him to disfurnish his garrisons of men and ammunition, Sir T. Tyrrel quitted his command, and the primate was left to seek another refuge. In this emergency he received a welcome invitation from the dowager Lady Stradling, possessor of the castle of St. Donat's in Glamorganshire, whither he proceeded with his daughter; but they had the misfortune by the way to fall in with a body of armed Welsh mountaineers, by whom they were pillaged; and what was peculiarly distressing to the primate, his papers, the fruit of long study, were in an instant dispersed into a thousand hands. Some gentlemen of the county coming up were ashamed of this treatment of a venerable stranger, and caused all his property to be returned that could be found; and by great exertions, all his books and papers, with the exception of a very few, were afterwards recovered. He remained some months longer in Wales, experiencing a high degree of respect from the gentry, several of whom secretly sent him considerable supplies of money.

The friendship he had so well merited from Lady Mordaunt, now Countess of Peterborough, was now to become a principal source of the comfort of his remaining life. She sent him an invitation to take up his residence at her house in London, with which he willingly complied; and from that period to the day of his death, he was usually an inmate in some one of her Ladyship's mansions, where he met with the most respectful treatment. He arrived in London in June 1646, when some captious questions were put to him by the parliamentary commissioners, and an oath was proposed to him, which he required some time to consider. At length the influence of Selden and other friends delivered him from further molestation, and he was suffered to live in quiet. An order was even made in parliament for paying him 400l. yearly, though it is uncertain how long he received it. In 1647 he was elected preacher to the society of Lincoln's inn, which office he discharged nearly eight years, being supplied by the benchers with handsome furnished lodgings and rooms for his books. His sermons here appear to have been a kind of lectures on theology, delivered with little preparation from the copious stores of his mind. In the same year he printed, "Appendix Ignatiana," consisting of

the genuine epistles of that father, and other pieces relative to the ecclesiastical history of that period. Also, "*Diatriba de Romanæ Ecclesiæ Symbolo Apostolico vetere, aliisque Fidei Formulis*," dedicated to Gerard J. Vossius. In the following year he published a specimen of his chronological researches in a very learned work entitled "*De Macedonum et Asianorum Anno Solari Dissertatio; cum Græcorum Astronomorum Parapegmate*."

The Presbyterian party being now desirous of opening a treaty with the King, who was under confinement at Carisbrook-castle, an order was made for certain of the episcopal clergy to have admission to him for the purpose of "informing his conscience" relatively to church government; and Usher was one of the number. On this occasion, in order to make the best compromise that the times would allow, he renewed the proposition he had framed in 1641, under the title of "*Episcopal and Presbyterian Government conjoined*," and laid it before the parliamentary commissioners. His scheme was that of periodical synods, rising from smaller to larger districts, in the latter of which suffragans and bishops were to be mixed with parochial clergy, and a provincial primate was to be moderator of the whole. The King, satisfied that it contained the essence of episcopacy, agreed to the plan; and the Presbyterian clergy also concurred in it, as the best they were likely to obtain; but the parliamentary commissioners, being bent on the total abolition of episcopacy, refused their consent, so that it fell to the ground. The proposal of Usher, though made with the best intentions, incurred censure from several zealous members of the Church of England, who objected that it degraded the episcopal order, and reduced it to a level with that of Presbyters; and indeed it supposed the admission of the principle which he himself maintained, that bishops differ from presbyters in degree only, not in order. In conformity with this opinion he asserted the validity of Presbyterian ordination, and he held a friendly correspondence with several divines of that class.

His great chronological work, which had long been his principal literary occupation, was so far advanced, that in 1650 he published the first part, under the title of "*Annalium Pars prior*," and which is usually called his "*Annales Veteris Testamenti*." This is a chronological digest of universal history, from the creation to the time of the Maccabees, in which, by fixing certain epochs, he has esta-

blished a harmony of sacred and profane chronology. His "*Annalium Pars posterior*," printed in 1654, brings down the history to the reign of Vespasian, and the destruction of the Jewish state. He had planned a third part, which was to have been an ecclesiastical chronicle to the beginning of the fourth century, but this he did not live to finish. Of this work it is sufficient to say that it was received with great applause by the learned, was several times reprinted abroad, and that the author's system of chronology has been adopted by many eminent writers, down to modern times. Having been applied to as arbiter in a controversy between Arnold Boate and Louis Cappel concerning the various readings in the text of the Hebrew Bible, and its correction by means of the Septuagint, he gave his decision in a Latin Epistle to Cappel, published in 1652.

Cromwell, who had now possessed himself of the supreme power, shewed his respect for the character of Usher by desiring a conference with him on a plan he had formed for the general interest of Protestants, both at home and abroad; but it does not appear to have had any result. When that usurper had issued, in 1655, a declaration prohibiting every episcopalian clergyman from teaching school or performing any ministerial function, Usher was applied to, as being supposed to have some influence over the Protector, for his intercession to mitigate the severity of this persecution; and he was so far successful at his first interview as to obtain a promise that the episcopal clergy should not be molested, provided they did not meddle with matters relating to government: but when the primate went a second time to get this promise confirmed in writing, he was told by Cromwell, that upon more mature consideration he was advised by his council not to grant any indulgences to men who were implacable enemies to his person and government. Usher's latest publication was "*De Græca Septuaginta Interpretum Versione Syntagma: cum Libri Estheræ Editione Origenica, et vetere Græca altera*," 1655. In this work he advanced certain peculiar notions concerning the Septuagint, which have been regarded as more ingenious than solid. Retiring now to the Countess of Peterborough's seat at Ryegate, he employed himself in completing his Sacred Chronology, his body and mind being still vigorous for his years. But a pleuritic attack put an end to his life on March 21, 1656, having passed the age of 75. It was intended that he should be in-

terred in the Countess's family vault; but by the order of Cromwell, his body was brought for a public funeral in Westminster-abbey, which was attended by a numerous concourse of all ranks; and few persons, in a time of great dissention, have ever died in the possession of more general respect and esteem.

Primate Usher was moderately tall, with an erect carriage, and features expressing gravity and benevolence combined. His mode of living was simple; his manners were free, affable, and unaffected; his temper was remarkably sweet and placable, and not one jarring atom seems to have entered his composition. His piety was exemplary, and his humility was not less conspicuous than his talents and acquirements. He was perhaps better fitted for the business of the closet than of the world, though he was not wanting in firmness of mind upon occasions. As a man of learning he stands in the first rank of those

whom this country has produced, especially in the departments of chronology and ecclesiastical history, in which his merits have been liberally acknowledged, as well by foreigners as by his countrymen. Besides the works published during his life, several made their appearance under his name after his death. Of these the principal were, a volume of theological tracts, published by his chaplain Dr. Bernard; his "*Chronologia Sacra*," edited by Dr. Thomas Barlow, Oxford, 1660; and "*Historia Dogmatica Controversiæ inter Orthodoxos et Pontificios de Scripturis et Sacris vernaculis*," edited by Dr. Henry Wharton, Lond., 1690. His biographer, Dr. Parr, published, together with his Life, a "*Collection of Three Hundred Letters*," between him and a number of correspondents. *Parr's Life of Primate Usher. Vite Erudit. et Illustr. Viror. a Th. Smith, D. D. Bernard's Funeral Sermon on Usher. — A.*

V.

VADÉ, JOHN JOSEPH, the inventor of a species of humorous French poetry, was born in 1720 at Ham in Picardy. His father, who carried on a petty commerce, brought him to Paris at an early age, where he passed a very dissipated youth. It was impossible to make him attend to learning, and he always remained ignorant of Latin; but his inability to draw from foreign sources, rendered him the more original in his conceptions. He however, afterwards, endeavoured to correct the defects of his education by reading the best French authors. His familiarity with vulgar life in Paris led him to make attempts in a new kind of writing, called the *Poissarde manner*, which was distinct from the burlesque, as it was real nature, though of a low description. He has been termed the *Teniers* of poetry, and he was not a less successful painter with the pen, than that artist with the pencil. His stories and songs, when given by himself in the genuine Poissarde tone, were infinitely amusing, and rendered him the delight of gay companies; which, of course, plunged him into intemperance and debauchery, and shortened his life. He was otherwise a man of excellent qualities of the heart, which caused him to be generally beloved. He died with a worn-out constitution in 1757, at the early age of 37. The works of Vadé, consisting of Comic Operas, Parodies, Songs, Bouquets, Compliments at the closing of the fairs of St. Germain and St. Laurence, &c., have been collected in 4 vols. 8vo. There is, besides, a volume of his Posthumous Poems, containing Tales, Fables, Epistles, Couplets, &c., which are of a graver cast, and are said to be easy and natural, and to prove that he possessed talents of a higher kind. *Moreri. Nouv. Dict. Hist.* — A.

VADIANUS, JOACHIM, a man of multifarious learning, born in 1484 at St. Gall in Switzerland, was the son of Leonard von Watt, a senator of that place. He studied at Vienna; and after having been for some time a preceptor to the youth at Villach in Carinthia, he returned to Vienna, where he was made professor of the belles lettres, and rector of the university. In 1514 he was honoured with the poetical laurel by the Emperor Maximilian, at Lintz, in return for the verses he had composed for members of the imperial family. He afterwards travelled into various countries, particularly attending to the study of geography; and having in 1518 taken the degree of M.D. at Vienna, he returned to St. Gall and practised physic. To that profession he joined theology; and being a convert to the principles of the reformers, he promoted their cause as a senator. He maintained a controversy with Schwenckfeld and the Anabaptists, and wrote several works in divinity. At length, having eight times occupied the post of consul in his native place, he died of a lingering disease in 1551, bequeathing on his death-bed his library to his fellow-citizens, in presence of all the pastors and magistrates. Vadianus is by Joseph Scaliger reckoned one of the most learned men in Germany. He was skilled in mathematics, geography, antiquities, medicine, and theology, on all which subjects he published works, as well as various Latin poems: and he managed public affairs with so much ability, that Thuanus mentions him as one of the examples that men of letters and philosophers are not to be supposed unfitted for business. As a scholar he is chiefly known by his copious "Commentary on Pomponius Mela de Situ Orbis;" and his "Scholia on the second book of Pliny's Natural His-

tory." *Thuani Hist. Freberi Thesaur. Mori.* — A.

VAGA, PERINO DEL, an eminent painter, whose real name was BUONACORSI, was born at a village in Tuscany in 1500. No one could pass a more deserted infancy. His father had consumed all his property in the wars. His mother died of the plague when he was two months old, and a she-goat became his foster-parent. Indigence caused him to put himself as shop-boy to a druggist, and his employment of carrying colours and brushes to the painters is said to have given him the first taste for the arts of design. He was admitted into the school of several artists, and at length was taken to Rome by Vaga, a Florentine painter, whose name he adopted. In that capital he had no other resource for a maintenance than his labour; but he employed half the week in study, and acquired so much skill, that Julio Romano and Penni spoke of him to their master Raphael, and that great man gave him employment in his loggie under John of Udine. He there worked in stucco and grotesque ornaments, and also painted some historical pieces. In 1523 the plague drove him from Rome to Florence, where he made cartoons for some great works which he did not stay to execute. Returning to Rome, he attached himself to Julio Romano and Penni (*il Fattore*), and married the sister of the latter; and the three artists painted in concert at the Vatican. He had the misfortune to be made prisoner at the calamitous sack of Rome in 1527, and obliged to pay a ransom. He then withdrew with his family to Genoa, where he was hospitably received by Prince Doria, who gave him employment. Intending to fix at Pisa, he bought a house there, and began to work upon the decoration of the dome of the Cathedral; but he returned to Genoa, where Prince Doria engaged him in his palace of Fassolo. The finishing of the dome at Pisa by another hand caused him to revisit Rome, where he was employed by the Pope in several works. He at length became the first painter in that capital, and all the great undertakings were committed to him. Free living, joined with close application, shortened his days, and he died in 1547, at the age of 47.

Perino del Vaga has been considered as the artist who possessed the most of the manner of Raphael; and it is allowed that he displayed the compass of talents which enabled him equally to execute on a large scale the historic designs of his master, and to decorate his works with grotesques and stuccos. Mr. Fuseli regards as

his best performances those at the Doria palace near Genoa; of which he says, "every thing in this mansion, whether executed by Pierino himself, or from his cartoons, breathes the spirit of Raphael's school, in proportion of the felicity or inferiority of execution: a nearer approach neither his powers nor principles permitted. Eager to dispatch, and greedy to acquire, he debased much of his plan by the indelicate or interested choice of his associates. It is, however, to the style he introduced, and the principles he established, that Genoa owes the foundation of its school." *D'Argenville. Pilkington's Dict. by Fuseli.* — A.

VAILLANT, JEAN FOI, an eminent antiquary and medallist, was born at Beauvais in Picardy in 1632. Losing his father during childhood, he was brought up by a maternal uncle, who destined him for the profession of law; but at the death of this relation, who made him his heir, he adopted that of physic, and took the degree of doctor in that faculty. The circumstance, however, of a farmer's discovering a box full of ancient medals in his ground, which he brought to Vaillant, revived in him an early passion for antiquities. He purchased the medals, and relinquishing his medical pursuits, devoted himself entirely to researches respecting these monuments of past ages, and soon formed a valuable cabinet. The passion increasing upon him, he took several journeys to foreign countries for the collection of medals, and brought back many of great rarity. Still bent upon accumulating new treasures, he embarked at Marseilles for Italy, but had the misfortune to be captured by an Algerine corsair, and carried into slavery. He was, however, permitted after some months to return to France; when the vessel in which he sailed was attacked by a Tunisian. Vaillant had with him fifteen or twenty gold medals, which, in the alarm, he swallowed to save them from being made prize of. He got to land in the skiff, and then began to consider how he was to free himself from the load in his stomach, by which he was greatly incommoded. Different modes being proposed by the physicians, he resolved to leave the case to nature, which soon relieved him of a part; but he reached Lyons before the whole were recovered. In this state it is said that having sold to an amateur those which he could produce, he made a conditional bargain for the rest, which he was soon enabled to fulfil. On returning to Paris he made himself known to the learned world by various dissertations on medals; and his reputation procured him a

commission from the court to travel again for the same object. His ardour now carried him to the extremity of Egypt and Persia, and his labours were rewarded by a very rare and precious medallic cargo. On the renovation of the academy of Inscriptions and Belles Lettres, Vaillant was admitted first as an associate, and then as a pensioner, and he communicated several papers to its memoirs. He was also appointed keeper of the Duke of Maine's cabinet of medals. He was held in so much esteem at Rome, that he obtained a dispensation from the Pope to marry successively two sisters. He bore an estimable private character; and died in 1706, at the age of 74.

Vaillant was a copious writer on the medallic science in its connection with history; and the following are some of his principal works. "Numismata Imperatorum Romanorum," 1674, 4to., of which a much augmented addition was given by Baldini at Rome in 3 vol. 4to. 1743; "Seleucidarum Imperium, sive Historia Regum Syriæ ad fidem Numismatum accommodata," 1681, 4to.; "Selecta Numismata antiqua ex Museo Petri Seguini," 1684, 4to.; "Numismata ærea Imperatorum, Augustarum, et Cæsarum in Coloniis, Municipiis et Urbibus, &c.," 2 vol. fol. 1688; "Numismata Imperatorum &c. Græca," 1698, 4to.; "Historia Ptolemæorum Ægypti Regum ad fidem Numism., &c.," 1701, fol.; "Nummi antiqui Familiarum Romanorum," 1703, 2 vol. fol.; "Arsacidarum Imperium ad fidem Numism., &c.," 1725, 4to.; "Achæmenidarum Imperium, &c.," 1725, 4to. He published besides several separate dissertations on the same topics; and in all these works has displayed much erudition, and contributed to the elucidation of many points in history.

JOHN-FRANCIS FOI-VAILLANT, son of the preceding, born at Rome in 1665, was initiated by his father in the medallic science, and was also brought up to physic, in which he graduated. He was admitted a member of the Academy of Inscriptions, and wrote several dissertations on medals in its memoirs. He concluded his literary life with a dissertation on the *Dii Cabiri*, and did not long survive his father, dying in 1708, in the 44th year of his age. *Moreri. Nouv. Dict. Hist.* — A.

VAILLANT, SEBASTIAN, an eminent botanist, was born in 1669 at Vigny near Pontoise. At a very early age he displayed a propensity for the collection and culture of plants, with which was joined such a taste for music, that at the age of eleven he was chosen

organist to the Benedictines of Pontoise. As years advanced, he attached himself to the study of medicine and surgery, for which purpose he made use of various opportunities, and in 1691 entered as an assistant at the Hotel Dieu of Paris. In that capital the lectures of Tournefort revived his inclination for botany; but being unprovided with a maintenance, he engaged himself as secretary, first to the Duke of Burgundy's confessor, and then to Fagon, first physician to the King. Through the influence of the latter he became director of the royal garden, and afterwards professor and sub-demonstrator to that institution, and keeper of drugs in the King's cabinet. At length he was admitted a member of the Academy of Sciences. He died of an asthmatic disease in 1722 when he was preparing to give a new system of botanical arrangement.

Vaillant was a very industrious and accurate observer, and made many discoveries in the structure of mosses, fungi, lichens, and other minute vegetables. He introduced numerous changes and improvements into the system of Tournefort, of which at length he became a rigid critic. In his discourse on the opening of the royal garden, published in 1718 under the title of "Sermo de Structura Florum, horum Differentia, usuque partium," he describes, in a style scarcely compatible with the sobriety of philosophy, the bursting of the anthers, and escape of the farina, and relates various discoveries of the nature of the latter, the influence of which he attributes, as Grew had done before him, to a subtle aura, and not to actual transmission through the style. The greater part of the writings of this botanist are papers in the Memoirs of the Academy of Sciences. After his death, Boerhaave, who had purchased his papers and drawings, published from them his "Botanicon Parisiense, ou Denombrement par Ordre alphabetique des Plantes qui se trouvent dans les Environs de Paris." *Leyd.* 1727, folio: a splendid and valuable work, though wanting emendation. *Halleri Bibl. Botan. Eloy. Pulteney's Sketches.* — A.

VAISETTE, JOSEPH, a learned Benedictine, was born at Guillac in the diocese of Alby in 1685. He exercised for some time the office of royal procureur in the Albigeois; but at length he entered among the Benedictines of St. Maur in the priory of La Daurade at Toulouse. His talents for history caused him in 1713 to be called by his superiors to Paris, when he was joined with Claude de Vic of the same fraternity, in the composition of the

History of Languedoc. The first volume of their work appeared in 1730, folio. De Vic dying in 1734, the whole of the execution of the design devolved upon Vaisette, who brought out successively four more volumes, and was preparing a sixth volume at his death. This is accounted one of the best written provincial histories, being replete with profound and agreeable learning, and discussing many curious points in dissertations by way of notes. It is particularly commendable for the moderation with which the religious wars of the Albigenses and other sectaries in this province are related; a moderation of which the Jesuit authors of the history of the Gallican church had not set an example, and which produced a critique on the work in the *Journal de Trevoux*. Vaisette published an "Abridgment of the History of Languedoc," in 6 vols. 12mo., 1740. Also an "Universal Geography," in 4 vols. 4to. and 12 vols. 12mo., 1755, which, though not exempt from faults, was one of the best works of the kind at that time. This estimable writer, in whom simplicity of manners and candour were united with extensive erudition, died, much regretted, in 1756. *Moreri. Nouv. Dict. Hist.* — A.

VALDES, JOHN, a Spanish reformer, was a lawyer, and received the honour of knighthood from the Emperor Charles V. He is supposed to have imbibed the principles of Luther during a tour in Germany, after which he resided in Italy, and chiefly at Naples, where he was secretary to the King. In that city he communicated his opinions to several persons of both sexes, and some of high rank, who held secret religious meetings; among whom were Peter Martyr and Ochinus. It does not appear that he or his immediate disciples made a separation from the church of Rome, the gross superstitions of which alone he opposed, laying also great stress on the doctrine of justification by faith, in opposition to that of the merit of works. His notions of the Trinity also differed from those both of Papists and Protestants, and were such as have caused him to be claimed by the Unitarians. The number of his followers became considerable, and at length attracted the notice of the Inquisition, which employed its usual methods in the suppression of heresy; and some of them took refuge in foreign countries, while the greater part retracted their opinions. Valdes himself died at Naples about 1540, distinguished for piety and virtue. He was the author of various works, consisting of commentaries on different parts of the

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New Testament, Religious Considerations, &c. some of which have been put in the Index of the Inquisition, and others have been censured by the reformers. Beza, in particular, has spoken with severity of the "Considerations" of Valdes, as the source whence Ochinus derived his errors. *Bayle.* — A.

VALDO (WALDUS), PETER, the alleged founder of a sect of reformers, was a rich merchant of Lyons in the 12th century, who derived his name from his native place, Vaux in Dauphiné, on the Rhone. Being struck with the sudden death of one of his friends, he turned his thoughts entirely upon another world, distributed all his wealth in alms, and devoted himself to the propagation of what he regarded as pure religion. Another account says, that being (probably before this incident) zealous for the promotion of true piety, he employed a certain priest, about 1160, in translating the four gospels from Latin into French; and that by the perusal of these books he was led to perceive that the religion taught by the church of Rome was extremely different from that of Christ. He collected a small society of persons of a similar way of thinking, and, in 1180, began to assume the character of a public preacher. The Archbishop of Lyons and other dignitaries of the church endeavoured to silence him, but in vain. The austere and exemplary lives of himself and his followers, his doctrine of the equality of mankind as Christians, and their independence on arbitrary institutions, were so impressive on the multitude, that his disciples continually increased, and his sect spread through all the neighbouring districts. Being expelled from Lyons, he took refuge in the mountains of Dauphiné and Savoy, whence he diffused his opinions through the adjacent vallies, where they took such deep root, that no force or persecution was able to extirpate them. Of Valdo himself, we have no further account; but of the *Waldenses*, or *Vaudois*, by which names his followers were known, much has been written both by Catholics and Protestants. It appears that their purpose was not to introduce new doctrines or articles of faith into the church, but to restore the discipline and moral practice of the first Christians. Considering the corruptions of religion to have originated from the Roman church, when it became allied to power, they denied the supremacy of the Pope, and opposed ecclesiastical pomp and prerogative. They held that ministers of the church were bound to imitate the apostles in labouring for a subsistence with their own hands. They thought

that every Christian was in some measure authorized to instruct his brethren, and they wished for the restoration of the ancient penitential discipline, which the granting of indulgences had almost abolished. They affirmed that confession to priests was not necessary; that God alone could remit the punishment for sins; that prayers for the dead were vain and useless; and that the sacraments might be administered by laymen. With respect to morals, they received Christ's sermon on the mount, which they understood literally, as their rule, and in consequence condemned wars, self-defence against violence, capital punishments, law-suits, and attempts for the acquisition of wealth. Such were the principal tenets of the Waldenses, which will be seen to bear a great resemblance to those of the Quakers.

It is to be observed, that although this is the common account of the origin of this sect, some writers of note have given a different one; and have contended that Waldus took his name from the Valdenses of Piedmont, among whom a pure form of Christianity had subsisted for some centuries before. *Moreri. Mosheim, with Maclaine's Notes.* — A.

VALENS, FLAVIUS, Roman Emperor, son of Count Gratian, and born at Cibalis in Pannonia, was associated in the empire by his brother Valentinian A.D. 364, being then in the thirty-sixth year of his age. He had not as yet borne any public employment, civil or military, and was principally distinguished by an humble and grateful attachment to his brother. In the division which Valentinian made of the Roman dominions, he assigned to Valens the eastern portion, comprehending all Asia, with Egypt and Thrace; and after this was done, the brothers parted, and Valens went to Constantinople, the seat of his empire. In the following year, on intelligence that the Persians were in motion upon the borders, he departed for Syria, and had reached Cæsaria in Cappadocia, when he received the alarming news that his capital was in possession of Procopius. This person, a kinsman of the Emperor Julian, had retired after his death to the cultivation of his patrimony, when, on the accession of Valentinian and Valens, a band of soldiers arrived for the purpose of apprehending him. Making his escape from them, he lay for some time concealed in the district of Bosphorus, whence he privately crossed over to Constantinople; and finding the people disaffected to the new government in consequence of the severities of the Emperor's father-in-law

Pétronius, he discovered himself, was proclaimed Emperor by some military officers whom he had previously engaged, and was acknowledged by the whole city. The timid Valens was so much terrified by the intelligence of this revolt, that his first intention was to negotiate with the usurper, and offer to abdicate the empire. His ministers, however, encouraged him to adopt manly counsels, and he detached a body of troops to suppress the insurrection before it should acquire strength; but these were induced to join Procopius, who overran Bithynia, took Cyzicus, and made himself master of the Hellespont. In the mean-time the legions of Syria were marching to the aid of Valens, whilst Procopius was rendering himself unpopular by his rapacity and tyranny. He was abandoned by some of his principal officers; and after being defeated in two engagements, he wandered for some time in the wilds of Phrygia, till he was betrayed to Valens, who immediately ordered him to be beheaded. Marcellus, a relation of Procopius, who continued the revolt, was also taken and executed, and the throne of the Emperor was thus firmly established. He used his success with the severity common to weak characters, inflicting the punishment of death, exile, or confiscation, upon all who were only suspected of taking part in the rebellion, and indulging his favourites in their eager search after forfeitures.

In 366, a party of Goths, who were on their march to the assistance of Procopius, were intercepted in their retreat by an imperial detachment, and obliged to surrender as prisoners. The king or judge of the nation sent ambassadors to request that they might be set at liberty, pleading that they were only going to the aid of one whom they took for the lawful Emperor. This demand was refused, and preparations were made on each side for war. Valens in the following year led an army to the banks of the Danube, which river he crossed, and laid waste the country beyond. He passed the ensuing winter at Marcianopolis; and in the succeeding winter attempted another invasion of the enemy's territory, but was not able, during the whole summer, to cross the Danube on account of its inundations. In 369 he renewed his attempt, and advanced far into the country of the Goths, which he laid waste with fire and sword. Their chief, Athanaric, venturing a battle, was defeated with great slaughter; and the nation being reduced to great distress, humbly sued for peace. Valens was at first unwilling

to listen to any terms, but at length he was persuaded to agree to a treaty highly honourable to the Romans, which was ratified by him and Athanaric in an interview in barges upon the Danube. Valens then returned in triumph to Constantinople.

This Emperor had received his Christian faith chiefly from Eudoxus, the Arian Bishop of Constantinople, and in consequence of his attachment to that party, was induced to become a persecutor of the Athanasians. He had already manifested on various occasions a partiality for the Arians, when, on the death of Eudoxus, the Arians having chosen one of their own sect to succeed him, the Athanasians or Catholics chose another. Valens, who was then at Nicomedia, sent a body of soldiers to expel the latter; and the Arians, thus supported, acted with violence against their opponents. The Catholics thereupon deputed eighty ecclesiastics to lay their complaints before the Emperor, who is charged with ordering them all to be put to death. The prefect Modestus, apprehending that a public execution of so many reverend persons would occasion a tumult, caused them to be put on board a vessel, for the alleged purpose of sending them into banishment; when, according to the relation of Socrates, the ecclesiastical historian, the mariners set fire to it at some distance from land, and escaped in their boat. The vessel was driven into a harbour, and there consumed, with all who were in it. Another instance recorded of the persecuting spirit of Valens, is that of an edict directed to the Count of the East, ordering him to drag from their solitudes a number of persons who had associated themselves with the Egyptian monks, and compel them either to renounce their worldly possessions, or to perform the duties of citizens. Under colour of this order, a detachment of troops, conducted, it is said, by Arian priests, marched from Alexandria into the deserts of Nitria, for the purpose of forcibly enlisting the able-bodied monks, and a considerable slaughter was made of those who resisted. On the whole, though Valens was probably led by his disposition, and the suggestion of zealots, to acts of rigour and violence, there is reason to believe that his persecutions have been exaggerated in the narratives of the opposite party.

In 371, the Emperor was involved in deep affliction by the death of his only son. Some troubles which arose in Armenia, which Sapor was endeavouring to bring again under the Persian dominion, called Valens in the follow-

ing year to Antioch, whence he advanced to the Euphrates and Tigris, but without effecting any thing of importance. A battle was fought in the next year between the generals of the two sovereigns, in which the Persians were defeated; but Valens, not wishing for a war between the empires, readily consented to a truce. A circumstance that occurred whilst he was passing the winter at Antioch in 374, gave proof of the jealous cruelty of his character. Many persons of all ranks and conditions were informed against as being guilty of the crime of enquiring by magical practices the name of the future successor to the imperial throne. Theodorus, one of the secretaries of state, was convicted not only of these practices, but of a conspiracy against the Emperor's life, for which he was beheaded, with his accomplices. But the punishments did not cease with these, perhaps real, criminals: a vast number, against whom the slightest suspicions were entertained, were put to the torture, and afterwards either executed or banished; and so rigorous an inquisition was carried on, that the prisons did not suffice to contain those who were apprehended. The Pagan philosophers, who were in general addicted to secret superstitions, became objects of peculiar suspicion on this occasion; and several of the most considerable suffered death, among whom was Maximus, the celebrated preceptor of the Emperor Julian. All the provinces under the jurisdiction of Valens were subjected to these sanguinary inquests; and it was highly penal to possess books which in any manner treated on what could be construed as magic. The treacherous murder of Paras, King of Armenia, by the order of Valens, was partly owing to these abject fears, as the Emperor had been informed that he was a powerful magician, who could consume the bodies of his enemies at any distance.

Valens passed five years at Antioch, watching the motions of the Persian King, repressing the incursions of the Saracens and Isaurians, and conducting state inquisitions and religious persecutions, when his attention was forcibly excited by the effects of a terrible inroad of the Huns upon the territories of the Visigoths, which impelled the latter people to request permission to cross the Danube, and settle on the uncultivated lands in Thrace. After serious deliberation on so important a proposal, the permission was granted, and the whole nation of these Goths was transported over the river into the Roman territory. But the offensive stipulations with which this favour

was accompanied, and the base treatment of the Goths by the Imperial governors and generals, converted these new subjects into foes. Causes of quarrel soon arose; the Goths were provoked to take up arms; after defeating a Roman general, they penetrated into the cultivated part of Thrace, and Valens was recalled from Antioch to defend a frontier more important than that of Persia to the safety of his empire. In the mean-time fresh hordes of barbarians crossed the Danube and joined the ravagers, and Huns and Alans were added to the different Gothic tribes. The Emperor arrived at Constantinople in 378, and was urged by the clamours of the people to march against the enemy, who was lying near Adrianople. There, on August 9th, an engagement took place which proved one of the most fatal in the annals of Rome. The flight of the Roman cavalry left the infantry to be surrounded and cut in pieces. Valens, deserted by his guards, and wounded, was fighting in the throng, when some troops pushed on to his rescue, but he was no where to be found. The prevalent report was, that being removed from the field to a neighbouring cottage, his attendants were dressing his wound, when the enemy surrounded the place, and tried to force the door. Being resisted, they set fire to a pile of faggots, which consumed the Emperor and all who were with him. He perished at the age of fifty, in the sixteenth year of his reign. The character of Valens is transmitted in very unfavourable colours by most of the historians of the time, Christian and Pagan; and from the facts above related it will appear in many respects deserving both of contempt and detestation; yet he was free from some of the faults that in a sovereign are most injurious to the public. He was modest and temperate in his mode of living; addicted to no private vice or superfluous expence; ready to listen to the complaints of his subjects, and protect them from the oppression of the military, among whom he preserved exact discipline; and it is confessed that the eastern provinces in general were never in a happier condition than under his government. *Univers. Hist. Gibbon.*—A.

VALENTINE, MOSES, a French painter of excellence in his particular walk, was born in 1600 at Colomiers, in the Brie Champenoise. He was first placed in the school of Vouet, which he quitted in order to acquire a better taste in Italy. At Rome he studied the works of the great artists, but gave a preference to the style of Caravaggio, struck with the effect of his masses of light and shadow. He made

a similar choice of subjects with that master, consisting of soldiers playing at cards and dice, taverns, and concerts of music, which he touched with great spirit, and coloured with much force, and without all the blackness of Caravaggio. He rarely undertook grand or devotional subjects; but a piece representing the martyrdom of two saints, executed at the desire of Cardinal Barberini for the church of St. Peter's, obtained great applause, and displays more elegance than his usual manner. He was a contemporary and friend of Poussin, who sometimes imitated him, and he was reckoned to copy nature better than that artist, though he was inferior in mental expression. He worked readily, and studied effect more than correctness. The remains of this painter are few, as he was cut off at an early age. By bathing in a cold spring when heated, he was thrown into a disease of which he died in 1632, at the age of thirty-two. Several of his works are in the royal collection at Paris. Some of them have been engraved. *D'Argenville. Pilkington.*—A.

VALENTINI, MICHAEL-BERNHARD, a physician and very copious writer, was born in 1657 at Giessen in Germany, where he became a medical professor, and died in 1729. His writings are for the most part vast compilations on different subjects connected with medicine, of which those relating to botany and materia medica are the most valuable, and contributed to the improvement of those branches. Besides various disputations relative to particular objects, he published "*Viridarium Reformatum, seu Regnum Vegetabile*," 1719, fol., describing officinal plants and their congeners, with a great number of plates; "*Musæum Musæorum*," 3 vols. fol.; "*Letters from the East Indies*," in German; in this collection are above 50 letters written from that part of the world, chiefly relative to its vegetable productions, which are worth the attention of a naturalist; "*Historia Simplicium reformatæ*," 1716, being the first part of the *Musæum Musæorum* translated into Latin by Becker, with the addition of the East Indian correspondence. He also published a large "*Praxis Medica*," in two parts; an anatomical history of animals, under the title of "*Amphitheatrum Zootomicum*," fol.; and a "*Corpus Juris Medico-legalis*," fol., with many other works. *Halleri Bibl. Med. Botan. et Anatom.*—A.

VALENTINIAN I., Roman Emperor, son of Gratianus, the descendant of an obscure family of Cibalis in Pannonia, who had raised himself by his merit to high military com-

mands, was born A.D. 321. Brought up to the profession of arms, for which he was fitted by a majestic person and a vigorous constitution, he early distinguished himself by his strict attention to military discipline, and in the reign of Constantius served in Gaul as commander of a body of cavalry. Under Julian he was tribune of one of the bands of imperial guards, in which station he displayed his spirit, and his zeal for the Christian religion, on the following occasion:—It being his duty to attend the Emperor on his visit to a heathen temple, the officiating priest sprinkled him at his entrance with lustral water; by which pollution, as he regarded it, he was so much exasperated, that he reviled and struck the priest, and in the presence of Julian, cut out the part of his garment which had been contaminated. This affront produced his temporary banishment; but his services were too valuable to be lost, and he was recalled to accompany the Emperor in his fatal Persian expedition. On the accession of Jovian, he was taken into Gaul by Lucilianus, the Emperor's father-in-law, where he narrowly escaped being killed in the tumult in which that commander lost his life. Returning to the East, he was at Ancyra at the time of Jovian's sudden death. At the election which followed, after several candidates had been proposed and rejected, his name was received with general applause, and in this honourable manner he was raised to the purple in February 364, being in the 43d year of his age. When he was presented to the army, a seditious clamour arose, requiring him to nominate a colleague. By a firm and manly speech he suppressed the rising mutiny; but the desire thus manifested was probably the cause that on his arrival at Constantinople, a month after, he declared his brother, Valens, partner in the empire. (See his article.) In the division of territory Valentinian reserved to himself the western portion, consisting of Illyricum, Italy, Spain, Gaul, Britain, and Africa, the most warlike part of the Roman dominion. After the partition was concluded, he went to take up his residence at Milan.

The first public event which disturbed his reign was an irruption of the Alemanni into Gaul. In 365 they devastated the country bordering the Rhine, and before the imperial general Dagalaiphus could reach them, they had secured their spoil in Germany. In the next year they crossed the Rhine upon the ice in great force, and overthrew two Roman counts with their allies the Heruli and Bata-

vians. They were, however, afterwards defeated in different engagements by the imperial general, Jovinus. In 368 Valentinian in person crossed the Rhine at the head of a powerful army, forced the camp of the Alemanni, and returning from a successful campaign to Treves, employed himself in fortifying the banks of that boundary river, from its source to the ocean, so effectually, that Gaul was secured from hostile attacks during the remainder of his reign. He had, in the preceding year, on recovery from a dangerous illness, declared his son Gratian, then only eight years old, his partner in the western empire, by way of preventing intrigues relative to the succession. The spirit of Valentinian's government was that of rigorous discipline, supported by punishments in which a disposition to cruelty was apparent, but which, till his mind was farther vitiated by uncontrouled power, had a regard to justice and the public good for their basis. He enacted many wholesome laws, and made salutary regulations respecting the care of the poor and the diseased; corrected the abuses of former reigns; and liberally provided for the education of youth. He was especially praiseworthy for his tolerant spirit in religious matters. Though, as above mentioned, he had incurred hazard by the assertion of his religion in the time of Julian, he did not take part in the disputes between different sects, and he permitted free liberty of worship to Jews and Pagans, only proscribing magical rites, which were as severely punished in his dominions as in those of Valens. Not being under the controul of superstition, he restrained the avarice and luxury of the clergy by an edict intended to prevent that abuse of their influence, particularly over the female sex, which appeared in the gifts and legacies frequently lavished upon them, to the detriment of families: he declared such donations illegal, and went so far as to render all persons of the ecclesiastical order incapable of receiving any testamentary bequest, except such as came in the direct line of inheritance.

Valentinian was rash and violent, and liable to be imposed upon by his ministers and officers. The tyranny of Romanus, Count of Africa, had compelled the oppressed inhabitants of the three cities confederated under the name of Tripoli to seek for redress at the Imperial court, and a notary named Palladius had been sent over to examine facts. He was corrupted by Romanus, and in consequence of his report, the Tripolitine deputies had been

cruelly punished as calumniators, The discontent thus excited broke out in a revolt, headed by Firmus, an African, which was near depriving the empire of all that province; but it was quelled in 373 by the valour and skill of Theodosius. Other events of the reign were, an invasion of the Alemanni by the Burgundians, at the solicitation of Valentinian; the predatory incursions of the Saxons on the maritime provinces of Gaul; and the recovery of the Roman province in Britain from the invasion of the Picts and Scots. The Emperor, who generally passed his winters at Milan, and his summers in campaigns on the German border, being encamped near Basil in 374, received intelligence that the Quadi had entered Pannonia, defeated two Roman legions, and occupied all the open country; and also that the Sarmatians had invaded Mæsia, but had been expelled with great slaughter by Theodosius. He then proceeded to Carnuntum in Illyricum, where he passed some time in making preparations, and then, advancing to the Danube, he crossed that river, and laid waste the country of the Quadi with fire and sword. Returning from this expedition, he marched along the Danube to Bregetio, near the present Presburg, where he had fixed his winter quarters. He there received an embassy from the Quadi, to deprecate his resentment, and sue for peace. Whilst he was replying to them in menacing and reproachful language, he gave way to such an excess of passion, that he broke a blood-vessel, and fell speechless into the arms of his attendants. His death speedily followed, Nov. 17. 375, being about the age of 54, and in the 12th year of his reign. It is affirmed by the historian Socrates, that he had two wives at a time; for that the Empress Severa, the mother of Gratian, having admitted the fair Justina to her society, the view of her exposed charms so inflamed Valentinian that he took her to his bed as a wife, and by an edict extended the same privilege to all his subjects; but a circumstance so contrary to the religion and manners of the time may well be doubted. A propensity to licentious pleasures does not appear to have been his failing; but violent passions and savage ferocity assimilated him in point of cruelty to the most detested of the Cæsars. He habituated himself to scenes of torture and death, till he took delight in them; and it is related that his prime favourites were two enormous bears kept in cages near his person, whom he employed as executioners for his private amusement. Yet his general adminis-

tration was beneficial to the empire, which he defended from its foes with vigour, and rendered flourishing by good laws and useful institutions. *Univers. Hist. Gibbon.* — A.

VALENTINIAN II., Roman Emperor, son of the former by the Empress Justina, was born in 371. On the death of his father in 375, his half-brother Gratian, who had been made a partner in the empire, being at a distance, the principal ministers and officers of the deceased Emperor sent for Justina and her son, and immediately invested him with the ensigns of sovereign power. Gratian, though offended by this assumption of authority, readily acquiesced in the nomination, and accepted his young brother as a partner, whom he always treated with affection; and by his advice, Justina and her son took up their residence at Milan. The share of the empire allotted to Valentinian was Italy, Illyricum, and Africa. The childhood of this prince was passed in alarms. His mother's attachment to the Arian sect involved her in contention with the celebrated Ambrose, Archbishop of Milan, and rendered the people disaffected to her son; and after the death of Gratian, the usurper Maximus invaded Italy, and obliged Justina and Valentinian to take refuge in Aquileia. Thence they proceeded to Thessalonica, where they implored the aid and protection of Theodosius, now Emperor of the East. Having induced Valentinian to renounce the Arian doctrine in which he had been bred, Theodosius undertook to support his cause, and the defeat and death of Maximus in 388 were the consequences of his powerful interposition. The young Emperor was restored to his dominions; and as he grew up, displayed that docility to his teachers, and those private virtues, which have obtained the eulogy of St. Ambrose and other ecclesiastical writers. His religious zeal would not suffer him to grant a request from his Pagan subjects, in a deputation of which Symmachus was the head, for the restoration of their privileges to the priests and temples of heathenism. The barbarians on the frontiers of Italy having threatened an invasion, Valentinian, then at Vienne in Gaul, determined, before he encountered the hazards of war, to submit to the rite of baptism, which he had not yet received; and he sent an invitation to Ambrose to come and administer it to him, wishing at the same time to employ his mediation with the general Arbogastes, the Frank, who had assumed almost an uncontrolled power over the government. He also gave private information to Theodosius of the state

of subjection in which he was held under military sway. But before any aid could arrive, his impatience brought on a crisis which proved fatal to him. Sitting on his throne, he received Arbogastes, and delivered to him a paper containing his dismissal from all his employments. The Frank coolly told him that his authority did not depend upon the good will of a monarch; and threw the paper on the ground. Valentinian attempted to draw the sword of one of his guards to punish this insult, but his violence was restrained; and, a few days after, he was found strangled in his apartments, May 392. He was then in his twenty-first year, and had nominally reigned sixteen years and a half. *Univers. Hist. Gibbon.*—A.

VALENTINIAN III., Roman Emperor, born in 418, was the son of Placidia, sister of the Emperor Honorius, by Constantius, a general of that emperor. After the death of Honorius, Valentinian, in 425, was declared Emperor of the West, and was placed under the guardianship of his mother, who acted as regent during her son's minority. (See PLACIDIA). He was betrothed to Eudoxia, the daughter of Theodosius II., and their union took place in 437, at which time he yielded Western Illyricum to his father-in-law. He took no part in the government during the life of his mother, who died in 450. The dreaded Attila, who, in 451, had invaded Gaul, entered Italy in the following year, and over-ran the northern part of that country, taking Aquileia, Milan, Pavia, and several other cities. Valentinian in terror quitted his residence at Ravenna, and retired to Rome, whence he sent an embassy to Attila, proposing terms of accommodation; and that conqueror consented to withdraw beyond the Danube, upon the stipulation of an annual pension. The famous general Aetius, who alone had displayed a courage suited to this occasion, and whose power and reputation were at the height, was rendered an object of jealousy to the weak Emperor, by the arts of Heraclius, an eunuch, who had obtained a complete ascendancy over him, and who persuaded him that the general entertained a correspondence with the barbarians for the purpose of raising himself to the empire. The importunity with which Aetius urged the performance of Valentinian's promise to give his daughter to Gaudentius, the general's son, enforced these suspicions; and it was resolved in the secret counsels of the Emperor that he should be put to death. The mode determined upon was conformable to the

base spirit of the reign. Aetius was sent for into the Imperial presence on the pretext of important business; and being admitted without any attendants, Valentinian drew his sword, and plunged it into his breast, whilst the courtiers and officers pierced him on all sides with wounds. At the same time, his friend, the pretorian prefect, was dispatched in an outer apartment, and his other partizans, being summoned to the palace, were separately murdered. This detestable act was perpetrated in 454; and another atrocious deed soon followed, which brought the reign to a close. Valentinian, who seems to have employed sovereign power only as a minister to his vices, became enamoured of the chaste and beautiful wife of Petronius Maximus, a wealthy senator. Having obtained the senator's ring as a security for a sum of money he had won of him at play, he sent it to his house, with an order that his wife should immediately wait on the Empress at the palace. This token preventing suspicion, she came, and was conducted to a secret chamber, where she was brutally violated by the Emperor. When Maximus by her tears and reproaches was made acquainted with this atrocious injury, he resolved upon revenge, and easily engaged the assistance of two of the imperial guards who had served under Aetius. Whilst Valentinian was viewing some military sports in the Campus Martius, they rushed upon him, and after killing Heraclius, who interposed to save his master, stabbed him to the heart, in the sight of all his train. This event happened in March 455, when Valentinian was thirty-four years of age, and had borne the Imperial title above 29 years. He was the last Emperor of the race of Theodosius, and had all the weakness, with none of the virtues, of that line. *Univers. Hist. Gibbon.*—A.

VALENTINUS, a noted heresiarch of the second century, was a native of Egypt. He distinguished himself by his learning and eloquence, but being attached to the Platonic philosophy, and, it is said, disappointed in his expectations of being made a bishop, he framed a peculiar system of Christianity founded upon the fanciful conceptions of that philosophy, which he propagated from the year 140 to 160. His sect took its rise at Rome, and grew to maturity in the isle of Cyprus; and it spread with great rapidity through Asia, Africa, and Europe. The principles of Valentinus were in general the same with those of the Gnostics, but with many additions from his own invention. The following may be given as a sketch of his system:—In the

pleroma, or habitation of the Deity, are thirty *æons*, half male and half female; and besides these, four more of neither sex, viz. Horus, Christ, the Holy Ghost, and Jesus. The youngest of the *æons*, named Sophia (Wisdom), by means of her ardent desire to comprehend the nature of the Supreme Being, brought forth a daughter named Achamoth, who, being exiled from the *pleroma*, fell down into chaos, to which she gave a certain arrangement, and by the assistance of Jesus, produced the *Demiurge*, or Lord and Creator of all things. The *Demiurge* separated the subtle or animal matter from the gross or terrestrial, creating out of the former, the visible heavens, and out of the latter, the lower world. He also made man, in whom both the subtle and the grosser portions of matter were united, but to these, Achamoth added a spiritual and celestial substance. The *Demiurge* at length arrived at that pitch of arrogance, as to be desirous of being regarded by man as the sole God. For this purpose he sent prophets to the Jewish nation, to declare his claim to that honour. In order to chastise this lawless ambition, and to illuminate mankind with the knowledge of the Supreme Deity, Christ appeared upon earth, composed of an animal and spiritual substance, and also cloathed with an aerial body. In descending upon earth, he passed through the body of Mary, as pure water does through a conduit. Jesus, one of the *æons*, was substantially united to him at his baptism by John. The *Demiurge*, perceiving that the foundations of his empire were shaken by this divine man, caused him to be nailed to the cross; but before he underwent this punishment, not only Jesus, but the rational soul of Christ, ascended on high; so that only the animal soul and the etherial body suffered crucifixion. Those who, abandoning the worship of false deities, and the God of the Jews, live according to the precepts of Christ, shall be happy; their rational and their sensual souls shall ascend to the seats of bliss which border on the *pleroma*; and when all parts of the divine nature are thoroughly purified and separated from matter, a raging fire shall be let loose to destroy the frame of this corporeal world.

Such was the complicated mixture of history, philosophy, and allegory, that the fertile imagination of Valentinus engrafted upon the simplicity of Christianity; and which proved so alluring to the spirit of that age, that the Valentinians became a flourishing and powerful sect, subdivided into several branches, num-

bering many members of learning and eminence, and attracting the notice of almost all the ancient fathers of the church; nor have there been wanting modern writers who have attempted to reconcile its reveries with reason. Of the founder, we have no other biographical records. *Dupin. Mosheim.*—A.

VALERIAN, Roman emperor. P. LICINIUS VALERIANUS was descended from one of the most illustrious families in Rome. He passed his youth in civil and military employments, which he filled with great reputation. He was raised to the consulate, and became prince of the senate; and so high was his character, that when the Emperor Decius, for the purpose of reforming the public morals, resolved upon reviving the office of censor, Valerian was the person whom he selected for that important trust. When the succeeding Emperor, Gallus, was menaced by the revolt of *Æmilianus*, Valerian was sent to bring up the legions of Gaul and Germany to his aid. He arrived too late to succour him; but he avenged his death by overawing the army of *Æmilianus*, so that they purchased immunity by the death of their leader. Valerian, who had already been proclaimed Emperor by his own troops, met with no competitor, the senate joyfully confirming a choice which they would themselves have made; for, says his biographer, such was the general opinion of his virtue and abilities, that had each individual in the empire been allowed to nominate a sovereign, no one would have been thought of but Valerian. He was raised to the purple A. D. 253, having then probably passed his sixtieth year.

Valerian began his reign with popular and laudable acts. He manifested the greatest respect for the senate, lightened the burdens of the people, and passed many excellent laws. He filled the most important offices with men of merit, several of whom afterwards arrived at the imperial dignity. An exception, however, must be made with respect to his son Gallienus, whom he created his colleague in the empire, though an effeminate youth, only distinguished by his vicious propensities. This was not a time in which a false step could be made with impunity. The late civil dissensions had left the frontiers disfurnished of defenders, and Franks, Goths, Alemans, and Persians, were all preparing to burst through the barriers of the widely extended Roman dominion. Gallienus, upon his elevation, was sent into Gaul

under the conduct of the general Posthumus, in order to oppose the Germans, against whom he obtained considerable successes. The Transdanubian nations having made incursions into Illyricum, Valerian repaired to Byzantium, and by his generals Claudius and Aurelianus repressed their ravages with great slaughter. Asia Minor was now overrun by Scythian tribes who had crossed over in vessels supplied by the Bosphorans. They were driven back by the activity of Successianus, but remained upon the alert to return to their prey upon every favourable opportunity. After the death of that commander, they renewed their invasion, took and plundered the cities of Pytus and Trapezus, and advancing into Asia, cruelly ravaged the whole of Bithynia. The Emperor, then at Antioch, moved to Cappadocia to chastize them, but they were gone before he could approach them. A still more formidable foe was Sapor, King of Persia, who, instigated and guided by Cyriades, the fugitive son of a Syrian noble, entered Mesopotamia, took Nisibis and Carthæ, and penetrating into Syria, surprized and pillaged Antioch. Cyriades even assumed the title of emperor, but was soon after killed by his own followers. The intelligence of these disasters called Valerian into the East, where he was employed in restoring Antioch, when summoned, as above mentioned, to expel the Scythians. The siege of Edessa by Sapor, induced him to cross the Euphrates to its relief. Either the treachery or the unskillfulness of the pretorian prefect, Macrianus, placed the Roman army in a situation from which it could not extricate itself; and after a vain attempt in which much loss was sustained, it was necessary to negotiate with the Persian King. The circumstances of this fatal event are obscurely and variously related; but the conclusion was, that the unhappy Emperor became a captive to Sapor, in the year 260. The treatment he experienced, as related by the Roman writers, was in a high degree cruel and ignominious. Loaded with chains, but marked out to spectators by the imperial purple, he was dragged in the train of the conqueror, who made use of his back to assist him in mounting his horse. The ingratitude of his son Gallienus added a sting to his misery, who took no measures to free him from his captivity, and paid him no other attention than that of raising him, on a false report of his death, to the rank of a god. How long he languished in this state is not exactly known; but it is certain that he died in Persia,

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and it is reported that after his death his skin, stuffed with straw, was hung up in a temple, where it was shown by Sapor as an humiliating spectacle to the ambassadors from Rome.

Valerian is stigmatised by historians as not fulfilling the expectations that were entertained of him at his accession, and betraying a want of vigour and activity in resisting the foes of the empire. But perhaps the calamities of the state at that period were inevitable. His reputation has doubtless suffered from the circumstance of his having been a persecutor of the Christians. Though he was at first even kind and friendly to this sect, so that his palace was filled with Christians, yet advantage being taken of his disposition to superstitious fears, augmented by the public calamities, by the prefect Macrianus, to inspire him with the notion that the gods were offended by the impieties of these enemies of paganism, he issued an edict which produced what the ecclesiastical historians call the eighth persecution, and which was general and severe, and lasted three years, from 257 to the period of his captivity. His sufferings on that event are regarded as a judgment for this cruelty, and perhaps have been over-coloured to suit this idea. Valerian was twice married, and besides Gallienus, who was the offspring of the first marriage, he had at least two sons by the second. *Univers. Hist. Crevier. Gibbon.* — A.

VALERIANO BOLZANI, PIERIO, a man of letters, was born at Belluno in 1477. Such was the poverty in which he was brought up, that he did not learn the first elements of literature till the age of fifteen. He was afterwards invited by an uncle, who was a cordelier, to Venice; but, from his own account it appears that he was soon obliged to enter into the service of a noble for support. Resuming his studies, he had for masters in the learned languages some of the most eminent scholars of the time, and according to the practice of the age, he changed his baptismal name of GIAMPIETRO for PIERIO. He was thus occupied to his 23d year, when he engaged in the study of philosophy at Padua; and he passed three years in a retreat at Mount Olivet in the Veronese. Returning to his native place, he was a sufferer from the possession of it by the Imperial army in 1509, and was obliged through many dangers to make his escape to Rome. He was for a time in the castle of St. Angelo, with its governor Gianfrancesco della Rovere; and afterwards had the good fortune to become known to Cardinal Giovanni de' Medici, by

whom, when Pope Leo X., he was admitted to his court and honourably provided for. When that pontificate was concluded, he passed some time at Naples; but he returned to Rome on the accession of Clement VII., who promoted him to the chair of eloquence, with the title of prothonotary and private chamberlain, and gave him a canonry and some other benefice in Belluno. Valeriano had hitherto chiefly employed himself in Latin poetry, and had composed many elegies and amatory pieces by which he had obtained reputation; but having now entered into holy orders, he laid aside pursuits of this kind. Leo X. had placed under his instruction his nephews, Ippolito and Alessandro de' Medici, and he went with them to Florence, where he was in 1527, at the time of their expulsion from that city. He shared largely in their misfortune, and took up a temporary abode at different places till the return of the Medici to Florence in 1530. He accompanied his pupils thither; but the death of both of them some years after caused him to withdraw first to Belluno, and then to Padua, where he ended his days in 1558, at the age of 81.

The work by which this writer is principally known is his treatise "*De Infelicitate Literatorum*," a topic which the misfortunes of his own life probably induced him to choose. It is a curious and interesting performance, containing numerous anecdotes of learned men, sufferers under poverty and other calamities, in which, however, his wish to make the most of his subject has led him to adopt many improbable and unauthenticated narrations. This work was first printed at Venice in 1620, and has been often reprinted. Another of his publications was intitled "*Hieroglyphica, sive de sacris Ægyptiorum aliarumque Gentium literis Commentariorum, Lib. LVIII.*," *Basil*, 1566: this is a learned performance, displaying an extensive acquaintance with Greek and Latin authors, but of little use for the study of Egyptian hieroglyphics. Of his other writings in the branches of criticism and antiquities were, "*De Fulminum Significationibus*," *Roma*, 1517, and in the Roman Antiquities of Grævius: "*Pro Sacerdotum Barbis defensio*," *Roma*, 1531, written upon an intention of renewing a decree against the long beards of priests: "*Castigationes Virgilianæ lectionis*," first printed in Robert Stephens's edition of Virgil, *Paris*, 1532, and since annexed to various other editions: and "*Antiquitates Bellunenses*." He also published

at different times two volumes of his Latin poems. *Moreri. Tiraboschi.* — A.

VALERIUS FLACCUS, see FLACCUS.

VALERIUS MAXIMUS. Of this Latin writer no more is known than that he was present in Asia with Sextus Pompeius, the same person who was afterwards consul in the year in which Augustus died; and that he wrote his work in the reign of Tiberius, and probably after the death of Sejanus. The composition which under his name is come down to modern times is intitled "*De Dictis et Factis Memorabilibus Antiquorum, Lib. IX.*," being a collection of the memorable actions and sayings recorded in Roman and foreign histories. It is dedicated to Tiberius in terms of high eulogy. Some critics have supposed that the work which we possess is not that of the original writer, but of a later abridger, which opinion they partly found upon a rudeness and affectation of style unworthy of that age of Roman literature: this, however, is an argument of no great force, since considerable diversities in writing have subsisted in every age. Though little taste and judgment are displayed in this collection, it has been the means of preserving many valuable anecdotes and examples of moral excellence, and was early referred to on this account. It is cited by Pliny the elder, Plutarch, and Gellius; and few books were more read and quoted at the revival of literature in Europe. There are numerous early editions of it, one, supposed to have been prior to 1460. Of the later, the most esteemed are the *Variorum, Lugd. B.* 1670; the *Delphin, Par.* 1679; *Torrenii, Lugd. B.* 1726; and *Kappii, Lips.* 1782. *Vossii Hist. Lat. Tiraboschi. Bibliogr. Dict.* — A.

VALERIUS POPLICOLA, PUBLIUS, an eminent Roman, and one of the founders of the republican government, was by origin a Sabine, and preserved in his manners the frugal simplicity of that country. He possessed great eloquence for that age, which he employed to defend the oppressed in the reign of Tarquin, as he also expended the wealth which he inherited in relieving the indigent. At the expulsion of the Tarquinian family he had expected to have been chosen one of the first consuls, and the preference of Collatinus to him caused him to retire from public affairs; but on the day appointed for the senators to take the oath of perpetual exclusion of the Tarquins, he appeared, and was the first who swore. In the conspiracy for their restoration, it was to him that the slave who discovered it gave the information, and he was

the principal instrument in securing the conspirators. When Collatinus was obliged to resign the consulate, Valerius was elected in his stead, and he acted with the greatest harmony with his colleague, the celebrated Junius Brutus. In the subsequent battle with the allies of Tarquin, in which Brutus was slain, Valerius obtained a victory, for which he triumphed: this event is dated B.C. 507. As it was some time before he declared an election for a new consul, he incurred the suspicion of the people, which was enforced by his having built a house on the steep part of the Palatine hill, overlooking the forum. When he understood the jealousy this circumstance occasioned, he caused the house to be levelled in the night, and assembling the people on the following day, he showed the unreasonableness of their suspicions, and ordered them to proceed to supply the vacancy in the consulate. Their choice fell upon the father of Lucretia, whose death within a few days left Valerius again the sole chief magistrate. He now enacted several laws, abridging the consular authority, and augmenting the power and lightening the burdens of the people, by which he acquired the surname of *Poplicola*, or the people's friend. One of his acts, which gave convincing proof of his disinterestedness and integrity, was the removal of the public treasury from his own house to the temple of Saturn, where it was committed to the charge of two senators appointed by the people. He then held an election for another consul; and when his year was expired, his popularity appeared by his being nominated consul a second time.

In the following year, when he was in his third consulate, Porsena, King of Clusium in Tuscany, attempted the restoration of Tarquin, and marched an army to Rome, which he reduced to such difficulties, that the Romans, on the advice of Poplicola, agreed to resign some of their conquests as the price of peace. His daughter Valeria was one of the hostages given on this occasion. After the departure of Porsena, the temple of Jupiter Capitolinus was solemnly consecrated, the honour of which ceremony was, by the contrivance of the patricians, given to the other consul, Horatius. The brother of Poplicola being consul in the subsequent year, the Sabines invaded the Roman territories, but were repulsed with great loss. They, however, renewed the war in the following year, when Poplicola was a fourth time created consul. He took the field with his colleague, and by his military skill

a nocturnal attack by the Sabines was defeated, and a complete victory was gained by the Romans; after which, he recovered by assault the revolted town of Fidenæ. Poplicola was honoured with a triumph for this success, soon after which he died, with the character of the most virtuous citizen and one of the greatest men that Rome had possessed. So far from enriching himself by the high posts he had filled, there was not money enough in his house to defray the expence of his funeral, which was therefore paid by the public; and the matrons of Rome honoured his memory, as they had done that of Brutus, by a year's mourning. His principles continued in his family, and for many generations the Valerii were assertors of the popular rights. *Livy. Dionys. Halic. Univers. Hist. — A.*

VALERIUS, LUCAS, an eminent Italian mathematician, was professor of geometry in the college of Rome for many years, and acquired so much celebrity that Galileo called him the Archimedes of his time. He lived in the house of the learned Margaret Sarrochia at Rome, and died there in 1618. This mathematician made some improvements in geometry which deserve to be mentioned. Perceiving that Archimedes had neglected the centre of gravity of solids, and that Commandine, who attempted to supply this defect, had been able to resolve only the easiest cases, he endeavoured to carry this theory still farther. More fortunate, or possessing a greater share of inventive genius than Commandine, his labours were attended with success; and he determined these centres in all the conoids and spheroids and their segments cut by planes parallel to the base. These important truths, difficult for that period, were published in 1604, in his book "*De Centro Gravitatis Solidorum.*" Lucas Valerius has left us another monument of his genius in a quadrature of the parabola different, in regard to the means, from those formerly given by Archimedes. It was published in 1606 and added to the work above-mentioned. *Jöcher's Allgem. Gelehr. Lexicon. Montucla Histoire des Mathematiques. Erihai Pinacotheca Imaginum illustrium doctrina vel ingenii laude Virorum. — J.*

VALETTE-PARISOT, JOHN DE LA, Grand-master of Malta, was Grand-prior of St. Giles of the tongue of Provence, and lieutenant-general of his predecessor, Claude de la Sengle, before he came to the mastership in 1557; and from the day of his reception into the order, to that of his election, he had always been resident in the island. During

his sovereignty the Maltese galleys in five years took above fifty Turkish vessels, which so much exasperated Sultan Soliman II., that he determined to make himself master of Malta, as he had done of Rhodes. In 1565 a great armament of sea and land forces arrived at the island, and commenced the most vigorous operations against it. La Valette had previously summoned the absent knights throughout Europe for its defence, and made every provision in his power against so formidable an attack. Nothing could surpass the courage and resolution of the knights, animated by the Grand-master; and although the Turkish commander, disregarding the destruction of lives, at length, at the fifth assault, carried the fort of St. Elmo, the resistance only became the more determined. The Turks had planted seven standards at one of the gates of the town of St. Michael, when La Valette, placing an old helmet on his head, and taking a pike in his hand, rushed forward to the foe. A number of knights surrounded him, with entreaties that he would not expose so precious a life; but he sternly replied, "How can I stand here and behold these Turkish standards floating upon our ramparts, or where, at the age of seventy, can I die more honourably than upon this spot, in the midst of my brethren!" He received a wound, which he concealed till the enemy was repulsed; and when afterwards the incessant battering had almost laid in ruins the town and fort of St. Michael, he refused to retire into the castle of St. Angelo, exclaiming, "This is the spot, my dear brethren, where we must all die or conquer." At length, when the attack of the island had lasted four months, and the defenders were reduced to six thousand men, the arrival of a fleet from Sicily with succours caused the siege to be raised, after it had cost the Turks 20,000 men, and they had fired more than 70,000 cannon-shot against the Maltese fortresses. The great destruction of buildings induced the Grand-master to found the new city, which from him has been named La Valetta; he also repaired the town or borough, which has since been called the Victorious City, and he fortified the isle of Goza with a strong castle. For the payment of the workmen he issued pieces of brass coin, stamped with the arms of the Order and the nominal value, and bearing the motto "Non æs sed fides;" these he afterwards redeemed with gold and silver; and he kept 8000 persons in daily employ till his death, which occurred in 1568, after a glorious reign of eleven

years. The Pope, in acknowledgment of his services to christendom, offered him the cardinalate, which he declined, as a dignity not suited to one who had grown old in arms. *Univers. Hist. Moreri.*—A.

VALIERO, AGOSTINO, an eminent prelate of the Roman Church, was born of a noble family at Venice in 1531. He studied first in his native place, and afterwards at Padua, under the ablest masters of the time; and being destined to the ecclesiastical profession, he graduated both in theology and canon law. He was employed by the republic in various embassies and other offices; and in 1558 he accepted a post which was peculiarly gratifying to his love of letters, that of professor of moral philosophy at Venice. His maternal uncle, Bernardo Navagero, being raised to the purple in 1560, took him to Rome in his company, where he contracted a friendship with the most learned men in that capital, particularly with Cardinal Borromeo. Navagero being destined, in 1562, to preside at the council of Trent, Valiero returned to his professorship, which he occupied till 1565; when, upon his uncle's resignation of the bishopric of Verona, he was elected his successor. He governed that see during forty-one years, with an attention to the episcopal duties which long rendered his memory dear to the Veronese. In 1583 he was created a cardinal by Gregory XIII., under the title of St. Mark, and was placed at the head of several congregations. He continued till the end of his life to distinguish himself by zeal, charity, and munificence, and by the promotion of literature, both through his example and his patronage. He was greatly affected by the disagreement of Paul V. with his native country, and it is thought that the uneasiness it occasioned abridged his life, which terminated at Rome in 1606, in the 75th year of his age.

The writings of Cardinal Valiero were very numerous; and Tiraboschi affirms that there is scarcely any topic on which a book could be composed, which he has not treated upon. The catalogue of them numbers 128, but there are many more in manuscript than in print. Of the printed the most considerable are, "*De Acolytorum Disciplina*;" "*De Rhetorica Ecclesiastica*;" "*Episcopus, seu de optima Episcopi forma*;" "*Cardinalis, sive de optima Cardinalis forma*;" "*De recta philosophandi ratione*;" "*De Cautione adhibenda in edendis libris*." His enlightened and liberal way of thinking was displayed in a treatise to prove that comets were not presages of calamities;

in another against the barbarism of the scholastics; and a third on the order and connection of the sciences and arts. He wrote much on the Venetian History; and besides a compendium of it, had finished in Latin a large work on the subject in 19 books, of which a copy was preserved by the Doge Foscari. In a preface to this performance he stated with great candour the reasons why he did not mean to publish it; one of which was, a disposition to take great delight in planning and commencing new works, with an equal aversion to finish and correct them. *Moreri. Tiraboschi. — A.*

VALINCOURT, JOHN-BAPTIST DU TROUSSET DE, an estimable man of letters, born in 1653, was of a noble family originally from St. Quintin in Picardy. He received his education at the Jesuits' college in Paris, and at the age of 22 wrote an ingenious and delicate critique on the celebrated novel "the Princess of Cleves." By the recommendation of Bossuet he was introduced in 1685 to the Count of Toulouse, Admiral of France, who appointed him to be secretary-general of his commands, and afterwards secretary of the marine; and he was present with this officer at the naval battle of Malaga in 1704. Continuing to cultivate polite literature, he was admitted of the French Academy in the place of Racine, and was also an honorary member of that of Sciences, and an associate of the Academy della Crusca. After the death of Racine he was joined to Boileau as royal historiographer, but their joint labours on the reign of Lewis XIV. never appeared. Those of Valincourt were consumed with his library, and many other manuscripts, in a conflagration of his house at St. Cloud in 1725; on which occasion, so afflicting to a man of letters, he said, "I should little have profited by my books, if I had not learned how to lose them." He acted as the protector and common friend of the literary characters of his time, to whom his house was open, and whose differences he laboured to conciliate. Probity, sincerity, and good sense, were his distinguishing features; and it was no small tribute to his worth that Boileau addressed to him his satire on True and False Honour. He was too much occupied to employ much time in writing; and besides the work mentioned above, he is only known as the author of a "Life of Francis Duke of Guise, surnamed Le Balafre;" "Critical Observations on the *Œdipus* of Sophocles;" and a few poems printed in collections. Towards the latter part of his life, his regard for religion caused him

to hold several conferences with ecclesiastics on the means of terminating the divisions in the church respecting the bull *Unigenitus*. In the possession of general esteem, he died at Paris in 1730, at the age of 77. *Eloges de Fontenelle. Moreri. — A.*

VALLA, GIORGIO, a professor of polite literature in the fifteenth century, was a native of Placentia. He appears to have taught at Milan and Pavia, in the latter of which universities he was certainly a professor in 1471 and 1476. Thence he removed to Venice, where he held the chair of eloquence in 1486. From his translations of medical works, it has been thought that he was a physician, but he probably did not practice in that profession. In Venice, the zeal which he displayed for the party of the Trivulzi excited the resentment of Lodovico Sforza, Duke of Milan, to such a degree, that he procured the imprisonment of Valla. The cause, however, being examined, he was set at liberty, and restored to his professorship. Not long after, as he was preparing one morning to go to his school, where he was engaged in explaining the Tusculan Questions of Cicero, and holding daily learned disputations on the immortality of the soul, he died suddenly, about the close of that century. He was the author of many works, of which his son, Gianpietro, published a large folio volume, printed by Aldus, in 1501, dedicated to the famous general Trivulzio. These are for the most part collections and transcriptions from ancient writers, and translations from Greek authors, useful in that early age of revived literature, but not much to be commended for judgment or accuracy. *Bayle. Tiraboschi. — A.*

VALLA, LORENZO, one of the most conspicuous literary characters of the fifteenth century, was born in Rome, of a family of Placentia, and probably related to that of Giorgio Valla. The year 1415 is commonly given as the date of his birth; but Tiraboschi has proved that it must at least have been as early as 1406, and he rather supposes that it should be placed some years earlier. His father was a doctor of laws, and consistorial advocate. Lorenzo received his education in Rome, where he lived till his 24th year, when he applied for the post of apostolic secretary, but was rejected as being too young. He then repaired to Placentia in order to receive the inheritance left him by his relations; and in the mean-time the troubles at Rome took place, consequent upon the election of Pope Eugenius IV. in 1431. He therefore went to Pa-

via, where he was engaged by the university as professor of eloquence. It appears that he was at this time in high reputation for his learning; but his enemies have charged him with some instances of misconduct which rendered his residence in that city uneasy to him. How long he continued at Pavia is not known; but he seems to have changed his abode several times, till he became attached to Alphonso, King of Naples, whom he accompanied in his various military expeditions and adventures, from 1435 to 1442, in which last year he became master of his capital. Valla, however, remained a short time at Naples; and after the return of Pope Eugenius to Rome, in 1443, he again fixed himself in that city. Being a man of free enquiry, he occupied himself in discussing the delicate question of the pretended donation of Constantine to the holy see, which he not only found reason to discredit, but also to mention several popes with little respect. He did not publish this work till some years after; but Eugenius being informed that he was employed upon it, consulted the cardinals on the subject, who were of opinion that the fact should be enquired into, and that Valla should be punished if it were ascertained. Upon intelligence of this decision, he secretly withdrew, first to Ostia, then to Naples, and finally to Barcelona. Thence he sent an apology to the Pope, printed in his works, in which, however, he says nothing of his work on Constantine's donation, but defends his writings on moral philosophy and dialectics. Returning to Naples, he was received very graciously by King Alphonso, who in a diploma declared him a poet, and a man adorned with every science. He opened a school of eloquence in that capital, and had many scholars; but also incurred many enmities and accusations, and was brought into some danger by his freedom in maintaining his opinions. He himself mentions the contests he had to sustain for asserting not only that the pretended letter of Christ to Abgarus was a fiction, but that there never was such a person as Abgarus; and for reproving a celebrated preacher of that time who affirmed that each article in the Apostle's Creed was composed by one of them separately. For the second of these liberties, Valla was summoned to appear before the inquisition, and was probably indebted to the protection of Alphonso for escaping with a private flagellation in a cloister of monks. In that court he had two declared enemies among the men of letters, Bartolommeo Fazio, and Antonio Panormitano, the first of whom bitterly censured

his Life of King Ferdinand, father of Alphonso, and was replied to by him in a strain of equally severe invective.

Thus his life passed between honours and contentions at the court of Naples, till he received an invitation to return to Rome, from that great patron of literature, Pope Nicholas V. This he accepted; and about 1450 he opened in that metropolis a school of eloquence. At this time, George of Trebison, secretary to the Pope, was professor of rhetoric, who, through his high admiration of Cicero, spoke with little respect of Quintilian. Valla, on the contrary, esteemed Quintilian so much, that he thought it an injustice to prefer Cicero to him; and this, according to his own account, was his reason for opening a rival school, in which he was supported by some cardinals. It seems to have been the lot or choice of this learned man to be constantly involved in quarrels with others of the profession; and this was the period of the furious war kindled between him and the celebrated Poggio Bracciolini. Poggio had published some Latin letters, on which a severe critique appeared, imputed by him to Valla, though the latter solemnly protested that it was not written by him, but by a scholar of his. This was the source of one of the most violent feuds that ever took place between two men of letters. Poggio attacked him in five *Invectives*, to which Valla opposed as many *Antidotes*, or *Dialogues*, against Poggio. "These (says Tiraboschi) are perhaps the most infamous libels that ever saw the light: and there is no abuse or scurrility that one does not throw out against the other; nothing vile and obscene with which one does not reproach the other." Filelfo, who was himself far from a civil controversialist, was so much ashamed of this disgraceful warfare, that he wrote a letter to each, freely censuring the excesses to which they suffered themselves to be carried, and advising moderation; but it does not appear that his remonstrances, or the interposition of other friends, were able to reconcile these implacable foes. Valla had another controversy with Benedetto Morando, a Bolognese lawyer, upon the notable subject whether Lucius and Aruns Tarquin were sons or grandsons of Tarquinius Priscus; and though it was not attended with all the virulence of the former, it was by no means a model of politeness.

Amidst these disputes he did not, however, intermit his usual studies, and by order of Nicholas V. he undertook a version of the Greek of Thucydides into Latin, which, when

finished, he presented to the Pope, who rewarded him with 500 gold crowns, a canonry of St. John Lateran, and the place of apostolic scribe. He is accused of making an ungrateful return for these pontifical favours; for, being joined with other learned men in the task of collecting and polishing the ancient papal bulls, he availed himself of the opportunity to complete the work he had long before commenced against the authenticity of Constantine's donation. He does not seem, however, to have experienced any tokens of the Pope's displeasure on that account. Pontano relates, that in the latter years of Valla's life he visited King Alphonso at Naples, by whom he was exhorted to translate the other ancient Greek historian, Herodotus, but that he did not live to finish his version. He, however, completed a part of it, which he presented to Alphonso, by whom he was liberally recompensed. The translation was afterwards concluded by another hand, and dedicated to Pius II. A wrong date has been given to the death, as well as to the birth, of Valla, derived from a monumental inscription; but it has been satisfactorily proved by Zeno that this event occurred in August 1457.

From the preceding narrative it may be inferred that the character of this eminent person in society was that of a man confident of his talents and acquirements, intolerant of other men's opinions, and free in his own, arrogant and contentious. His conduct was probably far from correct, though his enemies may have brought false or exaggerated charges against him. His philosophy was professedly epicurean, placing the highest good in pleasure, which, however, he might explain in the least obnoxious sense. He was never married, but he confesses in one of his answers to Poggio, that he took a young woman to live with him, by whom he had three children, and whose fidelity to himself he extols, adding that he hoped to procure her a husband; but concubinage was at that time very common among the scholars attached to the court of Rome. In the capacity of a reviver of letters he has always held a high rank, which he merited by unwearied application, and an enlarged course of study, comprehending history, criticism, dialectics, moral philosophy, and theology. That in the latter his notions were liberal may be conjectured from some of the circumstances above related, and also from his notes on the New Testament, in which he was one of the first to consider the sense as a critic rather than as a divine, whence he was led to make many corrections in the received translations. He is

however said to have been but moderately versed in the Greek language, and Huet speaks very disparagingly of his versions of Thucydides, Herodotus, and Homer's Iliad. Of his numerous writings, his "*Elegantiae Latini Sermone*," containing the grammar of that tongue, and rules for composing in it, has been the most generally esteemed, and still retains its reputation; his own style, however, was defective in point of purity and elegance. He has had many eulogists among the learned, and has been particularly praised by Erasmus, as one of those who have the most contributed to the revival of sound learning. *Tiraboschi.*—A.

VALLE, PIETRO DALLA, a noted traveller, was a Roman patrician of considerable literary attainments. Being of a romantic turn, he set out in 1614 on his travels into Egypt, Turkey, Persia, and India. On his route to Bagdat, hearing of the extraordinary beauty of a young person at that city of the Maronite sect of Christians, he fell in love with the description, and finding her out, he made proposals to her and married her. She accompanied him in his journeys, and as he was about to bring her to Italy, she died near the Persian gulf. Pietro was deeply affected with his loss, and enclosing her embalmed remains in lead, he carried them with him during the rest of his travels, and on returning to Rome, had them magnificently interred in the church of Ara Coeli, himself pronouncing her funeral eulogy, which was printed. He wrote an account of his travels in 54 letters in Italian, which were first published at Rome in 1650. Though not without marks of credulity, they contain much curious information respecting the manners and customs, natural history, geography and antiquities, of the countries he visited, which has caused them to be frequently referred to as authority, and they still bear a respectable rank among books of travels. The narration is sometimes prolix, but the style is pure and elegant. Dalla Valle was very intimate with the celebrated Doni, who has spoken of him with high eulogy, and mentions his familiarity with the Oriental languages, and his profound skill in music. He wrote works on various other subjects, and was a member of the Academy degli Umoreisti. He married for a second wife a Georgian who had been attached to his first consort, and who accompanied him in his travels; and he died at Rome in 1652. *Moreri.* *Tiraboschi.*—A.

VALLISNERI, ANTONIO, an eminent physician and distinguished naturalist, was

born in 1661 at Trasilico, a castle in the territory of Modena, of which his father was governor for the Duke. He studied philosophy under the Jesuits at Reggio in the Modenese, and thence removed for the study of physic to Bologna, where he particularly attached himself to the instructions of the celebrated Malpighi. He applied with great assiduity to the different branches of medical science, especially anatomy and physiology; and in 1684 he took the degree of M. D. at Reggio, the Duke having prohibited his subjects from graduating in any university out of his dominions. He continued to reside some years longer at Bologna, and then passed some time for further improvement at Venice and Parma; after which he settled in the practice of his profession at Scandiano. Natural history was still, however, his ruling passion; and he made numerous experiments and observations on the nature and generation of insects, which gave him a high reputation among the philosophers of the time. In 1700 he published "*Dialoghi due con Annotazioni della curiosa origine, degli sviluppi, e de' costumi ammirabili di molti Insetti;*" a work written with purity and elegance, in which he brought many additions to the arguments adduced by Redi and Malpighi against equivocal generation, and gave a variety of curious observations on the manners and economy of several kinds of insects. In that year he removed to Padua, where he was appointed to the extraordinary professorship of the practice of medicine, which he retained till 1709, when he was placed in the second chair of theory. Two years afterwards he rose to the first chair; and he was so sensible of the honours conferred upon him in this University, that he declined an invitation from Pope Clement XI. to occupy the post of his first physician vacant by the death of Lancisi; and another to the first professorship of physic at Turin. He had previously been admitted a member of the Academy Naturæ Curiosorum, the Royal Society of London, and almost all the distinguished academies of Italy; and in 1728, the Duke of Modena spontaneously conferred upon him the honour of knighthood. Thus arrived to the summit of professional and philosophical fame, he was cut off by a pleurisy in January 1730, at the age of 68 years and eight months.

Vallisneri was a personable man, of agreeable manners and conversation, and lived in habits of friendship with many persons of rank and distinction. His literary correspondences

extended through great part of Europe. He married a lady of an ancient family of Reggio, by whom he had a great number of children. Of the male sex, however, one only survived him, who was a doctor of law at Padua. He possessed a valuable library, and had formed a cabinet of curiosities, esteemed the richest and most select in Italy. His writings were very numerous, and almost entirely in his native tongue, which he wrote in the purest form. Of those in natural history, besides the dialogues above-mentioned, some of the most important were "*Considerations respecting the Generation of Worms in the Human Body,*" "*The History of the Chamæleon, and of various other oviparous Quadrupeds,*" and "*An Enquiry whether the Generation of Man and other Animals is from seminal Vermiculi, or from Ova,*" which is accounted his capital work. Besides zoology, which was the branch of natural history that he chiefly cultivated, he attended to botany, and collected rare plants in some of his tours. Several of his writings unite medical observations with those of natural history, and he also published several on medicine solely. Of the latter may be mentioned a "*Treatise on the use and abuse of hot and cold Drinks and Baths;*" "*A Dissertation on the use of the Peruvian Bark,*" of which he was a zealous promoter; and a collection of "*Medical Consultations.*" His medical practice was simple; and in all his enquiries he was free from credulity, and from vulgar or learned prejudice. His works were published collectively by his son in 3 vols. folio. *Fabroni. Halleri Bibl. Anat. Botan. & Medic. Eloy. — A.*

VALOIS, HENRY DE, a distinguished man of letters, known to the learned by the name of VALESIIUS, was born at Paris in 1603, of a family of the noblesse of Lower Normandy. After an education in the Jesuit schools, he went to Bourges for the study of the civil law, and on his return, was admitted an advocate of the parliament of Paris. To comply with his father's wishes, he attended the courts of law during seven years, but merely as an auditor, his own tastes being totally averse from the legal profession. At length he entirely occupied himself in his favourite pursuits of literature, and applied with great assiduity to the study of the Greek and Latin authors, ecclesiastical and profane. By continual reading he injured his sight so as to become totally blind of one eye, and to see but imperfectly with the other. The strength of his memory however partly supplied this

loss, as it suggested to him, when composing, passages from all the books which he had read. His high reputation caused the President de Mesmes to settle upon him a pension of 2000 livres on condition of making over to him his collections and remarks. He was also pensioned by Cardinal Mazarin and the French clergy; and in 1660 he was appointed historiographer of France with a considerable salary. At the age of 61 he surprized his acquaintance by entering into the marriage state with a young lady, who made him the father of seven children. He died in 1676, at the age of 73. The private character of Valois is represented by Nicéron as far from amiable. Sparing in praise, and ready to censure, few works written by others pleased him, whilst he impatiently bore any criticisms on his own. When he was in good health he treated as idle and self-indulgent those whom infirmities kept in bed; but when ill himself, no precautions were too great to avoid incommoding him, and keep him in tolerable humour. He could not endure to be thought old; and when James Gronovius wrote him a letter, wishing him at 70 a long and happy old age, he threw it aside with expressions of anger. He was, however, a man of sound erudition, and an exact critic, and particularly excelled in clearing up obscurities in ancient writers. His principal publications were, an edition of the "Ecclesiastical History of Eusebius," with a Latin version and notes: this was followed by editions of the "Ecclesiastical Histories of Socrates and Sozomen," and of "Theodoret and Evagrius;" an excellent edition of "Ammianus Marcellinus;" "Remarks upon Harpocration;" "Emendationum libri quinque," with other pieces, and orations and poems, printed after his death at Amsterdam, 1740, under the care of Peter Burman. *Moreri. Nouv. Dict. Hist. — A.*

VALOIS, ADRIAN DE, brother of the preceding, and also an eminent man of letters, was born at Paris in 1607, and studied in the Jesuit's college. He acquired a critical knowledge of the Greek and Latin languages, but principally attached himself to the study of French history, employing many years in the perusal of its monuments, both manuscript and printed, and elucidating its difficulties. His accurate researches, and the excellent Latin style he had formed to himself, enabled him to undertake a more complete work on this subject than had yet appeared; and in 1646 he published the first volume folio of his "Gesta Francorum," of which two more were

printed in 1658. In his works, beginning from the reign of the Emperor Valerian, he illustrated the history of the Franks down to the deposition of Childeric; and the erudition and critical sagacity which he displayed in this great performance were generally admired. As a recompence, he was associated with his brother in the title of historiographer of France, and in the pension annexed. In 1675 he published "Notitiæ Galliarum," folio, a very useful work, giving an account in alphabetical order of all the notices respecting the topography, towns, monasteries, posts, &c. of France, contained in its early records and histories. He lived in great union with his brother, and after his marriage followed his example, taking a young person to wife, by whom he had two children. His other publications were an edition of two poems written in the middle ages; a second edition of his brother's "Ammianus Marcellinus," and some other pieces relative to antiquities. He died in 1692, at the age of 85.

CHARLES DE VALOIS DE LA MARE, son of Adrian, inherited the family taste for letters, and was a member of the Academy of Inscriptions and Belles Lettres, and antiquary to the King. He published "Valesianæ, ou les Pensees critiques, historiques, et morales, et les Poesies Latines de M. Adrian de Valois." He also edited two posthumous works of Vaillant the medallist, and wrote several dissertations in the memoirs of the academy to which he belonged. He died in 1747, aged 76. *Moreri. Nouv. Dict. Hist. — A.*

VALSALVA, ANTON-MARIA, a physician, surgeon, and very skilful anatomist, was born in 1666 of an ancient family at Imola in Romagna. From childhood he displayed a passion for the dissection of animals, which was probably the cause of his being destined to the medical profession. After a preliminary education at the Jesuit's seminary, he was sent to the University of Bologna, where he attached himself particularly to the instructions of Malpighi. He also applied with great ardour to dissection, and to anatomical experiments upon living animals: and the remonstrances of his friends were scarcely sufficient to moderate the intensity of his studies, though his health suffered severely from their consequences. He graduated at Bologna in 1687; and he joined the practice of surgery with that of physic, and became a considerable improver of that art. He simplified and improved chirurgical instruments, banished from Bologna the cruel practice of cauterizing the arteries after ampu-

tation, and employed manual operations for the cure of deafness. His success caused him to be appointed surgeon to the hospital of incurables; and his reputation in both branches of the profession became so high that he was consulted by the first people in all the surrounding towns of Italy. In 1697 he was chosen professor of anatomy in the university, and convenient buildings were erected purposely for his use at the anatomical theatre. Under his care the school of Bologna greatly flourished, and some of his disciples became eminent. Of these it is sufficient to mention the illustrious Morgagni, who was a favourite pupil, and his biographer. He gives an anecdote of his master which shows that a scrupulous attachment to truth was one of Valsalva's characteristics. When Morgagni had prepared for publication his first work, intitled "*Adversaria Anatomica*," it was put by the university into the hands of Valsalva and another, who were then censors, for their examination and approbation. Valsalva's report was, that though he did not doubt of the author's fidelity, he did not know how he could properly subscribe his approbation, unless he were himself by dissection to verify all the anatomical descriptions contained in it; and he was with difficulty persuaded that his office of censor only required him to ascertain that there was nothing in it that he knew to be false or improper. "This scruple (says Morgagni) though in my youth it made me half angry, yet now in my old age I approve and admire."

Valsalva, who grew corpulent and lethargic in advanced years, was carried off by a stroke of apoplexy in Feb. 1723, at the age of 57. He left a widow and three daughters. His anatomical museum was bequeathed to the Institute of Bologna, and his curious apparatus of chirurgical instruments, to the hospital for incurables. Of his works the principal is a treatise "*De Aure Humana*," first reprinted at Bologna in 1704, 4to., and reprinted with Morgagni's Epistles, at Venice, 1740. It contains a much more minute description of the organ of the ear than had before been given, as might be expected from the result of sixteen year's labour, and the dissection of more than a thousand heads. It also contains various chirurgical remarks. After his death were published by Morgagni three of his "*Dissertations*" on anatomical subjects, read before the Institute. In that great anatomist's work "*De Sedibus et Causis Morborum*" are a number of dissections made by Valsalva. *Morgagni Vit. Valsalvæ. Halleri Bibl. Med. et Anat.*—A.

VAN-EFFEN, JUSTUS, a man of letters, born at Utrecht in 1685, was the son of a reduced captain of infantry. He lost his father while he was engaged in his academical studies; and being left without fortune, he adopted the profession of an author, for which he was fitted by the knowledge he had acquired during his education. In 1711 he began to publish in French a periodical work in the manner of the English "*Spectator*," which he entitled "*Le Misanthrope*," in which he carried on to the end of the next year, when it composed 2 vols. 8vo. In 1713 a society was formed at the Hague of young writers who undertook a "*Literary Journal*," of which a number was published every two months. It was esteemed one of the most impartial and well-conducted works of the kind, each journalist bringing his contributions to be read and examined at an assembly of the whole society, which passed a vote upon the admission of every article, and thus really rendered it the judgment of the body. Van-Effen was one of its most industrious members; and as the others were persons of fortune, the profits were left to him. It was continued to 1718, when the delays of printing not being suitable to Van-Effen's circumstances, he engaged in a new periodical paper, entitled "*La Bagatelle, ou Discours Ironiques*," the purpose of which was to ridicule the vices and follies of the time. He wanted art, however, to manage the delicate weapon of irony, and the publication failed of success. He embarked in various other literary schemes, and had agreed to continue the "*Nouvelles Littéraires*," when the Prince of Hesse Philipstahl in 1719 took him as his companion in a journey to Sweden. Of this tour he wrote an account which was published in 1726 in a second edition of his "*Misanthrope*." He was afterwards for some years chiefly occupied in translations, of which several were from the English; and being in 1724 at Leyden, superintending the education of a young man at the university, he undertook to translate, from Dutch to French, Gerard Van Loon's "*Medallic History of the United Provinces*," of which, however, from a dispute with the booksellers, he finished only two volumes. In 1725 he commenced a periodical work entitled "*Nouveau Spectateur Francois*," of which 28 sheets appeared. The four first were employed in a critique on the writings of Houdar de la Motte, who publicly acknowledged his candour. When the Count of Welderen in 1727 was nominated am-

bassador from the States to the court of London, he took Van-Effen as one of his secretaries, on which occasion he wrote an ode in French on the coronation of George II. In 1731 he made a commencement of the work which has given him the principal reputation as a benefactor to vernacular literature, his "Dutch Spectator." It appeared in a sheet once or twice a week, to 1731, when the whole amounted to 12 volumes, 8vo. The author died in the September of that year at Bois-le-duc, where he had for some years been in possession of the office of inspector of the magazines. He bore the character of a worthy and ingenious man, whose writings would have been more perfect if he had taken more time in their composition. *Moreri from his Eloge in the Biblioth. Françoise.* — A.

VAN MANDER, CHARLES, a painter and writer, was born near Courtray in 1548. After learning the principles of painting in his own country, he studied for three years at Rome, where he assiduously employed himself in designing after the antiques and the remains of Roman magnificence, and in sketching the scenery in the environs of that city. He painted with great freedom both in fresco and oil, and executed several historical works for persons of rank, which were much approved. Returning to his own country, he obtained great reputation by pieces in history and landscape, and combinations of both. His accomplishments, however, were not confined to the pencil, for he composed tragedies and comedies which were acted with success, and he also painted the decorations of the theatre. At Haerlem he founded an academy for promoting a taste for the Italian masters among his countrymen. He likewise was a valuable contributor to biography by a publication of the lives of the painters, containing memoirs of a great number of eminent artists. He died in 1686. *Pilkington's Dict.* — A.

VAN OSTADE, see OSTADE.

VAN SWIETEN, see SWIETEN.

VANBRUGH, SIR JOHN, a dramatic writer and architect, was a descendant of an ancient family in Cheshire. His first appearance in life was as an officer in the army, together with which character he maintained that of a man of wit, and an agreeable companion. He had formed the outlines of two plays, when he was encouraged by Sir Thomas Skipwith, a sharer in one of the theatres, to whom he shewed them at his quarters, to finish that intitled "The Relapse," which was acted with

great success in 1697. It was followed in 1698 by "The Provoked Wife," a comedy which stands prominent among the witty and humorous productions of that age, and has called forth the comic talents of some of our first actors in the original part of Sir John Brute. In the same year appeared his "Æsop," a piece in which humour was allied with general satire and useful morality. In 1702 he brought out "The False Friend;" and the accession of Anne being favourable to wits and poets, he was knighted, and presented to the post of Clarencieux king-at-arms. A theatre being at this time built, through Vanbrugh's interest, by subscription, in the Hay-market, Betterton and the other patentees placed it under the management of Vanbrugh and Congreve, and it was opened in October 1705 with a comedy by the former, intitled "The Confederacy," and accounted one of the best written, but one of the most licentious, of this author's compositions, who fell into the taste of the age in that particular. Exerting himself for the success of this theatre, he produced in the same season three more pieces, imitated from the French; but the concern becoming irksome to him, he soon after disposed of his share in it. To conclude what relates to his dramatic character,—he composed the greatest part of the popular comedy of "The Journey to London," which was completed by Cibber, and his intention in which, according to the latter, was to make some amends for the immoralities in his earlier pieces. That he possessed the comic vein in a degree equal to any of his contemporaries, is not denied by those who have been disposed by party to speak of him with the least indulgence; and Pope has joined this praise to censure in his line,

How Van wants grace, who never wanted wit.

In what manner his qualifications as an architect were acquired, we are not informed, further than that he had an early propensity to this art; he was however far enough advanced in it to be the builder of the theatre in the Hay-market, for which he obtained subscriptions. His reputation must have been high when the erection of the palace of Blenheim, voted by the nation to the great Duke of Marlborough, was committed to him. King George I. appointed him in 1716 to the places of surveyor of the buildings at Greenwich-hospital, and comptroller-general of the royal works, and surveyor of the gardens and waters. On a visit to France, we are told that his curiosity in taking views of the fortifications in that kingdom caused him to be apprehended and carried

to the Bastille, where, amusing himself with making sketches of comedies, he was recognised as a harmless person, and liberated before any solicitation in his favour came from home. Besides Blenheim, he erected several great houses in England; but he has had the misfortune to be transmitted to posterity rather as an object of ridicule than of admiration in this capacity. Besides the sarcasms of the wits of his time, who were perhaps more instigated by party malice than by offended taste, he has incurred the more serious reproaches of later connoisseurs. Mr. Walpole bestows the following severe censure upon him: "He wanted all ideas of proportion, convenience, and propriety. He undertook vast designs, and composed heaps of littleness. The style of no age, no country, appears in his works; he broke through all rule, and compensated for it by no imagination. He seems to have hollowed quarries rather than to have built houses; and should his edifices, as they seem formed to do, out-last all record, what architecture will posterity think was that of their ancestors?" This judgment accords with the general idea of Vanbrugh as an architect, and which is expressed in the epigrammatic epitaph written for him by Dr. Evans:

Lie heavy on him earth, for he
Laid many a heavy load on thee.

Yet some men of taste of the present age have ventured to lighten this obloquy, and to speak with a degree of admiration of the grandeur of Blenheim, which, broken as it is into parts, has yet a magnificent effect in the whole; and particularly, as well as Vanbrugh's other buildings, affords that picturesque variety which is in so much request with modern amateurs of the fine arts.

Vanbrugh, whatever might be his deficiencies, bore a respectable character in society, and was without personal enemies. Swift and Pope, who made so free with him in verse, in the sober prose of the preface to their *Miscellanies*, express a wish that they had not indulged their raillery against one "who was a man of wit and of honour." He died of a quinsy at his house in Whitehall in 1726. *Biogr. Dramat. Walpole's Anecd. Burney's Hist. Mus.*—A.

VANDALE, ANTONY, a meritorious man of letters, was born in Holland in 1638. He distinguished himself in his youth by a passion for study, but being destined by his parents to commerce, he passed some years in that employment. At the age of 30 he resumed his literary pursuits, and applied to medicine, in

which he graduated, and became a practitioner: he was also for some time a preacher in the sect of Mennonites. At length he devoted himself almost entirely to his studies, practising physic only in the hospital at Haerlem; and he wrote several works which rendered him advantageously known in the learned world. Of these, one of the most noted was "*Dissertationes duæ de Oraculis Ethnicorum*," first printed in 1683, 12mo., and afterwards, in an enlarged form, in 1700, 4to. The scope of these was to prove that the heathen oracles were impostures and forgeries, and that they did not cease on the coming of Christ; positions at that time thought bold and obnoxious, as contradictory to those of some of the fathers. As they were exhibited in a mass of erudition heaped together with little order, and none of the ornaments of style, Fontenelle gave them to the public in an abridged and agreeable form in his "*Histoire des Oracles*;" but both Vandale and Fontenelle met with theological opponents. In 1696 he published a work "*On the Origin and Progress of Idolatry*;" and the same volume contained "*A Dissertation on true and false Prophecy*;" "*A Dissertation on the Narrative of Aristæus on the Seventy Interpreters*;" the "*History of Baptisms, Jewish and Christian*;" "*A Dissertation on Sanchoniatho*;" and "*Dissertations on some antient Marbles*." Some of these were afterwards published separately. In all his writings, the author displayed much solid erudition, joined to sagacity and a spirit of free enquiry; but with the defects of a cloudy style and want of method. Some have likewise thought that he indulged a dangerous liberty of discussion; but this has been a constant charge against all who have ventured to question authorized opinions. Vandale was a man of great probity, of a pleasant disposition, and entertaining conversation. He probably met with the scholar's fortune—indigence; for he sold his books before his death, which took place at Haerlem in 1708. *Moreri. Le Clerc. Bibl. Choisie.*—A.

VANDENVELDE, WILLIAM, THE OLD, a marine painter, was born at Leyden in 1610. He was brought up to a sea-faring life, but having also a talent for painting, he employed his pencil on the objects to which he had been accustomed; and became a very neat and accurate designer of shipping in all situations and circumstances. He was so much attached to his art, that in order to be a near spectator of sea engagements, he hired a light vessel in which he approached both friends and enemies,

to sketch all the incidents of the action upon the spot; and in this manner he is said to have been an observer of the battle between the Duke of York and Opdam, in which the latter was blown up, and the memorable three days' engagement between Monk and de Ruyter. Expecting greater encouragement in England than in his own country, he went to London, where he was favourably received by Charles II., and taken into his service. He repaid this favour more gratefully than patriotically, by conducting, as it is said, the English fleet to burn Scheveling. He had the title of painter of sea-fights to their Majesties Charles II. and James II., and died in London in 1693. He chiefly painted in black and white, in which he succeeded better than in oil. *D'Argenville. Walpole's Anecd. Pilkington. — A.*

VANDENVELDE, WILLIAM, THE YOUNG, a marine painter of such excellence, that Mr. Walpole affirms the palm of Raphael for history not to be more indisputable, than his for sea-pieces, was the son of the preceding, and was born at Amsterdam in 1633. He received instructions in the art from his father, and was afterwards a disciple of Simon de Vlieger, a distinguished painter in that branch. As soon as he thought himself master of his profession, he joined his father in London, where the specimens of his talents which he exhibited were so much admired, that he was immediately entertained by the King, and obtained employment among the nobility. He was equally with his father a copyist of reality; and by order of the Duke of York, he attended the engagement of Solebay in a small vessel. He also accompanied Charles II. when he went to view the junction of the English and French fleets at the Nore, of which he painted a large picture. Every possible perfection is ascribed to the works of this master. Elegance of disposition, correctness of drawing, graceful forms and attitudes of the shipping, lightness of the clouds, the clearness and brilliancy of serene skies, and dark horror of tempests, seas in every different state from calm to storm, with the lively and transparent colouring of the whole, and fine gradation of distances, all conspire to carry art as far as it can go in this department. The principal performances of this admirable artist are found in the royal collections, and in the private cabinets in England. Those that were dispersed through the continent were purchased at extraordinary prices, and are rarely to be met with. William the Young died in 1707, at the age of 74. *Walpole's Anecd. Pilkington. — A.*

VANDERVELDE, ADRIAN, an excellent painter from nature, was born at Amsterdam in 1639. He was placed for instruction under John Wynants, but he also made the fields his study, and seldom passed a day without sketching from nature trees, clouds, animals, men, and all the materials of landscape. He designed figures so well, that he was employed by several landscape-painters, and by his own master, to add them to their pieces. In choice of pleasing subjects, truth of representation, freedom of touch, and warmth and softness of colouring, he had few superiors. He not only excelled in landscapes and animals, but composed history-pieces which possessed great merit; and some of his church pictures have been much admired, especially a Descent from the Cross in the Catholic church at Amsterdam. He was extremely diligent; and when the number of his own pictures, and their high finish, with the assistance he gave to others, are considered, it appears extraordinary that he could do so much in a life which terminated at the age of thirty-three. His pieces are among the highest priced of those of the Dutch school. *D'Argenville. Pilkington. — A.*

VANDYCK, ANTONY, a painter of peculiar excellence in portrait, born at Antwerp in 1599, was the son of a merchant in that city, by a mother who was admired for skill in flower-painting and needle-work. He received his first instructions in the art of painting from Van Balen, after which he entered the school of Rubens, and distinguished himself among the pupils of that great master. He then, in his twentieth year, travelled for improvement to Italy, where he resided at Genoa, Rome, and Venice, and derived from the school of the latter place that perfection of colouring which rendered him almost the rival of Titian. When at Rome he executed one of his most celebrated portraits, that of Cardinal Bentivoglio; and whilst at that capital, he was invited to Palermo, where he painted Prince Philibert of Savoy. Returning thence to Genoa, he left several considerable works in that city; and then went back to Antwerp, where he practised both in history and portrait. The report of the favour shewn to the arts by Charles I. drew him to England, but at his first visit he was disappointed in his expectation of being presented to His Majesty, and went away chagrined. He soon after, however, received an invitation from the King by Sir Kenelm Digby, whom he had painted, with which he complied, and England was afterwards his principal abode. He was highly

patronized at court, was employed to paint many portraits of the King and royal family, and was recommended to all the courtiers; and in 1632 the honour of knighthood was conferred upon him, followed by a pension for life. He lived in a splendid style, kept the first company, and was himself a liberal patron of the arts. His works in England, chiefly portraits, are extremely numerous, for he was indefatigably industrious; and many of his pieces rank among the most excellent productions of that branch of the art. He possessed a perfect knowledge of the chiaro-scuro, gave singular grace and variety to the airs of his heads, and a matchless expression of soul and character when existing in his subject: his draperies were in a grand and simple style; his colouring was charming; and no part of his figures was neglected; he drew the hands with particular exactness and delicacy. His ideas of female beauty, according to Mr. Walpole, were defective; his Madonnas were homely, and he so little flattered the sex in his portraits, that we are left to wonder at the reputation of some celebrated beauties of the time. His earlier works in England are accounted the best; and among them are especially noted some of the portraits of King Charles, the Duke of Buckingham and his brother, the Pembroke family at Wilton, and Lord Strafford with his secretary, which Mr. Walpole places at the head of his paintings. The inferiority of his latter performances he himself confessed, by saying, that having formerly painted for fame, he then worked for his kitchen.

Having injured his fortune by his luxurious mode of living, he sought to repair it by a pursuit of the philosopher's stone, which, it is needless to say, only proved an additional drain. He must, however, still have maintained a prosperous appearance, for the King procured for him a marriage with a daughter of Lord Gowrie. Soon after his nuptials he went to Paris, with the hope of being employed in some public works, but he was disappointed, and returned to England. He here proposed to paint the walls of the banquetting house at Whitehall, of which the cieling had been decorated by the hand of Rubens; but the high price demanded for the work, and the approaching civil troubles, prevented its execution. The artist's constitution also began to give way to frequent attacks of the gout, and he died in London in December 1641, at the early age of forty-two. He left one daughter by his wife, and a natural daughter. His remains were interred in St. Paul's church.

The engravings from this master are very numerous. *Walpole's Anecd. Pilkington.* — A.

VANE, SIR HENRY, the Younger, a conspicuous and extraordinary character in the time of Charles I. and the Commonwealth, was the eldest son of Sir Henry Vane of Hadlow in Kent and Raby-castle in Durham, secretary of state and treasurer of the household to Charles I. Henry was born about 1612, and received his early education at Westminster-school. At the age of sixteen he was admitted a gentleman-commoner of Magdalen-hall, Oxford. He studied for some time in that college, but without being matriculated, having apparently imbibed some scruple concerning the oaths taken on that occasion. He afterwards spent some time in France and Geneva, whence he returned with much disaffection to the English liturgy and church government. The King being informed of this disposition in an heir to one in high office about his person, employed Bishop Laud to confer with him; but that prelate's manner was not happily formed for conciliation. At this period, several persons who found themselves uneasy at home on account of religious dissent, migrated to New England, and Vane in 1634 was among the number. Being possessed of lively parts, with a ready elocution, and great powers of persuasion, and also known as the son of a minister of state and privy-counsellor, he was very favourably received in that colony; and such was the confidence he inspired by his enthusiastic fervour, that at the next election of magistrates for the province of Massachusetts, notwithstanding his youth, he was chosen governor. The consequences of this hasty step were soon apparent. Vane, whose religious principles were unsettled, but always verging to extremes, became a zealous patron of Antinomianism, and encouraged such a spirit of contention, that it threatened to prove fatal to the colonial constitution. The soberer part among the colonists, therefore, took such measures as terminated his government at the next election, and he returned privately to England in 1639.

This experience appeared to have wrought a salutary change in his temper; and with his father's concurrence he married a lady of good family, and sat down quietly in the place of treasurer of the navy, which he obtained jointly with Sir William Russel. He rose to high reputation for his talents in business and his abilities as a public man, so that he was chosen representative for Hull in the parliament of April 1640, and the subsequent Long Parlia-

ment. At the same time he had kept on such terms with the royal party, that the King honoured him with knighthood. His conduct now began to display that singular mixture of wariness and dissimulation with fervour, which characterised him, and which appears in his portraiture by Lord Clarendon. "He was (that historian says) a man of extraordinary parts, a pleasant wit, a great understanding, which pierced into and discerned the purposes of other men with wonderful sagacity, whilst he had himself *vultum clausum*, that no man could make a guess of what he intended. He was of a temper not to be moved, and of rare dissimulation, and could comply when it was not seasonable to contradict, without losing ground by the condescension." The spirit of the times, however, now became so decided, that it was not long before he took a determined and leading part against the court. During the trial of Lord Strafford, he produced in evidence a paper which he took from his father's cabinet, containing minutes of opinions delivered at the council-table, which was very instrumental in producing the condemnation of that nobleman. He also carried up to the Lords the articles of impeachment of Archbishop Laud. In 1643 he was nominated one of the assembly of divines for the settling of church government; and in the same year was appointed one of the parliamentary commissioners to negotiate a treaty with the Scotch, "being chosen (says Clarendon) to cozen and deceive a whole nation which was thought to excel in craft and cunning." It was by his persuasion that the Solemn League and Covenant was signed at Edinburgh, in which he over-reached the Presbyterians of that country by an article which established the existing form of religion in Scotland, but left ambiguous the nature of the intended reform in the two other countries. About this time he found means to be appointed sole treasurer of the navy; but that his views on this occasion were not mercenary is proved by a circumstance which should be recorded to his honour. The fees of this office were a poundage on all monies paid, which in time of war amounted to a very considerable sum. Vane, regarding this as too great a share of the public revenue for any private person, gave up his patent for life from the King, and procured for an agent, whom he substituted to himself in the place, a salary of 2000*l.* per annum, the remainder being brought to the public account.

He was now avowedly one of the leaders of

the Independents, whose religious principles suited his wild and unfettered notions better than those of a more regular sect. Clarendon thus speaks of him in this point: "Vane was a man not to be described by any character of religion, in which he had swallowed some of the fancies and extravagancies of every sect or faction; and was become (which cannot be expressed by any other language than was peculiar to that time) *a man above ordinances*, unlimited or unrestrained by any rules or bounds prescribed to other men, by reason of his perfection. He was a perfect enthusiast, and without doubt did believe himself inspired; which so far corrupted his reason and understanding that he did at some time believe he was the person deputed to reign over the saints upon earth for a thousand years." It was in connection with this party that, when acting as one of the parliament's commissioners at the treaty of Uxbridge in 1645, and at the negotiations in the Isle of Wight in 1648, he was an opposer of terms of peace. Either, however, from artifice or feeling, he had no immediate concern in the King's trial or death; but he was one of the council of state appointed to the supreme power after that event. He was firmly attached to the republican government, and held an important station in it. In 1651 he was one of the commissioners sent into Scotland in order to introduce the English government there; and effect an union between the two countries. On this occasion he is said by Burnet to have fomented the division prevailing between two parties in the Kirk, and to have dissuaded all attempts to unite them, on the idea that they would be more easily kept in obedience to the temporal authority, when disagreeing among themselves. He was a strenuous adversary to Cromwell in all his progress to supreme power, and privately encouraged the discontents against him among the republicans. For these practices he was summoned before the council by Cromwell in 1656, and ordered to give security that he would not disturb the nation; and upon his declining to do so, he was sent prisoner for a short time to Carisbrook castle. Attempts were also made to intimidate him by questioning his title to the Raby estate, but he remained inflexible during the whole of the usurpation. In the Protector Richard's parliament of 1659 he had a seat for Whitechurch in Hampshire, when he employed all his efforts to restore the republican government; and a spirited speech of his is recorded, which had no small effect in subverting the

new phantom of single authority. After the restoration of the Long Parliament, Vane was nominated one of the committee of safety, and took an active part in the embroiled state of affairs. He proposed a new model of government, a fundamental position of which was that there were some points in the delegation of the supreme power from the people to their trustees which could not be assumed by the latter; of which he instanced, the admission of any king or single person to the legislative or executive power, and the exercise of compulsion in matters of faith and worship. Baxter asserts that Vane's model was that of "a fanatic democracy;" and his notions have been as much vilified by Presbyterian writers as by Episcopalians. In the following confusions he continued to support the republican cause by his actions and intrigues till the Restoration put an end to all further contests. This determined opposition to monarchy occasioned him, though not one of the regicides, to be put in the list of exceptions from the act of indemnity. Not apprehending any personal danger, he had remained in his house at Hampstead, where he was taken into custody and committed to the Tower, as a person whom it was hazardous to suffer at large. The convention parliament, however, petitioned the King in favour of him and Lambert, that they should be pardoned as to their lives, to which a gracious answer was returned. The succeeding parliament, however, was differently disposed; and in July 1661 an order was made by the House of Commons that Vane and Lambert should be proceeded against according to law. Vane was thereupon brought up from the Isle of Scilly, which was his last prison, and remitted to the Tower for trial. The charge against him was confined to his actings after the death of Charles I., and comprehended only those general instances of opposition to the present King in which he concurred as a member of the council of state and a person in office, but for which he was indicted of high treason. He was brought to the bar in June 1662, and defended himself with vigour and ability, or, as his enemies represent it, with arrogance and insolence. He strongly pleaded, that if complying with the government then established were a crime, the whole nation was equally criminal; that by the statute of Henry VII. no one could be questioned for his obedience to the king in being, and that the reason of the thing was the same whether the supreme authority were in a king or a parliament; that treason could only be

committed against a king *de facto*, and not *de jure*, which last alone Charles II. was till the Restoration; and that finding every thing thrown into disorder, he had in all changes adhered to the Commons, as the root of all lawful authority; a principle for which he had exposed himself to the tyranny of Cromwell, and for which he was now ready to undergo all the rigour of perverted law and justice. This last plea was likely to aggravate his crime in the eyes of a court of the high monarchical principles now become prevalent; he was accordingly found guilty, and sentenced to suffer all the pains adjudged to high treason, but which were commuted for beheading. It was not easy to defend the King from a breach of his promise to the former parliament on this occasion; but Vane was too obnoxious a man to be spared, and it cannot be doubted that the part he had acted on the impeachment of Lord Strafford was remembered against him, and that he was a sacrifice to that minister's manes.

Sir Henry was brought to the scaffold at Tower-hill on June 14th, where, though regarded as a man of little natural courage, he behaved with a composure and resolution that surprized all who knew him. He began to speak to the spectators, when, touching in his justification of himself on points which were construed as reflecting upon the government and judges, he was rudely interrupted by the lieutenant of the Tower, who repeatedly ordered the trumpets to sound to drown his voice. He died about the 50th year of his age, leaving an only son. He was the author of some writings, chiefly on religious topics, upon which, the cloudiness and confusion of his expressions and ideas were a singular contrast to his clearness on other subjects. Bishop Burnet says of him, "Though he set up a form of religion in a way of his own, yet it consisted rather in a withdrawing from all other forms, than in any new or particular opinions or forms; from which he and his party were called Seekers, and seemed to wait for some new and clearer manifestations. In these meetings he preached and prayed often himself, but with so peculiar a darkness, that though I have sometimes taken pains to see if I could find out a meaning in his words, yet I could never reach it. His friends told me, he leaned to Origen's notion of an universal salvation of all, both of devils and the damned, and to the doctrine of pre-existence." It may be observed, however, that many persons of note at this time had very fanciful and unintelligible opinions on

religious subjects, though perhaps they were not combined with the acuteness and general good sense possessed by Vane. In his political conduct, though he employed craft and dissimulation as his means, there seems no reason to doubt of his sincerity as to his ends, which appear to have been those of a visionary, but not of a selfish statesman. His enemies scarcely charge him with mercenary views, and his friends represent him as a real, though mistaken, lover of his country. *Clarendon. Ludlow's Mem. Biogr. Brit. Hume.* — A.

VAN EYCK, see EYCK.

VANETTI, CLEMENTINO, an elegant scholar, Knight of the Holy Roman empire and Lord of Villanova, was born at Roveredo, in 1755. He was descended from a very ancient family, and after the death of his father, was educated under the care of his learned uncle, Francis Saibante. By the incessant reading of Plautus and Terence, which were his favourite authors, he became so excellent a Latin scholar that, in his sixteenth year, he wrote a Latin comedy called "Lampadaria," and in the year following recited an inaugural oration in the Academy degli Agiati at Roveredo, in the true language of Plautus. Constant application to Cicero enabled him to improve his taste, and before he had attained to the age of twenty-two, he was elected perpetual secretary of the Academy above mentioned. The speeches delivered on this occasion were inserted in the third volume of the "Biblioteca ecclesiastica e di varia Letteratura," edited by the Abbé Zola, at Pavia. About this time Tiraboschi, in the seventh volume of his History of the Italian Literature, had censured various passages in the Epigrams of Martial, and on that account was exposed to a violent attack from the Spaniard Serrano. Vanetti defended Tiraboschi's criticism in a letter which was printed at Ferrara, in 1776. This production, from the pen of a young man, only twenty-three years of age, excited general admiration in Italy, by its classical stile and the extensive reading it displayed. He lived afterwards in the most intimate friendship with the Abbé Zorzi of Venice, on whose death in the year 1779, he raised for him a noble monument, by publishing his life and a collection of Latin letters which passed between them, containing, besides other things, an ingenious examination of a question started by d'Alembert, whether any one at present ought to venture to write in Latin. Vanetti decided that an Italian might do so; whereby he gained the

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approbation of all Italians, and particularly of Tiraboschi. But the most humorous writing of Vanetti, in the Latin language, and that on which he himself set the greatest value, was a bitter satire on that well known adventurer Cagliostro, who in 1788 carried on his deceptions for some time at Roveredo, and under the character of a prophet and worker of miracles, had an astonishing number of followers. To unmask the juggling tricks of this impostor, Vanetti wrote, in the manner of the books of Chronicles, and in the Latin style of the Vulgate, a small work intitled "Liber memorialis de Cagliostro." At first it was circulated only in manuscript, but as every one wished for a copy, it became so mutilated by frequent transcribing that the author determined to print it. This witty production was read with incredible avidity, except by some devout persons who considered it as a profanation of scripture; and it produced a much more sensible effect on the secret partisans of Cagliostro, than all the serious and learned works published in Germany and France, to expose his deceptions. But Vanetti's talents were not confined to composition in the Latin tongue; though only two of his countrymen, Zanotti and Palcani, could at that time be compared to him in this department. Encouraged by Betinelli and others, he became a classical writer also in his native tongue. His first attempt was a well-written life of the younger Pliny, some of whose letters he had before inserted at different times in the "Giornale di Vicenza e Modena." But he acquired his chief fame by three volumes intitled "Observations on the Poems of Horace, with imitations of that poet," which in regard to matter and language, are superior to any thing of the kind in Italian. He published also fourteen dialogues in the manner of Lucian, which are highly esteemed. Vanetti tried his talents in various kinds of poetry, but his "Sermoni" in the Horatian spirit rise far above all his other poetical works, and may be justly placed on a level with the attempts of Chiabrera, Gozzi and Gennari. On this account he is often called the Italian Horace. Besides his abilities as a poet, he possessed an uncommon talent for painting, and was considered as one of the best crayon painters of his time. He however preferred the tranquillity of domestic life on his estate, which he used to compare to the Sabine farm of Horace, and the peaceful society of a few select friends, to the noise and bustle of the world. He never went further from his own home than

Verona, Mantua or Venice; and died universally lamented, in his native city, of an inflammation of the lungs, in the fortieth year of his age. The Abbé Lorenzi published at Roveredo in 1795, "*Commentarium de Vita et Scriptis Clementini Vanetti*," from which this account is extracted.—J.

VAN HUYSUM, see HUYSUM.

VANIERE, JAMES, a Jesuit, distinguished for his Latin poetry, was born in 1664 at Causses in the diocese of Beziers, Languedoc. He studied in the Jesuits college at Beziers, and entered into the society in 1680. His talent for poetry disclosed itself during his regency at the college of Tournon, by a piece intitled "*Stagna*," and afterwards at Toulouse, where he produced his "*Columbæ*;" and the celebrated Santeuil announced him as one who would derange all the seats on Parnassus. His work intitled "*Prædium Rusticum*" set the seal to his fame. It is a didactic poem in 16 books, on the subject of a country farm, in which the style and manner of Virgil's *Georgics* are imitated, and rural description is united with precept. The purity of diction and harmony of versification in this piece are much commended; but the minuteness of its details, its long digressions, and the great compass taken in the plan, render the general effect tediousness. It first appeared in 1710, at Paris, in ten books only, but six more were added by the author in the Toulouse edition of 1730. The most complete is that of Paris in 1756. Vaniere was successively professor and rector in the schools of his order at Montpellier, Toulouse, and Auch. He was deputed to Paris in 1730 by the society at Toulouse on account of a law-suit in which they were concerned, and was received with great respect by the learned in that capital. He afterwards returned to Toulouse, where he died in 1739. Besides his principal poem, he published a volume of "*Opuscula*," consisting of Eclogues on moral topics, epistles, odes, epigrams, &c. He was likewise the author of a "*Dictionary of Poetry*" in Latin, 4to., accounted the best work of its kind, and of which an abridgment was published for the use of students; and he employed twenty years of his life on a Dictionary, Latin and French, which was intended to be more complete than any former one, but which he did not live to finish. This learned man had a pension from the King to encourage him in his studies. *Moreri. Nouv. Dict. Hist.*—A.

VANINI, LUCILIO, a person stigmatised with the charge of atheism, was born about

1585, at Taurosano in the district of Otranto, and kingdom of Naples. His father, who was steward to Don Francesco di Castro, Duke of Taurosano, and viceroy of Naples, sent him to study philosophy and theology at Rome, and there or afterwards he changed his baptismal name for *Julio Cesare*. He completed his education at Naples and Padua, adding medicine, law, and astronomy to his other scientific acquirements. Unfortunately for himself, the works of Cardan and Pomponazzi fell into his hands, in which he most admired the least intelligible parts, so that he became impregnated with their reveries. The philosophy of Aristotle and Averroes, and the delusions of astrology, contributed their share to the confused furniture of his mind. He entered into ecclesiastical orders and preached, but his discourses, filled with singular and fanciful ideas, were unintelligible to his hearers, and probably to himself. After having resided for some time in his own country, he set out upon his travels, with the design, it is said, of propagating his opinions; and he visited Germany, the Netherlands, France, and England. In the latter country his theological disputes, which were directed against heresy, subjected him to a short imprisonment. On his return to Italy, he for some time held a school of philosophy at Genoa; but falling under suspicion as a man at least of dubious and unsettled faith, he went to France, and passed some years partly at Lyons, partly at Paris. He is said to have become a monk there, but it is not known of what order. At this time, though under the stigma of being an innovator, he was so far from acknowledging a desertion from the catholic faith, that he made an offer to the apostolic nuncio in Paris of writing an apology for the Council of Trent. In 1615 he published a work at Lyons under the following title, "*Amphitheatrum æternæ Providentiæ, Divino-magicum, Christiano-physicum, Astrologico-catholicum, adversus veteres Philosophos, Atheos, Epicureos, Peripateticos, et Stoicos*." Although, from the title, much mystical extravagance might be expected in this work, so far was it from being suspected of atheism, that it was approved by the censor of books, a doctor in theology, at Lyons, and the clergy and magistrates of that city, and indeed it contains many things absolutely incompatible with atheistical principles. In the following year he published at Paris another work, entitled "*De admirandis Naturæ Reginæ Deæque Mortalium Arcanis*," dedicated to Marshal

de Bassompierre, to whom he was chaplain. This also was printed with a privilege, and with the approbation of two cordeliers, doctors of the theological faculty at Paris; its tendency, however, being discovered on a closer examination, it was publicly burnt, by a decree of the Sorbonne. In fact, the author has without disguise ascribed to his goddess, Nature, attributes which belong only to the Supreme Being, and may therefore be charged with the same kind of atheism which was maintained by some of the ancient sects of philosophers. He is also accused of having stated arguments against religion with such weak replies, that he evidently means to give a preponderancy to the impious side. Finding himself detected at Paris, he withdrew in 1617 to Toulouse, where he professed to teach medicine, philosophy, and theology, and took disciples in all these sciences. He also had the art to insinuate himself into the confidence of the president of the parliament of that city, who entrusted him to give lessons to his children. It being however discovered that he made use of these opportunities secretly to disseminate impious and atheistical opinions, he was denounced to the court of justice, and being found guilty, was condemned to have his tongue cut out, and then to be burned alive. It is asserted, that on his examination, being asked if he believed in God, he stooped down, and taking up a straw, said, "this is sufficient to convince me of the existence of a creator;" and that he afterwards made a long discourse on providence. After his condemnation, however, he is said to have taken off the mask, and to have uttered horrid impieties. He suffered his cruel punishment in 1619, at the age of 34, and his memory is loaded with every imputation that hatred of his doctrines could suggest. "But (says Mosheim) it is to be observed, that several learned and respectable writers consider this unhappy man rather as a victim to bigotry and envy, than as a martyr to impiety and atheism; and maintain that neither his life nor his writings were so absurd or blasphemous as to entitle him to the character of a despiser of God and religion." A direct apology for Vanini was published in Holland in 1712 by Peter Frederick Arp, a learned lawyer. *Moreri. Tiraboschi. Mosheim.* — A.

VANLOO, JOHN BAPTIST, an eminent painter, descended from a family of artists originally of Sluys in Flanders, was born at Aix in Provence in 1684. He studied under

his father *Lewis*, and began to paint at eight years of age, copying for his improvement the works of great masters. At the age of 22 he settled at Toulon and married, but was soon obliged to quit that place in consequence of its siege by the Duke of Savoy. He withdrew to Aix, where for five years he was employed in decorating the public buildings of that city, and painting portraits. In 1712 he joined his father at Nice, who dying soon after, he finished several of his begun pieces. Becoming celebrated in that province, he was employed by the Prince of Monaco, and afterwards went to Turin, where he was engaged in the service of the Prince of Carignan, son of the Duke of Savoy. Under his patronage he went to Rome in 1714, where he placed himself as a disciple with Benedetto Lutti, and devoted all the rest of his time to studying antiques, and drawing after the most celebrated pictures. He executed various works while in that capital by which he acquired a high reputation among modern artists. The Prince of Carignan having left his father's court and retired to Paris, sent for Vanloo, who in his way passed by Turin, and painted two ceilings for the Duke of Savoy, now King of Sardinia. Arriving at Paris in 1719 he was lodged in the Prince's hotel; and for some years he resided in that metropolis, where he was much employed both in history and portrait, and acquired considerable property. He lost a great part of this in the Mississippi bubble; and after having had the honour to paint the King and Queen, and been admitted into the academy of painting, he was induced to visit England. Being recommended to Sir Robert Walpole, he was introduced at court, and soon obtained the first business in London as a portrait painter. "His likenesses (says Mr. Walpole) were very strong, but not favourable, and his heads were coloured with force. He introduced a better style; his pictures were thoroughly finished, natural, and in no part neglected." At length, finding his health much impaired, he returned to his native place in 1742, where he died in 1745 or 1746. This artist possessed uncommon quickness of invention, drew with great facility, and was so expeditious in working, that in one day he completely finished three portraits. His touch was light and spirited, and he had an excellent tone of colouring. His carnations approach those of Rubens. He bore a very amiable private character, and took great pains to instruct his brother and sons in his art. *D'Argenville. Walpole's Anecd. Pilkington.* — A.

VANLOO, CHARLES-ANDREW, brother of the preceding, was born at Nice in 1705. He was initiated in the principles of painting by his brother, and was with him at Rome, where he studied in the school of Lutti. He accompanied his brother to France, and assisted him in repairing the gallery at Fontainebleau, and then returning to Rome, copied the great masters with so much assiduity, that he raised an extraordinary reputation, and was knighted by the Pope. He afterwards settled at Paris, and by his talents raised himself to the first rank in his profession. He became painter to the King, governor of the pupils under His Majesty's protection, professor in the Academy of Painting, and a knight of the order of St. Michael. His branch was that of history; and to this highest department of the art he brought a lively and fertile imagination, an elegant taste and solid judgment, with correctness of design, great power of pencil, and a sweet and brilliant tone of colouring. He frequently varied his style; finishing some of his pictures with a bold and free touch, and others with softness and delicacy, and the manners of different celebrated artists might be discerned in his works. Most of his principal performances are in the churches of Paris. He was engaged to furnish some new paintings for the cupola of the Invalides, and had made sketches for them, when he died, greatly regretted, in 1765. He had been nominated first painter to the King in 1762. Charles Vanloo, like his brother, was of a kind and ingenuous disposition, living with his pupils as his children, and with his children as friends. He married the daughter of Somnis, a celebrated Italian singer, and herself possessed of a fine voice; and she is said to have been the first who made the French sensible of the charms of Italian music. *Pilkington. Nouv. Dict. Hist.* — A.

VANNI, FRANCESCO, an eminent painter, was born at Siena in or about the year 1563. His father, who was a painter, caused him to be early instructed in the art, and at the age of twelve he was sent to the school of Passerotti at Bologna. Thence he went to Rome, where he became a disciple of Giovanni da Vecchia, under whom, and by his study of antiques, he made an extraordinary proficiency. Returning to his native place, he quitted all other styles for that of Baroccio, whose manner he imitated with so much success, as to be esteemed in no respect inferior to that master. He farther improved

his taste by studying the works of Correggio in a tour through Lombardy. Vanni thus became an excellent artist, possessing a quick and fertile invention, a fine style of composition, correctness of design, a tender and delicate touch, and a beautiful manner of colouring. By his mild and religious turn of mind he was inclined to subjects of devotion, and to these his pencil was almost entirely consecrated. Cardinal Baronius caused him to be invited to Rome by Clement VIII., where he painted for St. Peter's church an admirable piece representing Simon the sorcerer reproved by St. Peter, and he was recompensed by the knighthood of the order of Christ. Returning to Siena, he gave such proofs of skill in architecture and mechanics, that no considerable work was undertaken without consulting him. His reputation as a painter caused him to receive applications for his pictures from sovereigns and persons of rank; and he was in the course of rising to the head of his profession, when he was carried off by a premature death at the age of 46. The principal works of this master are in the churches at Siena, Rome, Pisa, and Pistoia. About forty of his pieces have been engraved. *D'Argenville. Pilkington.* — A.

VANNUCCI, see **ANDREA DEL SARTO** and **PERUGINO**.

VANUDEN, LUCAS, an admired landscape-painter, was born at Antwerp in 1595. He was initiated in the art by his father, who had the title of painter to the Queen of England, but his great study was nature. He went into the fields before sun-rise, observing the progress of light from the dawn to full day, and all its effects upon objects, however transitory, sketching them upon the spot; and such was his ardour in the pursuit of excellence, that he scarcely allowed himself time to work at home for a mere maintenance. He thus attained to an uncommon truth and delicacy of pencil, so as to rank among the first artists in his branch. His trees are touched with so much lightness and spirit, that their boughs appear almost agitated by the wind; his skies are clear and varied with clouds of every kind; his distances show a vast extent of country; and his minutest figures are correctly drawn. Though he could adapt his pencil to any size, its extreme delicacy is most conspicuous in his smaller works. The merits of Vanuden were recognized by Rubens, who patronized and recommended him, and often employed him for the skies and back grounds of his own pictures. Some of his finest performances are

in the chapels of the cathedral at Ghent. The death of this artist is placed in 1660, but a date of 1663 is said to be found on one of his pictures. *D'Argenville. Pilkington.*—A.

VARCHI, BENEDETTO, an eminent man of letters, born at Florence in 1502, was the son of a lawyer in that city. Being represented by the master to whom he went to school, as a boy of slow parts, he was destined to trade, and placed with a merchant. It was, however, reported to his father that he shewed much more fondness for books of literature, than books of accounts; whence he was induced to remove him from this situation and send him to the university of Padua. Having made great progress in the belles lettres at that seminary, his father determined to educate him for the law, and for that purpose sent him to Pisa. Benedetto, though disinclined to this profession, pursued his legal studies during his parent's life, took the degree of doctor, and was admitted a notary; but when become his own master, he threw aside his law books, and devoted himself entirely to literature. He studied Greek for two years under the learned Pier Vettori, and then began the study of philosophy under Francesco Verini; but the civil disturbances of Florence commencing at this time, in which the Strozzi, to whom he was attached, were obliged to quit the city, he followed them in 1534 first to Venice, and then to Bologna. In the latter place and in Padua, he spent some years, employed in cultivating his mind, and forming connections with the learned men in whom they abounded. At Padua he became a member of the Academy degli Infiammati; and he there read public lectures on morals, and several dissertations on the poems of Petrarch, Bembo, and others. The Grand Duke of Tuscany, Cosmo I., hearing of his reputation, recalled him to Florence, though he had been of the party opposite to the Medici, and assigned to him the office of writing a history of the late revolutions in that city, with an annual stipend. Whilst he was thus employed, some persons, understanding that he was not likely to be favourable to them in his narrative, attacked him by night, and gave him many stabs. He however recovered, and had either the prudence or the lenity not to inform against the perpetrators, though he knew them. Besides his task of historian, he also gave lectures in the Florentine academy, of which he was one year consul. Pope Paul III. invited him to Rome to undertake the education of his nephews,

but he declined the proposal, knowing his acceptance would be displeasing to the Duke his sovereign. Cosmo recompensed his services with the provostship of Monte-Varchi, on which occasion he took holy orders; but before he could remove thither, he was carried off by an apoplectic stroke in 1565, at the age of 63. The Academy of Florence caused a solemn funeral service to be performed for him; at which his eulogy was delivered by Lionardo Salviati.

Varchi was a man of indefatigable industry, and there is scarcely any branch of literature which he did not cultivate. His "*Storia Fiorentina nella quale principalmente si contengono l'ultime rivoluzioni della Repubblica Fiorentina, e lo stabilimento de principato nella casa de' Medici*," comprizes only the period from 1527 to 1538, yet is very voluminous, and is written in a diffuse, languid, and often an intricate style. It labours under the more serious charge of gross adulation to the house of Medici, and of exhibiting manifest tokens of his being indebted to it for his stipend, and having sold his pen to its service. In the capacity of an orator, Varchi published a number of harangues academical and funeral, in which the purity of his language is more commended than the force of his eloquence. He was a poet, and there were printed of his compositions a variety of his miscellaneous pieces, and a comedy, in Italian, and some Latin poems. As a grammarian he obtained reputation by his dialogue entitled "*L'Ercolano*," in which he particularly treated on the Tuscan language. He translated elegantly into Italian "*Seneca on Benefits*," and the "*Philosophical Consolation of Boetius*." His "*Lezioni lette nel Accademia Fiorentina*," display a very multifarious erudition, as they treat on questions physical, natural, and moral, on poetry, and the arts of design. In all his works Varchi appears as a man of learning, and a proficient in elegant writing, though he has the fault of being too verbose, and his opinions are not always to be trusted. He ranks however as one of those to whom Italian literature is under many obligations, and has been the subject of eulogies from most of the men of letters of that day. *Moreri. Tiraboschi.*—A.

VARGAS MEXIA, FRANCESCO DE, a Spanish lawyer, after having occupied several posts in the judicature under Charles V., was made advocate-fiscal in the supreme council of Castille, and at length a member of that body. In 1548 he was sent by Charles to Bologna to protest against the translation of the Council of

Trent to that city. He was deputed to the same council in 1550, and after its dissolution, passed seven or eight years in a public capacity at Venice. Philip II. then ordered him to act as resident deputy to the Spanish ambassador at Rome, where his known integrity and learning caused him to be much consulted by the cardinals on the point of episcopal jurisdiction. On his return to Spain he was nominated a counsellor of state; and at length retired from the world to the monastery of Cislos near Toledo. Vargas wrote a work "De Episcoporum Jurisdictione, et Pontificis Maximi Autoritate," *Venet.* 4to., 1563; and also "Commentaries upon War against the Infidels," and some other pieces. Le Vassor published in French, at Amsterdam, 1700, "Letters and Memoirs of Vargas" relative to the Council of Trent, which are not very respectful towards that celebrated assembly. *Nic. Antonio. Moreri.*—A.

VARGAS, LUIS DE, a Spanish painter, was born at Seville in 1523. He studied his art seven years at Rome, and returning to Spain, began to practise it at Seville. Finding, however, that he could not stand in competition with some painters already in that capital, he had the good sense and resolution to revisit Italy, where he spent seven years more in assiduous application, carefully examining and copying the works of the great masters. His industry was rewarded with an improvement in taste and execution which placed him on a level with the ablest artists of his time; and upon his return to his own country he was immediately employed in great works at the cathedral of Seville, the archiepiscopal palace, and the convents. Two of his pieces were particularly admired; his Christ bearing the cross, and his Adam and Eve: in the latter, a fore-shortened limb was especially regarded as an extraordinary display of art. He also painted many portraits, one of which, that of the Duchess of Alcala, was reckoned scarcely inferior to Raphael. Vargas possessed the devotional character of his nation. He was humble, charitable, generous to others, and austere towards himself, practising the penitential discipline of his church with great rigour, and occasionally laying himself down to meditate in a coffin which he kept in his closet. He died at Seville in 1590. *D'Argenville. Cumberland's Anecd.*—A.

VARIGNON, PETER, an eminent French mathematician, was born at Caen, in 1654. He was the son of an architect, and intended for the church; but having accidentally seen a

copy of Euclid's Elements, he conceived an early taste for the mathematics, which afterwards became his favourite pursuit. The study of geometry led him to the works of Descartes on the same subject, and it is said that he denied himself some of the necessities of life that he might be able to purchase books of this class. His relations, observing that the works which engaged his attention were not such as were commonly used by students, opposed his application to them, and he was obliged to devote some part of his time to theology. The Abbé St. Pierre, who studied philosophy in the same college, becoming acquainted with him, a similarity of taste soon produced a warm friendship between them; and they mutually assisted each other in their studies. The Abbé, that he might enjoy the company of Varignon with more ease, took him into his house, and having thus an opportunity of knowing his merit, he resolved to make him more independent, that he might be more at liberty to indulge his genius and improve his talents. For this purpose, out of eighteen hundred livres a year, his sole income, he conferred three hundred upon Varignon. In 1686 the Abbé carried Varignon along with him to Paris, and they settled in the suburbs of St. Jacques, where the former applied to the study of men, manners, and the principles of government, while the latter was wholly engaged with the mathematics. In that solitary retreat he formed an intimacy with many other men of learning, as Du Hamel, Du Verney, and De la Hire. Du Verney often consulted him in regard to those parts of anatomy which are connected with mechanics; and they examined together the position and direction of the muscles, by which means Varignon acquired from Du Verney a considerable knowledge of anatomy, and in return taught him the application of mathematical reasoning to that subject. In 1687, Varignon began to make himself known to the public by a work called "Projet d'une nouvelle Mécanique," which he dedicated to the Academy of Sciences. This work, which contained new ideas, and in which the author deduces the whole system of statics from one principle, now well known and employed, was much admired by mathematicians, and procured for him two considerable places, the one of geometrician in the Academy of Sciences, and the other that of professor in the college of Mazarine. He was the first person appointed to the latter. In 1690 he published "Nouvelles Conjectures sur la Pesanteur," and when

the science of infinitesimals was first made known, he eagerly embraced it, and became one of its most early cultivators. When this sublime and beautiful method was attacked in the Academy, for such at first was its fate, he was one of its most strenuous defenders, and in its favour did violence to his natural character, which abhorred all contention. All the printed volumes of the Academy bear testimony to his application and industry. His works are never detached pieces, but complete theories, and relate to the laws of motion, central forces, and the resistance presented to motion by different mediums. In these he makes such use of his rules, that nothing in the least connected with the subject escapes him; and it was always his great object to place every thing in the clearest light. He was well acquainted with the history of geometry, which he had studied, not merely through curiosity, but because he was desirous to collect information from every quarter. Though Varignon seemed to possess a strong constitution, intense study and constant application brought upon him a severe illness in 1705. He was six months in danger, and in consequence of his spirits being entirely exhausted, continued in a languishing state for three years after. He said that sometimes, when delirious with fever, he thought himself in the midst of a forest, where all the leaves of the trees appeared to be covered with algebraical calculations. Condemned by his physicians, his friends and himself, to lay aside study, he was not able, when alone in his chamber, to avoid taking up a book of mathematics, which he hid as soon as he heard any person approaching. About this time a writing of his appeared, in which he censured Dr. Wallis for having advanced that there are certain spaces more than infinite, which that great geometrician ascribes to hyperbolas. Varignon, on the contrary, maintained that they were finite. The criticism was softened with all the politeness and respect imaginable, but it was still a criticism, though written only for his own satisfaction. When in a state which rendered him indifferent to things of that kind he shewed it to M. Carré, and the latter, influenced merely by a regard for the interest of science, caused it to be printed in the Memoirs of the Academy, unknown to the author, who thus made an attack contrary to his inclination. He recovered from his illness, but the remembrance of his past sufferings did not render him more prudent. The whole impression of his "Projet d'une nouvelle Mécanique" having

been sold off, he resolved to publish a second edition, or rather a work entirely new, though upon the same plan, but more extended. Its progress was interrupted by numerous avocations, arising from the visits of natives and foreigners, and an epistolary correspondence with the principal mathematicians of Europe. Besides, his best scholars in the college of Mazarine, as well as in the Royal College, for he had a professor's chair in each, sometimes requested from him private lectures, which he was not able to refuse. The only leisure he enjoyed was during a short vacation of two or three months, when he retired into the country, that the time might be entirely his own. Notwithstanding his great desire of peace, he was involved, in the latter part of his life, in a scientific dispute with an Italian monk, well versed in the mathematics, who attacked him on the subject of tangents, and the angle of contact in curves, such as they are conceived in the arithmetic of infinites. Varignon answered him by a memoir which was the last he ever presented to the Academy, and the only one he ever wrote on a similar occasion. In the last two years of his life he was afflicted with an asthmatic complaint, which increased to such a degree that all remedies became ineffectual. He, however, did not suspend any of his customary occupations; and having finished his lecture at the college of Mazarine on the 22d of December 1722, he died suddenly on the following night. His character, says Fontenelle, was as simple as his superior understanding could require. He was not apt to be jealous of the fame of others: indeed, he was at the head of the French mathematicians, and one of the first in Europe. He was, at the same time, conscientiously strict in the discharge of every duty; and no one could be more grateful or readier to acknowledge a benefit received. Montucla remarks, that few mathematicians have laboured so much as Varignon on the theory of the mathematics, and that by his labours in this department he rendered himself illustrious. He introduced into this science that spirit of generalization by which it is characterised, simplified many of its principles, and resolved a number of questions, which had not been before touched. They relate chiefly to the doctrine of motion whether uniform or varied, according to any particular law, either in vacuo or in a resisting medium. This subject is treated by him in a very general manner but with excessive prolixity, both in the details and examples. His works, published

separately, were: "Projet d'une Nouvelle Mécanique," 4to., Paris, 1687; "Des Nouvelles Conjectures sur la Pesanteur," 12mo., 1692; "Nouvelle Mécanique," 2 tom. 4to., 1725. His papers in the Memoirs of the Academy of Sciences are too numerous to be here particularised. They extend through almost all the volumes down to the time of his death. *Hutton's Mathematical Dictionary. Eloges des Academiciens par Fontenelle. Montucla Histoire des Mathematiques.* — J.

VARILLAS, ANTONY, a French historian, was born in 1624 at Gueret in the Upper La Marche, of which place his father was an attorney in the presidial court. After having been employed as a domestic tutor in his native province, he came to Paris, where he had access to the cabinet of Mess. Dupuy. Gaston, Duke of Orleans, gave him the title of his historiographer. In 1655 he was appointed to a place in the Royal Library, where he prosecuted his historical studies with great assiduity. Huet, in his Memoirs, thus speaks of him whilst in this situation: "I there (at the library) frequently met with Antony Varillas, of Gueret, who was diligently consulting the royal manuscripts, and extracting from these sources a more accurate knowledge of French history. He persevered in this study for many years; nor do I believe that any one ever brought to the illustration of French affairs so rich a provision of valuable observations, or so copious a store of domestic narrative. It is likewise wonderful that an obscure man, polished by no habits of cultivated life, and no experience of courtly elegance, should have attained a style in writing defective neither in purity nor in grace; and that, being entirely unpractised in business, especially in public affairs, he should have discoursed upon them both fluently and ably. His excellent qualifications were, however, disparaged by his immoderate assurance, which led him to confide in his own conjectures and suspicions, and to relate with as bold asseveration things for which he had no authority, and which were altogether fictitious, as if he had been an eye-witness of them." In fact, Varillas was destitute of the first and infinitely most important quality of a historian, a love of truth, which has rendered his voluminous labours of scarcely any value, as possessing no authority. His object being to please general readers by the vivacity of his narrative, and to ingratiate himself with those of his country and religion by favouring their prejudices, he filled his

works with errors and misrepresentations. He was, however, at first successful. His books were much read, and he obtained a royal pension, of which Colbert, on some cause of displeasure, afterwards deprived him. As he had a philosophic temper, and preferred a simple and studious life, he did not accept the offers made him by some persons of rank to compensate him for the loss, but contented himself with a pension from the French clergy, the reward of his services to the Catholic cause. This was obtained by his work, entitled "Histoire des Revolutions arrivées en Europe en Matière de Religion," a party performance respecting which Menage said to the author, "You have given a history of heresy full of heresies." Bishop Burnet published a critique of part of it relative to English affairs, which is said to have prevented Dryden from executing the task of translating it, proposed to him after his conversion to Popery, by James II. Various other writers have detected the mistakes and falsifications of Varillas, and Bayle in particular has done so in many articles of his dictionary. It has been pleaded as an excuse for some of his inaccuracies, that by intense study he had so much injured his eyes, that he could read only by daylight, and therefore dictated great part of his works in the evening from memory; but there are too many marks of designed misrepresentation to entitle him to much advantage from this apology. His writings relate almost entirely to French and Spanish history, with the exception of that above-mentioned. As they are now scarcely ever read or quoted, it would be superfluous to copy their titles. Varillas died in 1696. He was in easy circumstances, and left several legacies for pious purposes. *Moreri. Huet de Rebus suis. Nouv. Dict. Hist.* — A.

VAROLI, COSTANZO, a skilful anatomist, was born at Bologna in 1542. He was a professor of physic and surgery at his native city, when he was invited in 1572 by Pope Gregory XIII. to come to Rome and occupy the post of his first physician, and of professor in the college of Sapienza. He was rising to high reputation for his anatomical discoveries, and his practice in medicine and surgery, when he was cut off by a premature death in 1575, in the 33d year of his age. Varoli, who is characterised by Haller as both a subtle reasoner and dissector, distinguished himself particularly in the anatomy of the brain, which he described in a work entitled "De Nervis Opticis nonnullisque aliis præter communem Opinionem

in Humano Capite observatis Epistola ad Hieronymum Mercurialem," *Patav.* 1573. Among the parts of the brain which he discovered or more accurately described, was that still known by his name, the *Pons Varolii*, formed by the union of the crura cerebri and cerebelli, and the place whence several nerves originate. After his death, was published his work "De Resolutione Corporis Humani," which is a compendium of anatomy chiefly according to the ancients, but with several new observations of his own. *Halleri Bibl. Anat. Tiraboschi. Eloy. — A.*

VARRO, MARCUS TERENTIUS, the most learned of the ancient Romans, began with serving his country in various considerable posts, and was presented with a naval crown by Pompey the Great in the piratical war. He joined the party of that chief in the civil war against Cæsar, but soon submitted to the latter; and was so much esteemed by him for his learning and judgment, that when he adopted the design of forming a public library at Rome, he fixed upon Varro as the person to whom the collection of books was to be confided. The death of Cæsar interrupted this design; and in the succeeding troubles Varro was involved in the proscription by the triumvirates, from which he escaped with life, but with the loss and dissipation of his library. On the restoration of tranquillity, he entirely devoted himself to his studies in retirement, for the remainder of a long life, continuing to compose books as late as his 88th year. He survived to the age of 90, and died about B.C. 27.

Varro has been celebrated for his great learning and various talents by many writers of antiquity, but by none so much as Cicero, who was upon intimate terms with him, and in his "Academics" represents himself as addressing him in the following manner: "Your books, from our being as it were wanderers and strangers in our own city, have brought us home, and enabled us at length to discover who and where we are. You have laid open the age of our country, the eras of events, the laws of religion, the sacerdotal, domestic, and warlike discipline of the state, the site of places and regions, the names, kinds, offices, and origin, of all things human and divine; you have thrown a strong light upon our poets, and indeed upon all Latin letters and words; and have yourself composed a varied and elegant poem in almost every measure; and have made a commencement of philosophy in many parts, sufficient to give the impulse, though

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short of full instruction." That these praises are not exaggerated is testified by the great number of books on different topics which we know to have been written by him. In a passage quoted from him by A. Gellius, he relates of himself that to the 78th year of his life he had composed 490 books, and he continued to live and write to his 90th year. In these there was not a science on which he had not treated. Grammar, eloquence, poetry, the drama, history, antiquities, philosophy, politics, agriculture, nautical affairs, architecture, religion, were all illustrated by his pen, as appears by the catalogue of his lost works, drawn up by Fabricius. He was also the first Latin author of the species of satire called the Menippean, from Menippus, a Greek, its inventor, and which was written in prose with a mixture of verse in different measures. The literary reputation acquired by Varro was such, that when Asinius Pollio, in the reign of Augustus, opened the first public library in Rome, and placed in it the effigies of the most learned persons of every age, he was the only living writer on whom that honour was conferred. Of all his numerous compositions, the only relics that have reached our times are six books out of 24 which he wrote on the Latin language, and these imperfect; with three books on agriculture, and a few fragments of his satires and epigrams. Many editions have been made of these remains, separately and in conjunction. The books "De Lingua Latina" are printed among the "Auctores de Lingua Latina;" and those "De Re Rustica," among the "Auctores de Re Rustica."

P. TERENTIUS VARRO ATACINUS, a contemporary of the preceding, and sometimes confounded with him, was a native of Atace in Narbonnensian Gaul, and wrote an esteemed poem "De Bello Sequanico," and also translated into Latin verse the Argonautics of Apollonius Rhodius. A few fragments of his poetry are published in the "Corpus Poetar. Latin." *Vossii Poet. et Hist. Lat. Tiraboschi. — A.*

VASARI, GIORGIO, a painter and architect, but more known as a biographer of artists, was born at Arezzo in 1512. He received his first instructions in the art from a painter on glass, but afterwards was employed for three years at Florence in copying from the works of Michael Angelo, Andrea del Sarto, and other great masters. He was then taken to Rome by Cardinal Ippolito de' Medici, where, in company with Francesco Salviati, he assi-

duously devoted himself to the study of antiques and the principal modern works of art. Having thus acquired skill and reputation, he was successively taken into the service of Cardinal Ippolito, Pope Clement VII., and the Duke Alessandro de' Medici; but after the death of the latter he would not engage himself to any court. He however executed a number of works for the Grand Dukes, successors of Alessandro, the Popes, and other persons of rank, as well in architecture as in painting; displaying a genius for design and invention, though from neglect of the true principles of colouring, his pictures never obtained a high value. He travelled much, and has left an account of all the works he performed in different cities of Italy; but the chief use of his travels to posterity was the opportunity they afforded him of collecting materials for his literary work, intitled "*Le Vite de' piu eccellenti Pittori, Scultori, e Architettori*," of which the first edition was printed at Florence in 1550, in 2 vols. 4to., and the second in 1564, 3 vols. 4to. Several other editions have since been given, of which the latest and most copious were at Rome and Florence. This work of Vasari has long been in great credit, both for the abundant notices and anecdotes of artists which it contains, and for its useful reflexions concerning the arts and their progress. Two faults however have been found with it; one, that there are many inaccuracies in his accounts of the older artists, which have been pointed out by various succeeding writers; the other, that it betrays manifest partiality. For whilst he bestows the most ample eulogies on the Tuscan artists in every branch, and especially praises beyond their desert several who were then living, he passes over in silence, or with sparing encomiums, many of other countries; whence the Bolognese, Venetians, Neapolitans, and others, have published the lives of their own artists to supply the omissions of Vasari.

Besides his great work, Vasari published "*Ragionamenti sopra le Inventioni da lui dipinte, &c.*," being an account of his paintings at the palace of the Medici in Florence, and his decorations for the nuptials of Prince Francesco; and a preceptive treatise intitled "*Trattato della Pittura*;" but the latter is by some attributed to a nephew of his, of the same name. He died at Florence in 1574, and was interred at Arezzo in a beautiful chapel of his own erection. *Moreri. Tiraboschi. Pilkington.* — A.

VASQUEZ, GABRIEL, a Spanish Jesuit,

born in 1549, studied in the University of Alcala de Henares, in which he afterwards taught theology with great applause. He died while occupying that post in 1604. Though cut off at a comparatively early age, he had employed his time and learning with so much industry as to have left writings which were printed collectively at Lyons in 10 vols. folio, 1620. They have borne a character in his own order and country, which has conferred on him the title of the Spanish St. Augustin. Like most of the divines of his nation, he held in the highest terms the authority of the Pope to determine controversies of faith, and to depose all sovereigns who deviate from orthodoxy; and also the absolute independence of ecclesiastics upon the civil power. *Nic. Antonio. Lett. Provinc. Nouv. Dict. Hist.* — A.

VATABLE, or GASTEBLED, FRANCIS, a learned Hebraist, was born at Gamache, a village in Picardy. He first distinguished himself in Greek literature, and translated into Latin Aristotle's books intitled "*Parva Naturalia*." He then turned his attention entirely to sacred letters, and became the restorer of the study of the Hebrew language in France. When Francis I. in 1531 founded some royal professorships at Paris, Vatable was appointed regius professor of Hebrew, and obtained so high a reputation, that his lectures on the Old Testament were attended by large audiences, and even some Jews came to hear them, and expressed their satisfaction. He did not confine himself to the grammatical interpretation of the words, but gave brief and clear explanations of the literal meaning of the texts; which being taken down in notes by some of his hearers, were collected by Robert Stephens, and added by him to his publication in 1545 of Leo Judæ's Latin version of the Bible printed in a column on one side, with the Latin Vulgate on the other. These notes were of great utility for understanding the text; but coming from a suspected office, annexed to a translation by a heretic, and containing some free passages, they were condemned by the doctors of the theological faculty in Paris, who knew little of Hebrew, and rested their faith on the Vulgate. The University of Salamanca was more favourable, and caused the text and notes of this Bible to be reprinted in Spain. Stephens defended them against the censure of the Paris theologians, and they have since been generally approved by men of learning. It was Vatable who encouraged Clement Marot to undertake his translation of the Psalms into French verse; and he assisted

him in the performance by rendering them to him word for word from the Hebrew text. Notwithstanding all suspicions, he is said to have been an orthodox Catholic, and averse to the discipline and opinions of the Calvinists. He brought up many learned Hebraists, among whom were Bertin and Mercer, who were his successors in the chair. Vatable died in 1547, in possession of the abbacy of Bellozane. *Dupin.* — A.

VATTIER, PETER, a person skilled in the Arabic language, was born near Lizieux in Normandy, and being brought up to medicine, became physician and counsellor to Gaston Duke of Orleans, brother of Lewis XIII. He is said to have been well acquainted with the ancient naturalists and physicians, Greek and Latin; but the Arabian writers became his favourite study, and he gave translations of several of their works. Among them are the following: "The Mahometan History; or the 49 Califfs of Elmacin;" "The History of the Great Tamerlane, from the Arabic of Achamed, son of Gueraspe;" "The Egypt of Murtadi;" "The Elegy of Tograi, with some Sentences from the Arabian Poets," &c. Vattier also wrote a work intitled "Nouvelles Pensées sur la Nature des Passions," 1659, 4to. The time of his death is not mentioned. *Moreri.* — A.

VAVASSEUR, FRANCIS, a learned Jesuit, was born in 1605 at Paray in the diocese of Autun. He entered into the Society of Jesus in 1621, and after having acted as a regent in its schools for some years, he was called to Paris to occupy the chair of positive theology. He filled this post with reputation during 36 years, and died at Paris in 1681, aged 76. Father Vavasseur was considered as one of the most elegant and correct Latin writers at a time when there were many, especially of his order, who were distinguished for those qualifications. He wrote several pieces in theology, among which were some tracts against Jansenism, and a singular work "On the personal Beauty of Jesus Christ;" also, a number of poems chiefly on sacred subjects, and which were more esteemed for the purity of the diction, than for poetical spirit. Huet, who was familiarly acquainted with him, characterises him as a great "searcher after the elegancies of the Latin language, which he pursued with so much attention to correctness, that whilst he aimed at the praise of a skilful grammarian, he was stigmatised as a tame and spiritless poet." The work by which he is most advantageously known is a treatise "De Ludicra

Dictione," or, On the Burlesque Style, written at the request of Balzac, to whom it is dedicated. In this piece he gives a review of all the antients who have aimed at pleasantry in their writings, and shows that none of them, either Greek or Latin, made use of the language of burlesque. Other critical works of Vavasseur were a treatise "On the Epigram;" and "Remarks on the Poetics of Father Rapin:" the last, written in French, in which his style, like that of many great scholars when composing in their mother tongue, is mean and disagreeable. *Moreri. Huet. de Rebus Suis.* — A.

VAUBAN, SEBASTIEN LE PRESTRE, Seigneur de, Marshal of France, peculiarly eminent for his skill as an engineer, was the son of Urbain le Prestre, Lord of Vauban. He was born in 1633, and began to bear arms at the age of 17 under the Prince of Condé, who was then general of the Spanish army against his own country. Being fortunately taken prisoner by a French party, young Vauban was engaged by Cardinal Mazarin on the royal side; and had already so much distinguished himself as an engineer, that he was employed in 1653 at the second siege of St. Menchoud, which recovered it for France. In the four succeeding years he acted as engineer at several other sieges; and in 1658 he conducted as chief the sieges of Gravelines, Ypres, and Oudenard. After the peace of the Pyrenees, he was occupied in demolishing some places, and fortifying others; and he began to develop those new ideas on fortification which gave him so much celebrity, and contributed so considerably to the improvement of that science. On the renewal of war in 1667 he had the principal conduct of the sieges at which Lewis XIV. was present in person, and which therefore *must* be made to succeed. The fortifying of the strong places in Franche-Comté, Flanders, and Artois, was committed to him in 1668, and the King nominated him governor of the citadel of Lille, which he had constructed — the first example of conferring such a command in France. After the peace of Aix-la-Chapelle, he accompanied Louvois into Piedmont, where he gave designs to the Duke of Savoy for some of his most important fortresses. The war of 1672 gave him new opportunities of signalizing his inventive genius. At the siege of Maestricht he began to make use of his famous method of attack by parallels and places d'armes; and other new inventions in the art were continually resulting from his indefatigable industry and ingenuity.

It was by his council that the attack on Valenciennes in 1677 was undertaken in full day, contrary to the opinion of Louvois and five marshals of France, who wished to adhere to the old practice of attacking by night. Vauban's reasons were, that the besiegers might not fire upon one another, and that cowardice might not find a concealment from darkness. He was desirous of regarding his art as a means rather of saving than of destroying lives; and he preferred a slow and regular advance in sieges, to quicker operations attended with much loss. At the siege of Cambray, a brave but precipitate officer proposed to carry a half-moon of the citadel by assault, which Vauban opposed, saying to the King, "You will perhaps lose at this attack those who are of more value than the work." He was however over-ruled, and the work was taken; but the enemy, returning in force, retook it, and killed 400 men and 40 officers. Vauban two days after attacked it in form, and made himself master of it, losing only three men. The peace of Nimeguen again limited him to the employment of fortifying towns, one of which was the port of Dunkirk, his masterpiece. On the recommencement of war in 1683, his active services were resumed, and he had the glory of taking Luxemburg, which was regarded as impregnable. Not to enter into further detail of particulars, it may be mentioned, that in the whole he fortified 300 old places, and constructed 33 new fortresses, and had the principal direction of 53 sieges, at 20 of which the King commanded in person, and the Dauphin at three. Various posts and honours were conferred upon him, and in 1703 he received the staff of marshal of France. This title, however, produced the inconveniences which he predicted from it; his rank stood in his way, and rendered him useless. When La Feuillade was appointed to command at the siege of Turin, Vauban offered to serve as a volunteer in his army; but self-confidence, and the fear of losing a part of his glory, caused that officer to decline the proposal. No advance being made in the siege, the King consulted Vauban, who made a second offer of going to conduct the works. Lewis objected that such an employment was beneath his dignity. "My dignity, Sire, (he replied,) is to serve the state. I will leave my marshal's staff at the door, and perhaps I may assist the Duke de la Feuillade to take the town." He was refused, and was sent to Dunkirk, where the disastrous

state of affairs had occasioned great consternation. He there died of a fluxion on his lungs in March 1707, at the age of 74.

This eminent person was not less estimable as a man and a citizen, than admirable in his professional capacity. Inviolably faithful to his sovereign, he had none of the arts of a courtier, and was more intent to serve than to please. Despising the politeness which is only superficial, he possessed that arising from true liberality and goodness of heart. No one could be more attached to truth, for which his passion was almost imprudent, and which he introduced on all occasions and defended with great courage. He was a zealous patriot; and in all his travels he made it his business to collect such facts relative to agriculture, commerce, and all the circumstances connected with national prosperity, as might be useful to his own country. Of such observations he had accumulated as many as filled 12 large manuscript volumes, to which he gave the modest title of "*Mes Oisivetés*;" "and (says Fontenelle) if it were possible that all his projects could be executed, his "idlenesses" would be more useful than his labours." His mathematical knowledge caused him in 1699 to be nominated, by the Academy of Sciences, an honorary member of that body. The following works have been published either under his name, or from his ideas. "*Manière de Fortifier, par M. de Vauban, mise en Ordre par le Chevalier de Cambrai*," *Amst.* 1689 and 1692; printed at Paris under the title of "*L'Ingenieur François*," with notes by Herbert, professor of mathematics; and afterwards with notes by the Abbé du Fay; "*Nouveau Traité de l'Attaque et de la Defence des Places, suivant le Systeme de M. de Vauban, par M. Desprez de Saint-Savin*," *Paris*, 1736; "*Essais sur la Fortification, par M. de Vauban*," *Paris*, 1740; "*Project d'un Dîme Royale*," *Rouen*, 1707, often reprinted: this plan of a royal tenth was to effect the suppression of the taille, the aids, the customs on goods passing from one province to another, the tithes of the clergy, and all other burthensome and involuntary imposts, and to procure for the crown a certain, sufficient, and equally-levied revenue, which would augment with the improved cultivation of the lands; a truly patriotic project, but (it is observed) full of difficulty in the execution. This work is attributed by Voltaire to a writer named Bois-Guillebert, who was the author of a "*Testament Politique*" in the name of Vauban. The mar-

shal left two married daughters, who continued the family, but not the name. *Eloge par Fontenelle. Moreri. Nouv. Dict. Hist. — A.*

VAUGELAS, see FAVRE, CLAUDE.

VAUQUELIN, see IVETEAUX.

VEGA, LOPEZ DE LA, whose name at length was LOPE-FELIX DE VEGA-CARPIO, a very celebrated and voluminous Spanish poet, was born at Madrid of a noble family in 1562. He studied during four years in the University of Alcala, and became afterwards private secretary to the Duke of Alva, and to the Count of Lemos. He also spent some time in travel, and he served in a military capacity, with one of his brothers, on board the grand armada destined against England. He was twice married; but after the death of his second wife he entered into holy orders at Toledo, and was admitted into the congregation of priests at Madrid. He was for some time president of this body; and he made profession of the rule of the third order of Franciscans. Through the favour of Pope Urban VIII. he was decorated with the insignia of the knights of Malta, and received the title of doctor of theology. He died in 1635, at the age of 73. Lopez de Vega, besides his other poetical merits, is regarded as the father of the Spanish drama, and in the opinion of many writers of that nation, deserves the palm for dramatic composition in preference to all poets of the class, ancient and modern; and if inexhaustible fertility of invention for plots, and the faculty of pouring out verse without stint or premeditation, are qualifications entitling an author to this rank, his claim will scarcely be disputed. His *Theatre* occupies twenty-five volumes, each containing twelve plays, comedies, tragedies, tragi-comedies, sacred dramas, &c. Of his style and manner, one of his warmest eulogists, Nicholas Antonio, thus speaks: "There is scarcely any remarkable story of any age and country, which he has not made the subject of a play; for this reason, he is not to be blamed if, disregarding the rules of the ancients, he has assumed the licence of introducing on the stage matters of any kind, and in any mode, and mixing fable with history, comedy with tragedy, ludicrous with serious incidents, so that no difference between the sock and the buskin, no laws relative to time and person, were suffered to shackle his free spirit, provided he could please his audience." A late writer on Spanish poetry, Don Joseph Velasquez, has characterised Lopez de Vega in a similar manner, but with more severity. Now it must be admitted,

that much of this may be said of our dramatic idol, Shakespear; but we are yet to learn that in Vega these faults are redeemed by any of those transcendant excellencies which in Shakespear permit no other permanent feeling than that of admiration. The inundation of Vega's fancy seems to have been no more than a deluge of very ordinary matter, in which there is little to be praised but an easy eloquence of language, and a faculty of dramatising, after a manner, stories of every kind. Three hundred pieces could not possibly have been composed otherwise. Nor was this the principal portion of his literary labour; for he has himself affirmed that upon a calculation it would appear that he wrote five leaves of manuscript for every day of his life. His plays, according to his own account, amounted to 500 in the year 1509. His poems comprehend every species of composition from epic to pastoral; and, with his prose-writings, would fill a long catalogue. That, however, he possessed inventive powers which, if employed with more choice and deliberation, would have yielded valuable fruits, may be inferred from the use which has been made by French and other writers of comedy of some of his more striking plots, as the ground-work of their own productions. The high degree of admiration he inspired in his own country appeared from the numerous eulogies of which he was the subject after his death. *Nic. Antonio. Moreri. — A.*

VEGETIUS, FLAVIUS RENATUS, a Latin writer of the fourth century, lived in the reign of one of the emperors Valentinian, to whom he dedicated the work of his which has come down to our times, intitled "*De Re Militari.*" Of the author himself nothing is known. It can scarcely be doubted that he was a military man; and in several manuscripts of his work, the title of count is annexed to his name. He writes in a style remarkably pure for that age, and treats with much exactness concerning the military system of the Romans, collecting his facts from various authors. Of the editions of Vegetius, the best are the Variorum, *Leyd.* 1644, and *Vesal.* 1670, with the other writers on tactics. Count Turpin has given a commentary on his work, in French, *Paris*, 1783, 2 vols. 4to.

A work of a writer of the same name, concerning the Veterinary Art, is preserved, and is printed with the "*Scriptores Rei Rusticæ.*" *Moreri. Bibliogr. Dict. — A.*

VEGIO, MAFFEO, (MAPHÆUS VEGIUS,) an eminent writer of the 15th century was

born at Lodi in 1406. He was sent to study at Milan, where he displayed a particular attachment to poetry; but in compliance with his father's desire, he also engaged in the study of civil jurisprudence at Pavia. He obtained a canonry of St. Peter's under Pope Martin V., who is said also to have conferred upon him the place of datary; but it seems proved that he did not possess this office till the following pontificate of Eugenius IV. It was continued to him by Nicholas V. by whom he was greatly esteemed. In high reputation for his learning and genius, and for the sanctity of his life, he died in 1458, and was interred in the church of St. Augustin, and chapel of St. Monica, for both of whom he had a singular devotion. Vegio was particularly celebrated for his Latin poetry, which he composed with great facility, but with no extraordinary elegance or purity. Among his productions of this class was an additional book to Virgil's *Æneid* (an adventurous undertaking); a Poem on the Death of Astyanax; four books on the Argonautic Expedition; the Life of St. Antony; and several others which are preserved in manuscript in the Laurentian library. These were works of his early age; and he has informed us that he entirely laid poetry (profane poetry) aside after he had entered into the priesthood, and turned his mind to sacred things. The best product of this change of sentiment was his work "*De Educatione Liberorum et eorum claris Moribus*," which is pronounced by Dupin the most complete work of the kind extant, treating on the duties of fathers and mothers, the studies proper for children, and the virtues proper to be instilled into them, and filled with truly christian morality and uncommon wisdom. He also wrote six books "*On Perseverance in Religion*," and some "*Discourses concerning the Last Ends of Man*;" likewise the lives of some saints, and an ironical dialogue intitled "*Truth Banished*." His style in prose is accounted elegant and polished for that time. *Moreri. Tiraboschi.*—A.

VEIL, CHARLES MARIE DE, a commentator on the Scriptures, was the son of a Jew of Metz, after whose death he was converted to the Roman-catholic religion by the celebrated Bossuet. He became a monk of the Augustine order, and afterwards entered among the canons-regular of St. Genevieve. Pursuing his theological studies at Angers, he took the degree of doctor in that faculty, and taught in the public schools. He was presented to the priory of St. Ambrose in Melun,

in 1679, in which year, visiting England, he abjured popery and conformed to the English church. He had already distinguished himself by scriptural researches, and had published Latin commentaries on the gospels of St. Matthew and St. Mark, on Joel, and the Canticles. When in England, he wrote a letter to Mr. Boyle, in which he endeavoured to prove, against Father Simon, that the Scripture is the only rule of faith. In London he reprinted his Commentary on the Canticles, in which he gave a literal explanation of that book; and also published Commentaries on the Twelve minor Prophets, and on the Acts of the Apostles. In these works he entitles himself a presbyter of the English church; but marrying the daughter of an Anabaptist, he became attached to that sect, and preached among them in 1685. He is supposed to have died about the close of the century.

LOUIS DE COMPEIGNE DE VEIL, brother of the preceding, and also a converted Jew, rendered himself distinguished in Hebrew literature, and was interpreter to the King of France for the oriental languages, when he accompanied his brother to England, and joined in communion with the English church. He published "*The Jewish Catechism of Abraham Jagel*;" a Latin translation, with notes, of "*Maimonides de Sacrificiis*," and other pieces by that writer; and also, of Abarbanel's "*Exordium in Leviticum*." *Moreri. New Biogr. Dict.*—A.

VELASQUEZ. DIEGO VELASQUEZ DE SILVA, an eminent Spanish painter, was born of noble but indigent parents at Seville in 1594. He received a liberal education; and having from childhood manifested a particular genius for the art of design, he was placed as a disciple with Francisco de Herrera, a skilful painter. The manners of this man were so disagreeable, that Velasquez left his school for that of Pacheco, where he made a great progress. It was now his custom to copy much from nature, for which purpose he frequented the streets and inns, where he sketched characters in low life with great truth and force of pencil. At the same time he diligently studied anatomy, perspective, and architecture, and perfected himself in Euclid's Elements. He married the daughter of Pacheco, who foresaw his future eminence; and in 1623, in consequence of an invitation from the prime minister Olivares, he removed to Madrid, and was lodged in the minister's house. His patron, whose portrait he had painted with great success, procured for him sittings from

the royal family; and he made a portrait of the King, Philip IV., in armour and on horseback, which was universally admired. It produced his appointment in the same year to the post of king's painter, with a salary and a pension. The fortune of Velasquez was now secured, and as a portrait-painter he stood at the head of his profession in that country. He had as yet, however, executed nothing considerable in the branch of history, when, in 1627, he undertook a work on an interesting national subject, the expulsion of the Moors. This was painted in concurrence with three other artists, and obtained the preference; and it was rewarded by the place of usher of the royal chamber, and an additional stipend. About this time, Rubens making a second visit to Madrid, formed an intimacy with Velasquez, in which he inspired that painter with a strong desire of improving himself by a view of the antiques and master-pieces of art in Italy. He was so much in favour at court, that on expressing his wishes, the King made him a liberal donation for bearing his expences, to which Olivares contributed a handsome addition. Velasquez sailed to Venice, where he copied one picture of Tintoret, and then proceeded to Rome. He was there lodged in the Vatican, and had free access to the works of Michael Angelo and Raphael. He studied with great assiduity, and during his residence at Rome, painted his celebrated piece of the bloody garment of Joseph brought to Jacob; and another, representing Apollo disclosing to Vulcan at his forge the infidelity of Venus. Both these were sent to the King of Spain, and have been placed in the Escorial.

After an absence of a year and a half, Velasquez returned by Naples to Madrid, where he was received with unabated favour, and was made one of the gentlemen of the wardrobe to the King. A painting room was allotted to him in the palace, of which Philip kept a key, that he might at pleasure see the artist at work. Among a great number of pieces, chiefly portraits of the King and the principal persons about the court, which he executed in some succeeding years, a crucifix for the convent of San Placido is particularly mentioned as an admirable performance. In 1648 he was sent into Italy with a commission to purchase statues and pictures for the royal collection. He visited all the principal cities of that country in fulfilling the purpose of this mission; and at Rome painted portraits of many persons of distinction, among whom was the Pope, Innocent X. He returned in 1651 with

a very valuable cargo, and was rewarded by the post of grand marshal of the royal palace, an office entrusted only to men conspicuous for rank or long services. Still possessing the full confidence and favour of his sovereign, he received various marks of augmented attachment. In 1658 he was invested with the military order of Sant Jago; an elevation which produced some discontent among the courtiers. When the marriage of Lewis XIV. and the Infanta Maria Teresa was concluded upon, and the Kings of France and Spain were to meet in the isle of Pheasants, Velasquez was sent before, in his office of grand marshal, to make preparations for the solemnity; and he officiated in the succeeding ceremonials in all the splendid costume of his place. Soon after his return to Madrid, he was seized with a fever, which proved fatal in August 1660, the 66th year of his age. A magnificent funeral at the royal command terminated the uncommon course of honour and prosperity passed through by this eminent artist. As a painter he is characterised by powerful expression, a freedom of pencil, a spirited touch, and a tone of colour which rivals that of nature itself. Sir Joshua Reynolds, according to Mr. Northcote, paid him an extraordinary tribute of admiration by saying, "What we are all attempting to do with great labour, he does at once." *D'Argenville. Cumberland's Anecd. of Spanish Painters.* — A.

VELLEIUS, see PATERCULUS.

VELLY, PAUL-FRANCIS, a French historian, was born in 1711 near Fismes in Champagne. He entered into the Society of Jesuits, but quitted it eleven years after, and thenceforth devoted himself to historical researches. In his "Histoire de France," of which he published 8 vols., his principal object was to mark the commencement of certain usages, the principles of constitutional liberty, the true sources and foundations of the public law, the origin of the great dignities, the institution of parliaments, the establishment of universities, and other similar matters important to the social state. His style is easy, natural, and correct, without being of distinguished strength or elegance; and his work possesses that air of candour and truth which is so pleasing in historical composition. The author began to write at a time when the clergy were required to make a declaration of their property; and he has been reproached with having taken every occasion to make an attack upon their privileges. He is also charged with having often copied, without acknowledgement, from Vol-

taire's Essay on General History, and having imbibed the sentiments of that author, which have sometimes misled him. Velly brought down his history no farther than to the end of the reign of Charles le Bel, from which period, after his death, it was continued to the 16th volume by Villaret. He died in 1759, with the character of a virtuous and amiable man, regular in his conduct, and of a remarkably cheerful temper. He also published a translation of Swift's "History of John Bull." *Nouv. Dict. Hist.*—A.

VELSER, or WELSER, MARK, a man of letters and eminent patron of learning, was born at Augsburg, in 1558, of an ancient and opulent family in that city. He was educated with great care, and at an early age was sent to Rome for the advantage of studying under the celebrated Muret. He there acquired the use of the Italian language to such perfection, that he was said to write in it like a Tuscan. Returning to his native place, he practised at the bar, and in 1592 obtained the post of a senator. He rose through different degrees of the magistracy to the highest rank in the municipal government of Augsburg, and was universally regarded as the chief ornament of that city. He held correspondence with the most eminent men of letters throughout Europe, and in Germany was looked up to as one of the most distinguished promoters of science and literature in that country. He died in 1614, at the age of 56, and a volume was collected of the tributes paid by learned men to his memory. He was attached to the ancient religion, and an enemy to the new opinions.

Velser was the author and editor of a great number of works. The principal of his own writing were "Rerum Augustanarum Vindelicarum Libr. VIII." *Venet.* 1594; and "Rerum Boicarum Libr. V." *Aug. Vind.* 1602. He also composed the lives of some martyrs of Augsburg, and of other holy men and ecclesiastics, and he wrote commentaries on various works of which he was the editor. A great number of his letters to eminent literary characters are extant, written some in Latin, and some in Italian. He was one of the principal contributors to Gruter's collection of Inscriptions, and he rendered services to many other writers in their publications. He has by some been supposed the author of the famous "Squittinio de la Liberta Veneta." The writings of Velsler were collected and published in a folio vol. at Nuremberg, 1682. *Freheri Thesaur.* Bayle.—A.

VENANTIUS HONORIUS FORTUNATUS, a Christian poet of the sixth century, was born near Tarvigium (Trivigi) in Italy. He studied at Ravenna, and became celebrated by his skill in grammar, rhetoric, and poetry. At that age a very moderate degree of literary proficiency was sufficient to render a man eminent; and as the productions of Venantius are extant, it is not necessary to consult the eulogies of contemporary or later writers to form an estimate of his poetical merits. While resident at Ravenna, he, and a companion named Felix, were attacked with a severe malady of the eyes, for the cure of which they had recourse to the intercession of St. Martin; and the relief he obtained prompted him afterwards to write the history of that saint in verse. A short time before the invasion of the Lombards, he quitted his country for France; and after saluting the tomb of St. Martin at Tours, he went to Poitiers, where he was ordained priest about the year 565, and some time after was elected bishop of that church. He had previously lived as a domestic with Queen Radegonda, then resident at a monastery in Poitiers, with whom he continued to cultivate an intimate friendship. He was also much esteemed by Sigebert King of Austrasia, and by the principal ecclesiastics at that time in France, particularly by Gregory of Tours. He is supposed to have died about the beginning of the seventh century. His memory is honoured at Poitiers with an annual festival.

The writings of Venantius are for the most part in verse. The Life of St. Martin, dedicated to Gregory of Tours, consists of four books; and there are eleven books of miscellaneous poems, the greater part upon ecclesiastical subjects. One of them is entirely occupied with pieces addressed to Queen Radegonda, among which there are two or three which (says a French writer) may be considered as *very pretty madrigals*. Indeed, it appears from Baillet's Life of that sainted Queen, that Satan or his ministers had spread some malicious reports respecting their connexion. The prose-writings of Venantius are principally lives of different saints. This author, it is admitted, is rather to be read for his piety than his elegance, though a poetical genius is said to be occasionally apparent. His works were published by Father Brower, a Jesuit, in one vol. 4to., 1616; and by M. A. Luchi, at Rome, 2 vols., 4to. 1786—87. His poems are inserted in the *Corpus Poetarum* of Mattaire. *Vossii Poet. et Histor. Lat.* Tiraboschi, *Nouv. Dict. Hist.*—A.

VENEZIANU, ANTONI, an eminent Sicilian poet, born at Monreale in 1543, bore the family name of *Valloni*, but denominated himself from the birth-place of his father. He made an extraordinary proficiency as well in science, as in polite literature, and became so celebrated that it was fashionable to visit Sicily to enjoy the pleasure of his society, and Tasso is said to have been one of those who indulged this curiosity. Having undertaken a voyage to Rome in 1578, Venezianu had the misfortune to be taken by an Algerine corsair, and spent a considerable time in deplorable captivity; a disaster lamented in a pathetic Latin elegy by his friend Filippo Paruti. He was at length redeemed, and returned to his native country, where he incurred a new misfortune. A writing having appeared against the Viceroy of Sicily, which was ascribed to him, he was committed a prisoner to the castle of Palermo, where he miserably perished through the explosion of a powder-magazine in August 1593. His remains were brought to the place of his nativity, where his skull was exhibited for several days, as an object of public curiosity and regret. The writings of Antoni chiefly consist of sonnets and lyric poems in the Sicilian dialect, which differs from the Italian, as that does from the Latin, in greater softness and effeminacy. Some of his compositions, in pure Italian, were published in a collection of poems printed at Palermo in 1572. A large collection of his Sicilian poems exists in manuscript, of which a specimen with a translation, is given in the work whence this account is transcribed. *Athenæum*, No. 13. — A.

VENDOME, LOUIS-JOSEPH, Duke of, an eminent French general, was the son of Louis Duke of Vendome, by Laura Mancini, a niece of Cardinal Mazarin, and was great-grandson of Henry IV. by his favourite mistress Gabrielle d'Estrees. He was born in 1654, and at the age of 18 followed Lewis XIV. into Holland in quality of a volunteer. After distinguishing himself in several campaigns, he rose to the rank of general, and had the command in Provence and the county of Nice, when, in 1695, he received orders to repair to Catalonia, and assume the posts of general and viceroy, in the room of Marshal Noailles. In 1697 he defeated the Spanish viceroy of Catalonia, and took Barcelona. The King nominated him in 1702 to take the command of the French army in Italy in place of Villeroy, who had been constantly unsuccessful. His presence restored affairs. He gained two victories over the Imperialists, raised the blockade of

Mantua, made himself master of several places in Piedmont after the Duke of Savoy had deserted the French party for that of the allies, defeated Prince Eugene at Cassano, and was on the point of taking Turin, when, in 1706, he was sent into Flanders to repair the disasters occasioned by the battle of Ramillies; and during one campaign he held Marlborough in check. After serving two or three years in that country, he was sent again into Spain, where the cause of Philip V. was become almost desperate. His name immediately excited an active enthusiasm in favour of that prince. Volunteers flocked to the army from all parts. Towns, communities, religious houses, brought contributions of money. Vendome seconding this national ardour, turned upon the enemy, brought back Philip to Madrid; obliged the former conquerors to retreat into Portugal; crossed the Tagus, and made General Stanhope with 5000 men prisoners; and in 1710, defeated Stahrenberg at the battle of Villa Viciosa, by which victory he secured the crown to Philip. After this engagement, the King being without a bed, Vendome told him he would give him the finest that ever sovereign slept upon; and caused one to be made for him of the colours and standards taken from the enemy. He was rewarded for his successes by being declared by Philip first prince of his blood; and he received from his own king a letter full of praises and acknowledgments. The King of Spain having offered him a present of 500,000 livres taken from the first remittance of treasure from America, he thanked His Majesty, but requested that the sum might be distributed among those brave Spaniards whose valour had on one day preserved to him so many kingdoms. He was still occupied in dispossessing the other party of the posts they yet held in Catalonia, when he was carried off by the consequences of indigestion, at Vinaros, in June 1712, at the age of 58. The King of Spain ordered a general mourning for him, and caused his remains to be interred in the royal vault at the Escorial.

Of this distinguished captain we have the following portrait by the Duke of Saint-Simon. "He was of a common stature, rather bulky, but vigorous, strong and alert, with a noble countenance, a lofty air, and a graceful speech and carriage. He had much natural talent, which he had never cultivated; a ready elocution, supported by self-confidence; much knowledge of the world, and of the court with its successive personages, and under an appearance of carelessness, a continual attention to

make his advantage of every occurrence. Artificially polite, but with selection and measure; haughty to excess when he found that he could be so with impunity; at the same time familiar and popular with the vulgar, with an affectation which threw a veil over his vanity; at the bottom, pride itself, and a pride that was insatiable, and rose in proportion to his advance in rank and favour, so that at length he became incapable of receiving any sort of advice, and was accessible only to a small number of intimates, and to his valets. His indolence was inconceivable. More than once he was near being taken in consequence of remaining obstinately in quarters which were commodious, though too remote; and he has risked the success of his campaigns, and given the enemy considerable advantages, rather than quit a camp in which he found himself at his ease. He visited his army little in person, and trusted to the reports of others, which, however, he often did not believe. The soldiers and subalterns adored him on account of his familiarity with them, and the licentiousness in which he indulged them; and he repaid himself for this condescension by an immeasurable haughtiness towards all that was elevated by rank and birth."

The picture drawn by Voltaire is more favourable, though its leading features are not very different. He wishes to found it on a supposed resemblance to the character of his royal ancestor, which Vendome himself was fond of suggesting, though his share in the blood of a great-grand-father could not justify any confident boast of inheriting his moral or physical qualities. Voltaire allows that his self-indulgence frequently exposed him to the danger of being surprized; but asserts that on the day of battle he repaired every thing by his presence of mind, and an intelligence which danger rendered still more active. It must be admitted, however, that this was possessing only one quality of a general, and that, not the most important. He proceeds to say, the disorder and negligence which he introduced into armies, he carried to a surprising degree in his household, and even his person. By his contempt of appearances he was led into a cynical slovenliness unexampled in his condition. All his people had full licence to pillage him. To a faithful domestic, who informed him of the robberies committed by one of his comrades, he said, "Well, let him alone, and rob me like the rest." The return he met with for this easiness affords a lesson against expecting attachment where no care has been taken to

inspire respect. "In his last illness, (says St. Simon,) he was forsaken by all those around him, so as to be left in the hands of three or four of the meanest valets, while the rest went away with their plunder. He thus passed the two or three last days of his life, without a priest or any mention of one, and with no other medical aid than that of a single surgeon. The valets, seeing him at the last extremity, took possession of the few things that remained about him; and when they could do no better, began to draw off his quilt, and the mattresses from under him. He begged piteously that they would at least not leave him naked upon his paillese, and I know not whether he obtained his request."

Such were the last moments of a man of whose beneficence the following instance is recorded: When he was appointed governor of Provence, a purse of a thousand louis was offered him by the province. "No, (said he); it is the part of governors to represent to kings the wretchedness of the people. I cannot accept a present which, though voluntary, would be burdensome to the country." When this act of generosity was mentioned to the Marshal de Villars at the time of making him the same offer, "Ah! (said the Marshal, taking the money) M. de Vendome was an *inimitable* man."

This Duke married in 1710 a daughter of the Prince of Condé, by whom he had no issue. A history of his campaigns by the Chevalier de Bellerive was published at Paris, 1714, 12mo. *Moreri. Voltaire Siecle de Louis XIV. Mem. de St. Simon. Nouv. Dict. Hist. — A.*

VENIERO, DOMENICO, a distinguished Italian poet of the 16th century, was born of a noble family at Venice in 1517. He received his education in the school of Batista Egnazio, was favoured with the friendship of Bembo, and was beginning to enjoy the fruits of his studies, and to participate in the honours to which he was called by his birth, when a painful disease took away the use of his limbs, and at the age of 32, confined him for life to his chamber, and for the most part to his bed. In this calamitous state he found no better solace than cultivating his talent for poetry, and conversing with the numerous literary characters then in that city. His house resembled an academy of the learned, who, at their frequent assemblies in it, passed several hours in reciting verses, disputing, or holding agreeable conversations, by which the sufferings of the master were alleviated. Among other benefits to literature, these meetings were the origin of the

celebrated Venetian academy, of which Veniero is accounted one of the founders, and a principal ornament. In the midst of his acute pains he composed the greater part of his poems, which have a gaiety in their manner very extraordinary for productions under such circumstances. They are distinguished by liveliness of imagery, and force of expression; but are occasionally marked with those artificial contrivances, and affected conceits, which overran Italian poetry in the succeeding century. Domenico died in 1582, at the age of 65. His poems were first printed in the collections of Dolce and Ruccelli. They were edited at Bergamo in 1751 and 1753, together with those of his nephews, *Maffeo* and *Luigi Veniero*, the former of whom was Archbishop of Corfu. Their father *Lorenzo* was also a poet, but dishonoured his talent by imitating the impurities of Aretino in two of his pieces. *Tiraboschi*. — A.

VENIUS, OTHO (OCTAVIUS VAN VEEN), an eminent painter, and man of learning, was born in 1556 at Leyden, of which city his father was a burgomaster. He received a literary education; and displaying a talent for painting, he was sent to the school of John Van Winghen in Leyden. The troubles of the time having obliged him to retire to Liege, he obtained the esteem of Cardinal Groosbeck, bishop of that place, by whose persuasion he went to study at Rome, where he was entertained in the palace of Cardinal Madruccio. He became a disciple of Frederic Zuccherò; and applying with great diligence to the practice of his art, and the copying from antiques and the works of celebrated masters, he acquired the hand and style of a great painter, and particularly distinguished himself by a profound knowledge of chiaro-scuro. After a residence of seven years in that capital, he was for some time employed by the Duke of Parma; and on his return through Germany, he was successively engaged by the Emperor, the Duke of Bavaria, and the Elector of Cologne; and received great offers to induce him to stay at those courts. He chose, however, to return to the Low Countries, where he offered his services to the Prince of Parma, by whom he was nominated painter to the King of Spain, and engineer in his army. After the death of that Prince, he retired to Antwerp, where he executed several great works for the churches, and opened a school for painting. Being employed by the magistracy to construct the triumphal arches for the reception of the Archduke Albert, he was invited to Brussels by that

Prince, and made superintendant of the mint. He continued however to exercise his pencil; and having refused an invitation to the court of Louis XIII., he remained at Brussels, where he died in 1634, at the age of 78.

Otto Venius (as he is commonly called) possessed a delicate pencil, with correctness of outline, good disposition of drapery, an agreeable style of colouring, a skilful management of lights and shadows, and a lively and fertile invention. Of his works, the principal are found in the churches of the Low Countries; a Last Supper in the cathedral at Antwerp is considered as particularly excellent. He also distinguished himself by a combination of learning with the art of design, which he exhibited in several publications. These are “*Bellum Batavicum cum Romanis, ex Cornelio Tacito*,” 4to. 1612, with 36 figures, engraved by Tempesta; “*Historia Hispanica Septem Infantium Laræ, cum Iconibus*,” “*Conclusiones Physicæ et Theologicæ, notis et figuris dispositæ*,” “*Horatii Flacci Emblemata, cum notis*,” 4to. 1607, reprinted at Brussels in 1683; “*Amorum Emblemata*,” 4to. 1608; “*Vita S. Thomæ Aquinatis, 32 iconibus illustrata*,” “*Amoris divini Emblemata*,” 4to, 1615; “*Emblemata ducenta*,” *Bruxel*. 4to. 1624. It was one of the honours of this artist that he had Rubens for his disciple; who derived from him the rudiments of his skill in colouring, and the management of lights and shades.

Venius had two daughters, *Gertrude* and *Cornelia*, both of whom were proficient in painting. Gertrude, who married James Jordaens, painted portrait and history in the style of her father with great success. *D'Argenville*. *Pilkington*. *Nouv. Dict. Hist.* — A.

VERBIEST, FERDINAND, a celebrated Jesuit missionary, a native of Flanders, went to China about the beginning of the 17th century, and by his mathematical knowledge attained to great distinction in that country. On the death of the Emperor Chun-Ti, a cruel persecution was excited against the Jesuits, during the minority of his successor Cam-Hi, and these unfortunate missionaries were either put to death or immured in prison. As the care of regulating the Chinese calendar had been entrusted to these ecclesiastics, on their disgrace it soon fell into such disorder that the eighth year of Cam-Hi was announced as intercalary, though it was not so in reality. These errors becoming every day more apparent, the Emperor Cam-Hi, who had heard of the abilities of the missionaries, gave orders

that they should be consulted. They were accordingly drawn from their prisons, and being brought before the Emperor, and asked whether they could point out the faults of the calendar, Father Verbiest offered to render them apparent by observations which could not be controverted. These observations were made in the presence of the Emperor, attended by his whole court; and the ignorance of the Chinese astronomer, who presided in the tribunal of mathematics, was so fully proved, that Father Verbiest was appointed to that office in his stead, and entrusted with the care of the calendar. This affair excited as much interest as if the safety of the empire had been at stake. Yang-Kang-Scin, who had raised up the storm against the Jesuits, and had caused them to be expelled from the tribunal, was condemned to death, but this sentence was afterwards commuted into perpetual imprisonment on the frontiers of the empire. Father Verbiest obtained leave to preach the Christian religion every where in China, and exerted all his influence to induce the Emperor, who conversed with him several hours daily on scientific subjects, to embrace that faith. His arguments prevailed so far that the Emperor acknowledged a belief in one God; but he could not be persuaded to become a convert to Christianity. The Emperor, however, was so much attached to Father Verbiest, that on his death, in 1688, he composed an eulogy on him, and caused him to be buried with Christian honours. His principal work is "*Astronomia Europæa, sub Imperatore Tartaro-Sinico Cam-Hi ex umbra in lucem revocata a P. Ferdinando Verbiest, Flandro-Belga, e S. J. Academiæ Astronomicæ in regia Pequiniensi Præfecto*," *Dilingæ*, 1687, 4to. This celebrated missionary, at the request of the Emperor, caused to be constructed under his own inspection astronomical instruments, according to the European manner, and wrote sixteen volumes, in the Chinese language, on their use and construction. He conveyed over a very long bridge, by means of pulleys, several immense blocks of stone destined to build a mausoleum for the Emperor, which five hundred horses could not have drawn; and carried an aqueduct several furlongs in length across a wide plain. Besides all these services, he cast upwards of a hundred and thirty pieces of brass cannon for the use of the Chinese government, and calculated astronomical tables with eclipses of the sun and moon for two thousand years. *Jöcher's Allgem. Gelehr. Lexicon. Montucla Histoire des Ma-*

thematiques. Novissima Sinica edente G. G. Leibnitzio. — J.

VERDIER, ANTONY DU, Lord of Vauprivas, a voluminous French writer, was born at Montbrison in Forez in 1544. He cultivated literature, and possessed a well-furnished library, the use of which he liberally extended to men of letters. He was made gentleman in ordinary to the King, and historiographer of France, and died in 1600. Verdier published a number of works, none of which had merit enough to deserve the notice of posterity, except his "*Bibliothèque des Auteurs François*." This, although not much to be praised for exactness or critical sagacity, is of considerable use in the history of French literature, and is frequently referred to as authority. It first appeared at Lyons in 1585, folio, under the title "*La Bibliothèque d'Antoine du Verdier contenant le Catalogue de tous ceux qui ont écrit ou traduit en François*." A new edition of this work, and of the "*Bibliothèque de la Croix du Maine*," was published by de Juvigni at Paris, in 5 vols. 4to., 1772-3, with learned notes correcting the errors of the original. Verdier's *Bibliothèque*, though written in a wretched style, and spun out by ill-chosen extracts from worthless authors, has the advantage over that of *Croix du Maine* in giving titles of books and dates of editions with more accuracy, taking notice of anonymous works, and giving a list of the Latin works composed by French writers.

CLAUDE DU VERDIER, the son of Antony, and an advocate of the parliament of Paris, was a man of learning, and published several books, Latin and French, by which, however, he obtained little credit. He inherited a good estate from his father, which he mismanaged so that he was reduced to pass all the latter part of his life in obscurity. He died in 1649, aged above 80. *Moreri. Nouv. Dict. Hist.* — A.

VERE, SIR FRANCIS, an eminent English commander in the reign of Elizabeth, descended from a branch of the De Veres, Earls of Oxford, was born in 1554. Being bred to the military profession, he accompanied the troops sent, in 1585, under the command of the Earl of Leicester, to the assistance of the States of the United Provinces. He first distinguished himself in the defence of Sluys; and in 1588 was with the English garrison of Berghen-op-Zoom, which gained great reputation by resisting the arms of the Duke of Parma. For his conduct on this occasion he obtained the honour of knighthood from

Lord Willoughby, who succeeded Leicester in the command of the English; and in the following year he was placed at the head of a body sent to defend the isle of Bommel against Count Mansfeldt. In the same year, Bergh on the Rhine being closely pressed by the enemy, Count Falkenstein was ordered by the States to march to its relief, and was accompanied by Sir Francis with two troops of English. The besiegers with a superior force went to meet them, and endeavouring to cut off the rear guard, in which the English were, Vere turned about, and charged the assailants; and though his horse was killed, and fell upon him, by his exertions he routed them with great slaughter, and succeeded in throwing a succour into the place. The reputation he obtained by this and other exploits caused the command of the English serving with the States, to be conferred on him; and in 1591 he took by stratagem a castle opposite to Zutphen, which prepared the way for the siege and capture of that town by Prince Maurice. In 1592 Elizabeth withdrew her auxiliary forces from the Low Countries, to be employed in the service of Henry IV., and Sir Francis was in that year elected a representative for the borough of Leominster. We have no information of his subsequent transactions, till the year 1596, when, the expedition against Cadiz being resolved upon, he was sent by the Queen to the States, to desire them to hasten the ships they had promised, as attendants on her fleet; and also to request the loan of two thousand of her own forces, who were then serving in that country, to be employed in the expedition. Vere obtained these requests, and on his return had the command of a ship, with the rank of vice-admiral of the Earl of Essex's squadron. In the memorable action of Cadiz, his part was but secondary, but was sustained with his usual courage and ability. His ship was one of the first to approach the enemy and enter the port; and he was very instrumental in the capture of the town. Early in the following year he returned to Holland, whither the English auxiliaries had been sent back. In January he had an important share in the surprize of a body of Spanish troops at Turnhout, in which a great loss was sustained by the enemy, with scarcely any on the part of the victors. He accompanied, in the same year, the Earl of Essex in his expedition to the Azores; and on returning from it, he was appointed governor of the Brill, one of the towns assigned to Queen Elizabeth as security

for the money advanced to the States, and was at the same time continued in the command of the English troops in their service.

Some subsequent years afforded no incident of consequence in the life of Sir Francis, who spent his time partly at the English court, and partly in the exercise of his charge abroad; but in 1600, the battle of Nieuport gave him the occasion of gaining fresh laurels. In that celebrated action he had the command of one-third of Prince Maurice's army, comprising all the English, a division of Friselanders, and a squadron of horse, and he was posted in the first line. His conduct, and the valour of the English, were highly applauded, and contributed greatly to the success of the day. Their loss was proportional to their exertions, exceeding that of all the rest of the army. Vere himself received a shot through his leg, and another through the thigh, which he concealed till the victory was secured. Prince Maurice, in his letter to the Queen announcing the event, gave him the chief honour of the action, and Elizabeth took pride in considering her subject as one of the greatest captains of the age. The sense of his merit entertained by the States appeared in their appointing him, in 1601, governor of Ostend, of which the siege was commenced by the Archduke Albert at the head of a powerful army. He went over to England to obtain the Queen's consent, and her permission to raise recruits for the service of the States; and with eight companies of English detached by Prince Maurice, he entered Ostend in July. The town was vigorously attacked, and as vigorously defended; but in the month of November, the besieged being much reduced by losses and sickness, and the wind preventing the arrival of succours, the governor, upon intelligence that a grand assault was meditated by the enemy, thought it necessary to employ an artifice scarcely compatible with the character of a generous soldier. He made overtures for a treaty of surrender, and went so far that hostages were given and received, and a temporary cessation of arms took place. By proposing extravagant terms, and other arts for protracting the negotiations, he spun out the time till he had repaired the damaged works, and received reinforcements of troops by sea; and then informed the Archduke that the treaty was at an end. That Prince was extremely indignant, because all Flanders had flocked to the spectacle of the expected surrender, and the news had spread into foreign countries; "Nor (says Grotius) were the

States well pleased with a fraud, disgraceful of itself, and rather dangerous than necessary." This, perhaps, might be the reason why, in the following March, he resigned the command of Ostend, which he had held for eight months. The place, it is well known, held out a three year's siege. The States, however, requested him to go to England in order to solicit fresh supplies of men, which he obtained. His government of the Brill expiring at the death of Elizabeth, it was renewed to him by James I., whose peace with Spain in 1604 took away the occupation of military men. Sir Francis, who was also governor of Portsmouth, reposed at home till his decease in 1608, in the 54th year of his age. He was interred in Westminster Abbey, where a splendid monument was erected to his memory by his widow. All his children died before him. He has recorded his own exploits in a work entitled "The Commentaries of Sir Francis Vere, being diverse pieces of service wherein he had command, written by himself in way of Commentary," published from his manuscript by William Dillingham, D. D. fol., *Cambridge*, 1657.

HORACE VERE, Baron of Tilbury, younger brother of the preceding, and also an eminent commander, served with Sir Francis in the Low Countries, and was present in several of his actions. He was with him in Ostend, and gallantly repulsed a general assault made by the Archduke. After the brothers quitted that town, Horace joined Prince Maurice's army, and greatly contributed to the capture of Sluys. He obtained high reputation in 1605 by his able retreat with 4000 men before the famous Spinola with 12,000, on which occasion his military skill received the encomium of that general. He succeeded his brother in the government of the Brill, which he held till it was restored to the States in 1616. He was appointed commander, in 1620, of the tardy and scanty aid sent by King James to his son-in-law the King of Bohemia, with which, as long as his force permitted, he preserved the Palatinate from being entirely over-run by the imperialists; but was at length obliged to surrender on honourable terms to Tilly, at Mannheim. On the accession of Charles I., he was the first peer created by that King, having the title of Lord Vere of Tilbury. The post of general of the forces in the service of the States-general, was still held by him, and he acted occasionally in the Low Countries. In 1629 he was made master of the ordnance. He retired from

public employments not long before his death, which happened from an apoplectic fit, in 1635, the 70th year of his age. Lord Vere was regarded as a skilful commander, equally brave with his brother, and of a more mild and modest disposition. *Biogr. Britan. Grotii Annal. Belgic.* — A.

VERELIUS, OLOF, a celebrated Swedish antiquary, librarian in the Academy of Upsal, was born in 1618, in East Gothland, where his father resided as a clergyman. After acquiring the elements of education at the Gymnasium of Linköping, he removed to the Academy of Dorpt, where he continued five years; and in 1638 went to Upsal, at a time when that seminary began to revive and to flourish under the protection of Queen Christina. Soon after, he was engaged as tutor to some young Swedish gentlemen, with whom he travelled through the principal parts of Europe; and on his return in 1650, being recommended to the Queen, he was appointed in the year following to be professor of eloquence at Dorpt; but in 1653 he was made treasurer to the Academy of Upsal. In 1662 he became professor of the antiquities of his native country; and in 1666, some time after the death of Buræus, was made antiquary of the kingdom. In the same year he was nominated assessor in the college of Antiquities, then about to be established; and died at Upsal of a quartan fever, in 1682. Verelius was well acquainted with the Latin language, and had an extensive knowledge of the Swedish antiquities. He was, therefore, called by some of his countrymen "Parens Eloquentiæ, et Filium Ariadnæum Antiquitatum Patriæ." He was strongly attached to the opinion that the ancestors of the Swedes were descended from the oldest people of Asia; and in one part of his works he says, that "the laws ought to inflict punishment on those who should venture to doubt that the Goths, who took Rome, issued from Sweden; and that those who deny their antiquity ought to have their brains knocked out with runic stones." His dispute with Professor Scheffer, in regard to the former situation and name of the town and temple of Upsal, is well known, and it cannot be denied that it shewed great weakness in both to suffer a thing of so little importance to produce an open rupture between them. It produced a number of publications on each side, which it would be tedious and uninteresting to enumerate. The principal works of this learned antiquary, besides those relating to this controversy, are: "Gothrici

et Rolfi, Vestro-Gothiæ Regum, Historia Lingua Antiqua Gothica conscripta, quam e Manuscripto vetustissimo edidit, Versione et Notis illustravit," *Ups.* 1664, 8vo. "Heraud's and Bose Saga," with a new translation, the old Gothic and notes by Verelius, *ib.*, 1666, 8vo. A part of "King Olaf Trygvason's Saga," *ib.*, 1665, 8vo.; "Hervara Saga," in the old Gothic, with a translation and notes, *ib.*, 1672, folio; "Runographia Scandica," in Latin and Swedish, *ib.*, 1676, folio; "Index Linguae Veteris Scytho-Scandicæ sive Gothicæ, ex vetusti Ævi Monumentis maximam partem manuscriptis collectus, atque Opera Ol. Rudbeckii editus," *ib.*, 1691, folio; "Dissertatiuncula de Hierarchia," printed at Jönköping in 1722, 8vo., and afterwards translated into Swedish and printed at Revel, in 1724, 8vo.; "Historiæ Svio-Gothicæ Epistolarum, Libri IV. et Gothorum Rerum extra Patriam Gestarum Libri II. e manuscripto, una cum Auctoris Vita ac Catalogo Scriptorum nec non Hypomnematis ac Præfatione A. O. Rhyzelii A. Præp. Lincop. edidit Pet. Schenberg," *Holm.* 1730, 4to.; "Vereliana, hoc est Cel. quondam viri Olaii Verelii varia opuscula," *Lincop.* 1730, 8vo. *Gezelii Biographiska Lexicon.* — J.

VERGER DE HAURANE, JOHN DU, Abbot of Saint-Cyran, by which title he is best known, was born at Bayonne in 1581, of a noble family. He was educated for the church in France and at Louvain, at which last place he contracted an intimate friendship with Jansenius afterwards the celebrated Bishop of Ypres. This person accompanied him to Bayonne, where they spent several years together in the study of the fathers, and especially of St. Augustine's works. Du Verger was presented by the Bishop of Bayonne to a canonry in his cathedral, but afterwards, on the persuasion of that prelate, went to Paris; and in 1620 he was presented to the abbacy of St. Cyran. He continued his correspondence with Jansenius, whose opinions he zealously propagated. For that purpose he removed to Paris, where his simple and mortified air, his soft words, and insinuating address, with his knowledge and virtues, procured him a number of partisans. Priests and laity, females of the court and city, monks and nuns, especially the latter, became his converts. He was accused by his enemies of holding many erroneous doctrines, and contemning the authority of the church; and he was denounced as a dangerous person to Cardinal Richelieu, who was already indisposed against him on

account of the firmness with which he refused to declare in favour of the nullity of the marriage of Gaston Duke of Orleans with Margaret of Lorraine. That minister caused him therefore to be imprisoned at Vincennes in 1638, and his confinement lasted till after the death of the Cardinal. He did not long survive his liberation, dying at Paris in 1643, at the age of 62.

The Abbot of St. Cyran wrote several works which were of note in their day, when he was regarded as a champion and martyr in the cause of the Jansenists against the Jesuits, but were in fact the productions of a writer who had more zeal and industry than judgment or ability. One of the principal was a defence of the hierarchy, under the name of *Petrus Aurelius*, printed by the order and at the expence of the French clergy in 1642, with a splendid eulogy of the author prefixed, by Godeau, Bishop of Vence, which was suppressed by a royal order. His other works were, a voluminous exposure of the faults in the "Somme Theologique" of the Jesuit Garasse; "Lettres Spirituelles," 2 vols. 4to., these are full of mystical devotion and unction, but are pronounced by Father Bouhours to afford models of the most perfect galimatias; A tract apologising for the permission to ecclesiastics to take up arms in case of necessity; and another, called "The Royal Question," in which it is enquired what is the extremity which obliges the subject to sacrifice his own life in defence of that of his prince: both these occasioned great discussion at the time, the latter, especially, which was represented by the Jesuits as vindicating suicide, though it only went to the length of that self-devotion which has always been thought a patriotic duty. Several other works are ascribed to this author, which it is unnecessary to enumerate. *Moreri. Nouv. Dict. Hist.* — A.

VERGERIO, PIER-PAOLO, the Elder, one of the revivers of literature, was born at Justinopolis, now Capo d'Istria, about 1349. He studied first at Padua, and then at Florence, where at an early age he taught dialectics, and himself was a student of canon and civil law under Zabarella, afterwards cardinal. He passed some years in different towns of Italy, but principally at Padua, where he was professor of dialectics; and for some time he studied Greek at Venice under Emanuel Chrysoloras. At Padua he attached himself to the family of the princes of Carrara, then masters of that city, and he appears to have been destined to educate the younger branches of that

house, to one of whom he addressed his treatise "*De ingenuis Moribus*." He took the degree of doctor of laws in that university in 1404, being then of the mature age of 55, and having passed his life hitherto in a state bordering upon indigence. When Francesco da Carrara entered upon that war with the Venetians which proved so fatal to him, Vergerio, as a native subject of the republic, quitted Padua, and passed two years in Venice. He also resided some time at Rimini; and when his friend and protector Zabarella was made cardinal, he accompanied him to the council of Constance. He lost that patron in 1417; and little is known of his subsequent life. It is said that he laboured under mental derangement in his latter years, but that he had lucid intervals. He died in Hungary, at the court of the Emperor Sigismund, as it is conjectured, about the time of the council of Basil, which commenced in 1431.

Vergerio the Elder was the author of several works which give him a place among the most successful cultivators of literature in that age. Among these is a "*History of the Princes of the House of Carrara*," from its origin to the year 1355, composed in a more elegant Latin style than was then usual. It has been published in Muratori's collection of Italian Historians, and had previously been printed in Holland. His work above mentioned "*De ingenuis Moribus et liberalibus Adolescentiæ Studiis*" was so popular in its time as to be publicly expounded in the schools. His "*Life of Petrarch*" was published in the "*Petrarcha redivivus*" of Tommasini. His eulogy of St. Jerom is prefixed to all the editions of that father. He left several works which have continued in manuscript; among which is a translation of Arrian's *History of Alexander*, undertaken at the request of the Emperor Sigismund; and a Latin Comedy. *Moreri. Tiraboschi.*—A.

VERGERIO, PIER-PAOLO, the younger, noted as one of the few prelate-converts from popery, was born about the beginning of the 16th century at Capo d'Istria, of the same family with the preceding. He studied the law at Padua, in which he graduated; and in 1522 he was professor of the notary's art in that university. He pleaded causes both at Padua, where he acted as vicar to the Podesta, and at Venice, and acquired the reputation of an able orator, and a man of good morals. He is mentioned with much regard and esteem in a letter of recommendation written in 1526 by Bembo to a friend at Venice; whence little

credit appears due to some malignant charges brought against him afterwards by his enemy Giovanni della Casa, one of which was, that he poisoned his wife in order to render himself capable of possessing ecclesiastical benefices—an accusation easily made, and difficult to be refuted. It seems, indeed, to be sufficiently disproved by a letter from Vergerio to Aretino, written in 1533, in which he congratulates himself for not having followed his friend's advice to marry; unless this should refer to a second wife. Vergerio was in Venice in 1530, some time after which he went to Rome, where he became known to the Pope Clement VII.; who, finding him an able and prudent person, sent him as his nuncio to Ferdinand, King of the Romans. Tiraboschi supposes that this happened towards the end of 1532. The purpose of this mission was to prevent the assembling of a general council; and he supported with vigour the interests of the papal see, and used all his efforts to oppose the progress of Lutheranism. Paul III. recalled him in 1535, in order to obtain exact information from him of the state of Germany; and he was sent back with a promise that the council should be held, on which subject he held conferences with several of the protestant princes. He had also an interview with Luther at Wittemberg, of which very different accounts have been given by Sarpi and Pallavicino, as far as relates to the compliments paid to Luther and his replies; but even Sponde affirms that Vergerio was ordered to treat the reformer with great civility, and make him many promises. On his return to Italy in 1536, he was sent by the Pope to the Emperor Charles V. in Naples, and for his good services to the church, was promoted to the bishopric of his native city. A letter of his to Aretino on this occasion is quoted, in which he appears not well satisfied with his promotion; but he concludes, "She (my diocese) is a spouse who may be repudiated and changed." He returned to Germany, and was one of the commissioners who drew up the indictment of the council. In 1540 he was at Ferrara, ready to depart for France with Cardinal Ippolito d'Este; and at the close of that year he was at the conference of Worms, as a deputy from the King of France. Some time before this period he is said to have been suspected by the court of Rome of a secret attachment to Lutheranism, as Cardinal Aleander had given information of his having, while in Germany, spoken disrespectfully of the holy see. He still, however, kept up appearances, and at

Worms, published an harangue on the unity of the church, to show that a particular council ought not to be thought of. He afterwards retired to his diocese, where, according to the Protestant writers, he began a work against the German separatists, but while examining their books to refute their objections, he became convinced that they were in the right. In what manner and at what period soever he began to be impressed with doubts on this head, it cannot be reasonably questioned that he acted conscientiously; for men do not hazard their honours and emoluments in a rich church, to join a poor and despised one, upon motives of interest or ambition. He communicated his change of sentiments to his brother, who was bishop of Pola, and who, after enquiry, adopted the same opinions; and they resolved to propagate them in their respective dioceses. The monks presently took the alarm, and delated them to the inquisition, which sent one of its body to make rigorous researches at the two cities. Vergerio, not thinking himself in safety, retired to the protection of Cardinal Hercules Gonzaga at Mantua, but della Casa, who was then papal legate at Venice, made so many representations to the Cardinal, that he was obliged to quit that asylum; and in 1546 he presented himself before the council at Trent for his justification. He was not allowed to enter upon it there, but obtained a dispensation from going to plead his cause at Rome, and was referred to the nuncio and patriarch of Venice. The affair was protracted till 1548, when he received an order not to return to his church; soon after which he withdrew to the country of the Grisons, where, and in the Valteline, he officiated some years as a minister. His brother died before he left Italy. He at length received an invitation to Tübingen from the Duke of Wirtemberg, where he died in 1565. Vergerio wrote a number of works against popery, all in the Italian language, and meant as popular attacks upon the principal impostures and absurdities of that religion, which were very galling to its advocates, if we may judge by the acrimony with which they speak of him, and the malignant reports they have propagated against him. Some Protestant writers also have represented him as fickle and not to be relied on, and little versed in theology. *Bayle. Tiraboschi. — A.*

VERGILIO, POLYDORO, a historian, was born in the 15th century at Urbino. He first made himself known to the learned by a Latin collection of Proverbs, which preceded that of

Erasmus, and occasioned some bickering between them. The first edition of this work was printed in 1498, and it soon passed through several impressions. This success encouraged him in the following year to publish a book "*De Rerum Inventoribus*," in which, together with extensive erudition, he displayed credulity and a want of sound criticism. About the beginning of the succeeding century he was sent by Pope Alexander VI. into England as collector of the papal tribute called Peter-pence. Being admired in that country, which had then few scholars of its own, for his learning and Latin style, he was presented to the archdeaconry of Wells, and was engaged by Henry VII. to write a history of England. This he commenced in 1505, and after employing many years upon it, it appeared at Basil in 1548, dedicated to Henry VIII. The author, who had a prebend besides his archdeaconry, was well content to pass his time in this island, notwithstanding the changes in religion, and the cessation of his office as collector; being no strict Catholic, as appeared from his approving the marriage of the clergy, and condemning the worship of images. Some passages also in his book "*De Inventoribus*" were adjudged too free by the Inquisition, and were expunged from several editions. In particular, the Spanish inquisitors objected to a reflection he had made against the pride of the clergy, suggested by the circumstance that St. Peter would not suffer Cornelius the centurion to kiss his feet. He had not, however, rendered himself so obnoxious as to prevent him in his old age from returning to his own country in 1550 for the benefit of a warmer climate. His English benefices were continued to him till his death at Urbino about 1555.

The History of England by this writer is contained in 26 books, and comes down to the reign of Henry VIII. It has obtained the praise of being written in a clear and elegant style; but with respect to its matter, it has undergone much censure, and that from different quarters. Sir H. Savile says of it, "Polydore, being an Italian, a stranger in our affairs, and, what is of more moment, neither versed in public business, nor possessed of much genius or judgment, skimming the surface, and for the most part taking falsehood instead of truth, has left us a history both full of errors, and poorly and jejune written." He has been treated still more severely by some of our antiquaries, apparently indignant at the contempt he has expressed for the fables of

Geoffrey of Monmouth and other legendary narrations. He has been charged as a calumniator of this nation, and an enemy to its glory; yet, on the other hand, the French and Scotch have accused him of partiality to England as far as their transactions are intermingled with its history. A still heavier charge has been brought against him; that of having destroyed a great number of ancient manuscripts that were entrusted to him, in order that the faults of his history might not be detected; which Tiraboschi considers as a tale that no man of sense can credit. Another report says that he sent off a whole ship-load of manuscripts to Rome. No proof seems to be given of the truth of either of these stories. Besides the works above noticed, this writer published in 1526 a book "*De Prodigis*," in which he strongly contended against the divinations of the ancients. *Vossii Hist. Lat. Bayle. Tiraboschi. Nicolson's Hist. Libr.* — A.

VERGIER, JAMES, a French poet of the light and voluptuary class, was born at Lyons in 1657. He came young to Paris, and was first destined to the ecclesiastical profession; but this not suiting his taste, he laid aside the habit he had worn, and assumed that of a man of the world. His gaiety and polished manners rendered him agreeable in society; and the Marquis de Seignalai, secretary to the marine, gave him in 1690 a commissioner's place, which he occupied several years. He was afterwards president of the council of commerce at Dunkirk; but indolence and love of pleasure, with attachment to poetry, prevented him from rising as a man of business. He was passing an easy unshackled life at Paris, when, in 1720, he was killed in the street by a pistol shot from a robber, at the age of 63. Rousseau the poet, characterises him as a *philosopher*, made for society, without any mixture of gall or misanthropy; and says, that perhaps there is nothing in the language superior in a noble and elegant simplicity to his convivial songs, which entitle him to the name of the French Anacreon. In his other productions, consisting of odes, madrigals, sonnets, epigrams, tales, fables, epistles, &c. the verse is negligent, and sometimes sinks to prose. "Vergier (says Voltaire) is with regard to La Fontaine, what Campistron is with regard to Racine, a feeble but natural imitator." His poems were collected in 2 vols. 12mo., 1750. He was also the author of some pieces of the novel kind. *Moreri. Siècle de Louis XIV.* — A.

VERGNE, LOUIS-ELIZABETH DE LA, COMTE DE TRESSAN, known as a French miscellaneous writer, was born at Mans, in 1705, of a noble family originally from Languedoc. He came young to Paris, where he was introduced to the society of Fontenelle, Voltaire, and others, from whom he imbibed a taste for polite literature. He did not, however, neglect that military service to which every young man of family in France was destined. In the war of 1741, he was in all the campaigns made in Flanders by Louis XIV. and was his aide-de-camp at the battle of Fontenoy. He rose to the rank of lieutenant-general; but after the peace he withdrew to the small court of King Stanislaus at Luneville, of which he was one of the principal ornaments by his agreeable talents and vivacity. The Jesuit-confessor of the King, dreading his influence, accused him of the crime of philosophy. When this was charged upon him by Stanislaus, the Count replied, "I request Your Majesty to recollect, that there were 3000 monks at the procession of the League, and not one philosopher." This was but a frivolous answer; yet it pleased Voltaire, as being in his own manner, and he never ceased to panegyrisé Tressan. After the death of Stanislaus, the Count lived in solitude, and employed his latter years in the composition of a great number of works of different kinds. He had in his youth written some severe and well-turned epigrams, which procured him some enemies, and perhaps might be the reason why he did not obtain a place in the French academy till his 75th year. He was greatly flattered with acquiring that distinction, though he enjoyed it a short time. The gout, to which he had been much subject, carried him off in 1782 at the age of 77. He preserved his love and talent for poetry to the close of his life; of which M. la Harpe has inserted an agreeable proof in his "*Correspondance Littéraire*," consisting of some verses in which Tressan celebrated his retreat at Franconville in the valley of Montmorency. Some sprightly lines which he wrote in his old age to his children, dwell upon the wisdom of animating that season of life with images of the pleasures of youth. His works form a considerable catalogue, which it is not necessary here to copy. Several of them are romances, chiefly taken from ancient compositions of that class, abridged or altered. Among them is an abridgment of "*Amadis de Gaule*," said to be well executed; another of the Spanish "*History of the Knight of the Sun*;" and ex-

tracts from "Romans de Chevalerie," in 4 vols. 12mo. There are also "Eloges" of several literary characters; and "Reflexions sur l'Esprit," composed for the use of his children. After his death a work was published which shewed that the author's attention had been occupied in a very different walk: it was an Essay on the Electric Fluid considered as an universal agent, in 2 vols. 8vo. The writings of the Count de Tressan were published collectively in 1731, in 12 vols. 8vo. *Nouv. Dict. Hist.* — A.

VERHEYEN, PHILIP, a physician and anatomist, was born in 1648 of parents in humble life at Vesbrouck in the country of Waes. He was brought up to rural occupations; but the rector of the parish discovering in him talents for something superior, taught him the rudiments of Latin; and then sent him, in his 24th year, to commence his classical course at Louvain. By diligence he compensated his loss of time; obtained in three years the first honours at the annual philosophical disputation, and assuming the clerical habit, entered on the study of theology. An inflammation of one leg, turning to gangrene and requiring amputation, obliged him to abandon his first plan, to which he substituted the pursuits of medicine. These he followed both at Louvain and Leyden, in the former of which he took his degrees and fixed his residence. He was nominated to the professorship of anatomy in that university in 1689, to which that of surgery was joined in 1693. By indefatigable application he raised himself to eminence, and his school was frequented by numerous disciples. The work which principally contributed to his celebrity was his "Anatomia Corporis Humani," 1693, frequently reprinted with corrections and additions, and in 1710 enlarged with a supplement forming a second book. As a classical compendium of the science it succeeded to that of Bartholine, and was very generally used. Various faults and errors have been pointed out in this work, but upon the whole it was worthy of its reputation. In the supplement are various new observations derived from his own experiments. He was likewise the author of a Compendium of the theory and practice of Medicine; and of a treatise on Fevers; and also of the history of a miraculous cure of a Jesuit though the intercession of St. Francis Xavier, betraying the usual superstitious credulity of the Catholic Netherlands. *Halleri. Bibl. Anat. et Med. Eloy.* — A.

VERNET, CLAUDE JOSEPH, a distinguished marine painter, was born in 1714 at Avignon, where his father was a painter in humble circumstances. He gave such early tokens of a genius for the art, that in his 16th year his father determined to send him to Rome for improvement. With a few louisdores in his pocket he was sent by the public conveyance to Marseilles, and the first view of the sea upon the road made an impression upon him which was never effaced. He darted from the carriage, seized his crayons, and continued sketching the prospect till sunset. Embarking at that port for Italy, the vessel was encountered by a violent storm, during which, at his desire, he was lashed to the mast that he might observe all the incidents of the elemental conflict. At Rome he made drawings which he sold at a low price for a subsistence; and he was about to quit the capital in despair, when having exhibited two of his pieces to a cardinal who loved and patronized painting, he was munificently paid for them, and received encouragement to remain and perfect himself in that seat of the arts. He made a particular study of the different appearances of the sky in that climate; and in order to note with exactness all the fugitive tints of the atmosphere, it was his custom to carry about with him tablets in which every hue, from the most brilliant light to shade, had a place marked by a letter of the alphabet, to which it was immediately consigned by colours as soon as it appeared to his eye. It was thus that he attained to a truth and delicacy of representing this part of his landscapes, which have scarcely been equalled. Vernet was passionately fond of music, and contracted a great intimacy with the celebrated Pergolesi. It was frequently his practice to paint while Pergolesi played, and he conceived that this combination gave peculiar vigour to his powers. On his return to France he rose to the highest reputation as a painter of marine landscape, and for many years his pictures were the principal ornament of the annual exhibitions in the hall of the Louvre. The Queen of France once said to him, "M. Vernet, I see it is always you who make rain and fair weather in this place." His works became well known and were admired throughout Europe. A series of views of all the French sea-ports by his hand has furnished a set of interesting prints. He arrived at the honours of painter to the King, counsellor of the Royal Academy of painting and sculpture, and member of

several academies. This artist died at Paris in 1789. It has been said of him that "his genius knew neither infancy nor old age." *Nouv. Dict. Hist. Grimm Mem. Hist. &c.*—A.

VERNEY, GUICHARD-JOSEPH DU, an eminent anatomist, born in 1648, was the son of a physician at Feurs in Forez. After studying medicine five years at Avignon, he came to Paris in 1667, where he gave anatomical demonstrations to the literary assemblies at the houses of the Abbé Bourdelot, and the physician Denys. He obtained a high reputation in the capital, not only by his skill as a demonstrator, but by the eloquent ardour of his manner and expressions in his lectures, which rendered them peculiarly interesting, and, with his youth and a prepossessing figure, brought anatomical studies into fashion. In 1676 he was admitted into the Academy of Sciences, and occupied himself in the natural history of animals, at that time a considerable object of its researches. His labours in comparative anatomy may be traced during many years in the memoirs of the academy; and he holds a conspicuous place in the history of that body by Duhamel. The preceptors of the Dauphin having thought it right to give that young prince a tincture of science of every kind, du Verney was chosen for his instructor in anatomy. He brought preparations from Paris to Versailles, where he explained them before the Dauphin and the learned persons who were placed about him, and afterwards before an assembly at the apartments of the Bishop of Meaux; and thus for nearly a year he officiated as a kind of court anatomist. In 1679 he was nominated professor of anatomy at the royal garden; and in that year he was sent into Lower Britany to make dissections of fishes, which occupation he continued in the following year on the coast of Bayonne. His lectures in the royal garden attracted a great crowd of auditors, among whom, in one year, were 140 foreigners. In 1683 he published his work on the ear, intitled "*Traité de l'Organe de l'Ouïe, contenant la Structure, les Usages, et les Maladies, de toutes les parties de l'Oreille.*" This was translated into different languages, and was generally regarded as a very complete description of the organ in question, though not without some mistakes. It was the only separate work which he published, though he spent nearly 50 years in dissections, sacrificing the practice of his profession to anatomy, and as it were living among the dead. His industry was indefatigable, and he was the author of many discoveries which have been

attributed to others; but he had the fault of hastening to a second discovery before he had perfected the first. This appears to have been owing to that fervid and enthusiastic disposition, which disclosed itself in his language and mode of delivery, and which, turning upon religion, seems at one time to have inspired him with scruples of employing his time and thoughts upon any thing else, though it could not make him entirely lay aside his favourite pursuits. He was long an absentee from the meetings of the academy, and even had desired to be made a veteran, in consequence of which his place was occupied by M. Petit; but on the republication of its History of Animals, he returned, when in his 80th year, and spoke at its meetings with all his former vivacity. He undertook, in advanced age, a work on insects and reptiles; and though he had suffered under pulmonary complaints, which at different periods had brought him into great danger, he would pass the nights in the dampest parts of the garden, lying motionless on his belly, to observe the actions of snails. It is no wonder that his health was injured by such a practice; he reached, however, his 82d year, dying in Sept. 1730. He bequeathed all his fine and numerous anatomical preparations to the Academy. Du Verney was in habits of correspondence with many of the most eminent anatomists and physiologists of his time, and was highly esteemed by all who had been his pupils in their youth. After his death, Senac published from his manuscripts "*Traité des Maladies des Os,*" 2 vols. 12mo., a work containing many valuable chirurgical remarks, probably new at the time they were written, though in part anticipated at the time of their publication. All his memoirs and posthumous papers on anatomical subjects were collected in his "*Oeuvres Anatomiques,*" 2 vols. 4to. Paris 1761, published by Bertin, to whom his manuscript remains were entrusted by Senac. *Eloge par Fontenelle. Halleri Bibl. Anatom. et Chirurg.*—A.

VERONESE, see CAGLIARI.

VERROCCHIO, ANDREA, an early Italian painter, was born at Florence in 1432. He excelled in various branches of art, having been first an eminent sculptor, and worker both in marble and metal, and to him is attributed the invention of taking plaster casts from faces. Among his works in sculpture were two heads in bronze of Alexander and Darius, presented by the Grand Duke of Tuscany to Mathias Corvinus, King of Hungary; a dance of children round a silver vase; and the tombs of some

of the Medici at Florence — all regarded as master-pieces. Applying himself to painting, he displayed great excellence of design in several compositions which he sketched, and he gave to his female figures a peculiar grace in the airs of the head and the disposition of the hair; but in the colouring part he was defective, and his pencil was hard and dry. He had, however, the credit of instructing two eminent pupils, Pietro Perugino, and Leonardo da Vinci; and he fills a place in the progress of the art of painting. *De Piles. Pilkington. — A.*

VERSCHURING, HENRY, an eminent battle-painter, born at Gorcum in 1627, was the son of an officer in the troops of the United Provinces. Manifesting a talent for painting, he was placed under John Both, with whom he continued to his twentieth year, when he visited Italy. He remained long in that country, improving himself by copying from the antique, and studying nature; and returned to Gorcum in 1662 well skilled in the different branches of the art. He was a good painter of animals and landscape; but his genius particularly led to battle scenery; and in order to represent it with truth and spirit, he was a diligent observer of the motions and attitudes of horses, the encampments of armies, and the incidents of marches and skirmishes, which he studied on the spot in his attendance upon the campaign of 1672. As nature was his model, he had nothing of the mannerist, but painted all his objects with equal freedom and accuracy. He finished his pieces with extraordinary neatness, and a remarkable transparency of colouring. He bore so respectable a private character, that he was admitted into the magistracy of his native place, but without abandoning the pencil. In crossing to Dort he was unfortunately drowned by a squall which overset the vessel, in 1690, at the age of 63. His principal performances are at the Hague, Amsterdam, Dort and Utrecht. *D'Argenville. Pilkington. — A.*

VERSTEGAN, RICHARD, a writer in history and antiquities, was the son of a person descended from an ancient family in Guelderland, who exercised the trade of a cooper near the tower of London. He gave his son a liberal education, and sent him to Oxford in Queen Elizabeth's reign, where he distinguished himself for learning. Having, however, imbibed the principles of the Romish religion, he left the university without a degree, and quitting the kingdom, took up his

abode at Antwerp. He there, about 1585, published a work entitled "*Theatrum crudelitatum Hæreticorum nostri temporis*," adorned with many engravings, with Latin verses under them, and intended as a counterpart of the Protestant martyrologies. In this work Queen Elizabeth was very severely treated; on which account, when Verstegan removed to Paris in the time of the League, the English ambassador made a complaint against him to Henry III., who, though not displeased with Verstegan's book, thought proper for a time to commit him to prison. Upon his release, he returned to Antwerp, where he followed the business of a printer, and published a second edition of his *Theatrum* in 1592. He also engaged with much acrimony in a dispute between the regular and secular Roman-catholic clergy in England, taking the part of the former. He made himself more advantageously known as a contributor to English history by a publication entitled "*A Restitution of decayed Intelligence in Antiquities concerning the noble and renowned English Nation*," first printed at Antwerp in 1605, 4to. Of this work Bishop Nicolson says, "the writer had several advantages for making of some special discoveries on the subject whereon he treats, which is handled so plausibly, and so well illustrated with handsome cuts, that the book has taken, and sold very well. But a great many mistakes have escaped him." Some of these, the Bishop enumerates; and he adds, that they have been carefully corrected by Mr. Somner, who has left large marginal notes on the whole. Verstegan's work went through three editions in England, the last in 1674. He wrote or edited some other works, among which is mentioned "*Antiquitates Belgicæ*," *Antw.* 1613. It is supposed that he died about 1625. *Biogr. Brit. Nicolson's Hist. Libr. — A.*

VERT, DOM CLAUDE DE, a learned Benedictine, was born at Paris in 1645. He entered into the order of St. Benedict in the congregation of Cluni at the age of sixteen, and was sent to Avignon for the study of philosophy and theology at the Jesuits' college. Taking a journey to Rome, he was so much struck with the religious solemnities at that capital, that he determined to make enquiry into their nature and origin. On his return he particularly employed himself in studying the rule of St. Benedict, and by his influence he greatly contributed to the re-establishment of general chapters. In 1676 he was elected treasurer of the abbey of Cluni, and was

nominated with another monk to the office of reforming the breviary of the order. The result of their labour appeared in 1686; and in 1689 he published a translation of the rule of St. Benedict made by Rancé, abbot of la Trappe, with a preface and learned notes. In 1690 he published a letter to the Calvinist minister Jurieu who had treated the ceremonies of the church with contempt; and in 1690 his services procured for him the dignity of vicar-general to the Cardinal de Bouillon, and in the following year a promotion to the priory of Saint Peter in Abbeville. The work by which he is chiefly known is entitled "Explication simple, littérale et historique des Ceremonies de l'Eglise," 4 vol. 8vo. of which the two first appeared in 1697 and 1698, but the two last not till after his death. These explanations of the church ceremonies are said to be all ingenious, and many of them natural, but some, as might be supposed, far fetched. The two first volumes were reprinted with corrections in 1720. This writer died at Abbeville in 1708, at the age of 63. He bore the character of a mild and polished man, as well as one of great piety. *Moreri. Nouv. Dict. Hist. — A.*

VERTOT D'AUBŒUF, RENÉ AUBERT DE, an eloquent and agreeable French historian, was born in 1655 at the seat of Bennetot in Normandy. His earliest passion was that for religious retirement, and at the age of 15 or 16 he entered among the Capucins. The austerities of this order were so prejudicial to his constitution, that he obtained a brief permitting him to quit it for that of the regular canons of Prémontré, which he entered in 1677. He professed philosophy in the house of the order, and was admitted to all the degrees of holy orders, when some disputes with the religious obliged him to quit the community. He went through various other changes of situation, which were humorously called the Abbé de Vertot's Revolutions, when in 1701 he came to Paris, having then the title of curé of St. Paer. In that capital, his talents having already been made known by various historical works, he was employed to draw up some memoirs for the house of Noailles in a contest with that of Bouillon, and he received a pension for his services. On the renovation of the Academy of Inscriptions and Belles Lettres in 1701, Vertot entered that body as an associate; and in 1705 he became a pensioner. It appears also that he was a doctor of laws, but it is not known when he received that title. He was

afterwards nominated secretary of commands to the Duchess of Orleans, and secretary of languages to the Duke of Orleans, and had apartments in the Palais-royal. In 1715 the Grand-master of Malta appointed him historiographer to the order, with all its privileges, and the right of wearing the cross; and the commandery of Santeny was afterwards conferred upon him. It is asserted that he was named for sub-preceptor to Lewis XV., but that some particular reasons deprived him of that honour. In the concluding years of his life he experienced many infirmities, under the pressure of which he sunk in 1735, at the age of 80. The Abbé de Vertot was a man of amiable character. He possessed that amenity of manners which is acquired by frequenting good company, and displayed the same brilliancy of imagination in his conversation as in his writings. He was a sincere and serviceable friend, and his heart was as warm as his genius.

The principal works of this author are "L'Histoire des Revolutions de Portugal," 1689, 12mo.: of this, Bouhours said that there was nothing in the French language superior to it in style; it was however framed upon unfaithful memoirs: "L'Histoire des Revolutions de Suede," 2 vols. 12mo. 1696: this is a very interesting performance, painting in glowing colours some of the most important events in Swedish history, and in the life of one of the great national heroes, Gustavus Vasa; a disposition to the romantic, however, is discernible in this, as in other works of the same author: "L'Histoire des Revolutions Romaines," 3 vols. 12mo., generally accounted the writer's master-piece; the Abbé Mably, however, remarks that by his attempt to give the political history of the Romans apart from the detail of their affairs, he has rendered his narrative obscure to those who were not well acquainted with Roman history before: "L'Histoire de Chevaliers de Malthe," 4 vols. 4to. and 7 vols. 12mo., 1727; less esteemed than the preceding, though its subject necessarily includes many materials for splendid narration: "Traité de la Mouvançe de Bretagne:" "Histoire critique de l'Etablissement des Bretons dans les Gaules;" these works possessing only a local interest have not been among the author's popular productions: "Origine de la Grandeur de la Cour de Rome, et de la Nomination aux Evêchés et aux Abbayes de France," a posthumous publication. Vertot also inserted several learned dissertations in the Memoirs of the Academy of Belles Lettres. As a historian

he is placed very high by the Abbé Mably, whose idea of perfect history seems much to correspond with that of epic poetry, with respect to the share allotted to sentiment and imagination in the composition, and the concatenation of causes and events leading to a single purpose, in the plan. Others, however, have been content with denominating him a pleasing and eloquent writer, who may be entitled the *French Quintus Curtius*; and in praising his style, and his skill in rendering his subject interesting, have allowed that his knowledge of mankind is not profound, and that he is almost always defective in accuracy of research. *Moreri. Nouv. Dict. Hist.*—A.

VERTUE, GEORGE, an artist and antiquary, was born in 1684 at London, of parents in humble life and of the Roman Catholic religion. Two persons of this name, probably foreigners, were employed by Henry VIII. in the board of works. He was placed at the age of 13 with a Frenchman who was an engraver of arms on plate, and afterwards practised copper-plate engraving under Michael Vandergutch. He began to work for himself in 1709, a period when the arts were at the lowest ebb in England; and his first patron was Sir Godfrey Kneller. A head of Archb. Tillotson, one of his best performances, which he engraved for Lord Somers, gave him reputation; and to the end of Queen Anne's reign he continued to engrave portraits from the works of the best masters then in England. At intervals he practised painting in water colours, often copying antient or curious pieces which he meant at a future time to engrave, for a love of antiquities was one of his predominant tastes. He also, in 1713, began to make researches after the lives of our early artists, and to collect prints and other materials for the history of the arts in England. By these pursuits he acquired the friendship and patronage of Robert Harley, second Earl of Oxford, an eminent collector; and also of Finch, Earl of Winchelsea, who, being president of the Society of Antiquaries at its revival in 1717, appointed Vertue, who was a member, to be its engraver. The University of Oxford employed him for many years to engrave its almanacks, in which, instead of insipid emblems, he introduced views of public buildings and of public events. He made tours through various parts of England in the company of his patrons, and copied many heads in collections, from which he executed engravings. In 1730 he published a set consisting of twelve heads of poets, one of his

principal works. It was followed by heads of Charles I. and the sufferers in his cause, with their characters from Clarendon; and soon after, he was employed to decorate Rapin's History of England with portraits of the kings, and other ornaments. He also engraved some of the illustrious heads, of which the greater part were executed by Houbraken. In all these works he adhered closely to truth as far as it was attainable, and never indulged his fancy in giving fictitious portraits. He assiduously continued his practice of visiting all the great houses and repositories of antiquities throughout England, in which he was favoured by several persons of rank, who knew his merit, and esteemed him for his modest and unassuming behaviour. To his other pursuits he added the study of English coins, with which few men in his time were better acquainted. In 1740 he published proposals for a very valuable work to antiquarians, a set of historic prints relative to subjects in English history, of which he executed some numbers with great care and fidelity. He was latterly much patronized by Frederic Prince of Wales, who employed him in collecting prints, making catalogues, and doing other services. The death of that prince and other distinguished patrons, the failure of his eyes, and increasing infirmities, threw a gloom on his decline of life, which closed in 1756, at the age of 72. Vertue was a man of much private worth, and of great industry, and deserves grateful commemoration as an useful servant to the antiquarian, the biographer, and all the friends and promoters of the liberal arts in this country. His own engraved portraits and other works were very numerous, and fill a long catalogue drawn up by Mr. Walpole. Of his merit as an artist Mr. Gilpin speaks in disparaging terms, allowing him only painful exactness, displayed in a dry disagreeable manner, without force or freedom. Some of his portraits, however, are thought by good judges to deserve a better character; and his want of spirit may partly be charged to his scrupulous truth of imitation. His historic notices of artists have been of great use to Mr. Walpole, who purchased his notes and sketches after his death. *Walpole's Anecd. Nichols's Lit. Anecd.*—A.

VERUS, LUCIUS, Roman Emperor, son of L. Verus who had been adopted by Adrian, was born about A.D. 131. On his father's death in 138, Adrian caused him to be adopted by Titus Antoninus, at the same time with M. Aurelius, afterwards emperor. When Ti-

tus came to the throne, he marked the different opinion he entertained of his two adopted sons, by giving all his confidence to M. Aurelius, and allowing Verus only to partake of the titular honours of his rank. Verus, in fact, displayed none of the qualities proper for sovereignty. He neglected all serious studies in the course of education, and attached himself solely to amusements and frivolous pursuits, displaying a passionate fondness for the sports of the circus, the combats of gladiators, and spectacles of every kind. Antoninus, therefore, at his death in 161, left the imperial power solely to M. Aurelius, without any mention of Verus; but the sense of strict justice, which influenced every action of this philosopher on the throne, would not suffer him to exclude from a share in the supreme authority one who had the same right by adoption with himself; and with almost unexampled generosity, he immediately declared Verus an associate in the empire, with the titles of Cæsar and Augustus, and all the other appendages of imperial rank. To consolidate the union, he betrothed his daughter Lucilla to Verus, and their marriage took place as soon as she had arrived at a suitable age. Verus, whose disposition was not otherwise faulty than from indolence and love of pleasure, always looked up to Aurelius as a superior, and was contented to take such a part in public affairs as should be assigned to him. Disturbances having arisen in the East in consequence of an invasion of Armenia and Syria by Vologeses King of Parthia, it was thought proper that one of the emperors should march with an army to check the progress of that formidable foe; and Aurelius, partly with the view of weaning his son-in-law from the licentiousness and effeminate indulgence of the capital, appointed Verus to that command. But before leaving Italy his sensualities had thrown him into a dangerous disease; and when, after his recovery, he set out for the East, his slow advance, interrupted by all the amusements presented by the countries through which he passed, manifested his unfitness for the important charge committed to him. Of this he was himself so sensible, that on reaching in 162 the voluptuous capital, Antioch, he fixed his residence there, scarcely ever during four years concerning himself with the operations of the war, which he committed to his lieutenants, and plunged into every species of vicious gratifications and idle amusement. At the conclusion of the war, which the ability of the Roman commanders rendered successful, Ve-

rus returned to Rome, and triumphed together with Aurelius, both seated in one ear, and exhibiting every appearance of perfect union.

His residence in Syria, however, had so confirmed his habits of debauchery, and diminished his respect for his partner, that he gave himself up without restraint to all those excesses and follies which have characterised the worst and most contemptible of the Roman emperors. He bestowed his confidence entirely on freedmen and the ministers of his pleasures; spent enormous sums in luxurious banquets and lavish donations to his favourites; passed whole nights in drinking and gaming; and sometimes, like another Nero, sallied out in disguise, mingling with the meanest of the people at places of loose entertainment, and engaging in low quarrels and riots. His passion for chariot races surpassed all bounds, and he displayed as much extravagant fondness for a favourite horse, as Caligula had done. In short, cruelty excepted, he vied in vice and folly with any of the imperial monsters who had preceded him. His virtuous colleague beheld these enormities with great regret, and in his gentle manner made some attempts to correct them. The most effectual measure, however, was taking Verus with him in the war against the Marcomanni, which broke out in the year 166. It would have been obviously imprudent to have left such a man master in Rome, both on account of the mischief he would have done, and the cabals into which he might have been led by those who swayed him. The two emperors left the capital together in that year, and wintered at Aquileia. Of the events during some succeeding years we possess but slight information; but we are told that Verus was soon tired of the war, and that, after the frontiers had been secured from the barbarians, he resolved to return to Rome. Whilst they were upon their route from Aquileia in 169 with this intention, and travelling in the same carriage, Verus was seized with an apoplectic fit, which carried him off within three days, in the 39th year of his age, and the 9th of his partnership in the empire. He appears to have left no issue by Lucilla. M. Aurelius gave him a magnificent funeral, and with his culpable facility caused all kinds of divine honours to be lavished upon his memory; though in a speech to the senate he plainly declared his satisfaction at being delivered from one who was an impediment to his exertions for the public welfare. *Univ. Hist. Crevier. — A.*

VESALIUS, ANDREW, the principal leader

of modern improvements in anatomy, was born at Brussels in 1513 or 1514. He was first sent to study at Louvain, where he perfected himself in the Greek and Latin languages. Devoting himself to the pursuits of medicine, and especially to anatomical researches, he frequented the schools of Cologne, Montpellier, and Paris, in which last capital he chiefly attended the lectures of Gunther and James Sylvius. His passion for dissections involved him in several dangers, subjects being at that time difficult to be procured. The war between Francis I. and Charles V. at length obliged him to quit Paris; and returning into the Low Countries, he served as physician and surgeon in the Imperial troops from 1535 to 1537. In the latter year he was invited by the republic of Venice to Padua, where he taught anatomy with great applause till 1543. He then successively gave lectures in the schools of Bologna and Pisa; and in the beginning of 1544, he was appointed first physician to Charles V., and thenceforth chiefly resided at the Imperial court. When at the height of his reputation, a misfortune befel him which eventually proved the termination of his career. A Spanish gentleman dying in 1564, Vesalius obtained permission from his relations to examine the body by dissection; but undertaking the operation too hastily, a palpitation was observed in the heart of the subject. The circumstance being made known to the family, the unfortunate anatomist was accused before the Inquisition (for a supposed impiety in the action brought it under the cognizance of that tribunal); and some dreadful sentence would probably have been the consequence, had not Philip II. interposed, and procured injunction of a pilgrimage to the Holy Land as an expiatory penance. Vesalius accompanied the Venetian general Malatesto to Cyprus, and proceeded thence to Jerusalem. He was in that city when he received an invitation to occupy the chair of anatomy at Padua, vacant by the death of Fallopio. He is supposed to have accepted this offer, when, on his return to Europe, the vessel in which he had embarked was wrecked on the coast of Zante. In a village of that island this eminent person died in 1564, about the 50th year of his age. A jeweller, accidentally in the place, procured an honourable interment to his remains in the church of the Holy Virgin at Zante.

Vesalius may be accounted the first who freed anatomical science from the yoke imposed upon it by a servile deference to the

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opinions of the ancients. Before his time, the authority of Galen was admitted as irrefragable argument in the schools, and any deviation from it was unpardonable heresy. Vesalius, relying upon his own researches, carried on with indefatigable industry, paid little regard to any authority inferior to that of nature herself; and notwithstanding the violent opposition and obloquy with which his boldness was treated, he succeeded in breaking the bonds of prejudice, and placing enquiry upon the right track. His first considerable publication was a set of anatomical tables, with the title "*Suorum de Corporis Humani Anatome Librorum Epitome*," Basil, 1542, folio, max. The plates are from engravings on wood from drawings by the best masters, representing the bones, muscles, vessels, nerves, and viscera, copied from full and robust bodies, and boldly shaded. The descriptions are brief and general. The plates were for the most part again given in his great work, intitled "*De Corporis Humani Fabrica, Lib. VII.*," Basil, 1543, folio, frequently reprinted in various countries. In this performance a great many new observations and improvements are found, with not a few errors, as might be expected in a science then in its infancy. He is most correct in the bones, muscles, and viscera: the muscles (says Haller) he describes more accurately than any preceding, or any succeeding writer, to the time of Winslow. The work excited universal attention in the medical world; and the anatomical plates of Vesalius were regarded as standards down to a late period, and were copied in a variety of forms, and borrowed for many other publications. The earliest impressions of the plates are considered as of the highest value, but the author corrected his explanations in the second Basil edition, 1555. In 1546 he published "*De Radicis Chinæ usu Epistola*," which is chiefly remarkable as containing a severe attack on the anatomy of Galen, and a correction of his errors. His disciple Fallopio having published a defence of that ancient, Vesalius replied by his "*Anatomicarum Gabrielis Fallopii Observationum Examen*," 1561, and this was one of the disputes carried on with moderation on both sides. He was, however, so much disgusted with the treatment he experienced from others on this account, that he committed to the flames the annotations on Galen which he had drawn up. The medical and chirurgical writings of Vesalius are not of great account. He published in 1537 a paraphrase on the ninth book of

Rhazes, which is a compendium of medical practice, and had prepared larger commentaries on that work, which have perished. After his death, his disciple Borgarucci published "*Chirurgia Magna*," under his name, but it is chiefly a compilation from the ancients, and is scarcely worthy of its alledged author. An edition of all the anatomical and chirurgical works of Vesalius, with fine plates, was published under the care of Boerhaave and Albinus at Leyden, 1725, 2 vols. folio. *Hallerii Bibl. Anat. Chirurg. et Med. Tiraboschi. Eloy. — A.*

VESLING, JOHN, a physician, anatomist, and botanist, was born in 1598 at Minden in Westphalia. After studying medicine at Padua, he travelled to Egypt as physician to the Venetian consul; and in the course of his travels visited Jerusalem, where he was made a knight of the Holy Sepulchre. Upon his return, he was appointed in 1632 to the first chair of anatomy at Padua, his high reputation for science causing his defects of deafness and imperfect utterance to be overlooked. To this charge were added those of lecturing in surgery and botany, and in 1638 the care of the botanical garden was committed to him. For the purpose of enriching it he obtained permission to make a tour to Candia and other parts of the Levant, where he made an ample collection of rare plants. Exhausted by his various labours, he died at Padua in 1649, at the age of 51.

As an anatomist Vesling distinguished himself by publishing "*Syntagma Anatomicum publicis Dissectionibus diligenter aptatum*," *Patav.*, 1641, and with many augmentations and figures, *Patav.*, 1647; also frequently reprinted elsewhere and translated into several languages: it is a compendium of anatomy, written with great purity, and though chiefly a compilation, yet containing some new observations, especially relative to the organ of hearing. There is more novelty in a posthumous work of Vesling, highly commended by Haller, intitled "*De Pullitione Ægyptiorum, et aliæ Observationes Anatomicæ, et Epistolæ Medicæ posthumæ*," *Hafn.* 1664, from his papers preserved by J. Rhodius, and edited by T. Bartholine. This abounds with curious matter concerning the hatching of eggs and evolution of the parts of the chick, in Egypt, the anatomy of the viper, crocodile, and hyena, the human lacteals and lymphatics, &c. In botany his principal publications were, "*De Plantis Ægypti Observationes, et Notæ ad P. Alpinum*," *Patav.*, 1638, in which he de-

scribes many Ægyptian plants with much more accuracy than Alpinus had done; "*Opobalsami Veteribus cogniti Vindiciæ*," *Patav.*, 1644; and "*Catalogus Plantarum Horti Patavini*," *Patav.*, 1642—1644. *Halleri Bibl. Anat. et Botan. Eloy. — A.*

VESPASIAN. TITUS FLAVIUS VESPASIANUS, Roman Emperor, was born A.D. 7, near Reate in the country of the Sabines. His father, named T. Flavius Sabinus, was a farmer of taxes, of good reputation. His mother, Vespasia Polla, was of a respectable family of Nursia. He was brought up by his paternal grandmother near Cosa in Tuscany, in a rural retreat, which he often visited with great affection when emperor. In his youth he displayed so little ambition, that it was only through the importunities of his mother that he was induced to apply for admission into the senate under the Emperor Caligula. He was edile in the year 38; and it is said that Caligula, finding some dirt in the streets, caused it to be thrown over his garments as a punishment for negligence. Of that tyrant, Vespasian was a base flatterer; and he disgraced himself by returning public thanks in a speech before the senate, for the honour of having been admitted to the imperial table. The same mean spirit directed his marriage; his choice was Domitia or Domitilla, the manumitted mistress of a Roman knight. He advanced in the career of fortune during the reign of Claudius. The interest of the potent freedman Narcissus caused him to be appointed to the command of a legion, with which he served, first in Germany and then in Great Britain, and greatly distinguished himself. He was rewarded by the triumphal ornaments, a double priesthood, and finally by the consulate. He passed the early years of Nero's reign in retirement, dreading the power of Agrippina, who was hostile to all who had been friends of Narcissus. At length he was appointed proconsul of Africa, which office he executed in a manner very differently represented by Tacitus and by Suetonius; the former of whom says that he acquired the detestation of the people; the latter, that he governed with perfect integrity, and with due dignity. These representations may in some degree be reconciled, by supposing that he was rigorous in levying the public impositions on the province, but that he exacted nothing for himself, and administered justice with impartiality. It is certain that he did not return rich, for he was obliged to mortgage his landed property to his elder brother in order to save himself from bankruptcy; and he is said to

have been led into some mean practices to retrieve his affairs. However willing he might be to act the courtier, he wanted some of the necessary attentions; and it is recorded that he had nearly incurred ruin by falling asleep during one of Nero's public musical performances.

He accompanied that emperor in his tour to Greece, where, at a time when he appeared entirely out of favour, he received, A.D. 66, the commission of imperial lieutenant in the Jewish war. This promotion at once placed him in a situation in which his good qualities had full scope for display, with scarcely any alloy. On taking the command, he showed himself equal to the old generals of the republic. He marched at the head of his troops, examined in person the spots proper for encampment, was vigilant night and day to take every advantage over the enemy, contented himself with such provisions as chance offered, and was scarcely distinguished in his accoutrements from the common soldier. At the head of three legions, a body of cavalry, and ten auxiliary cohorts, he entered Judæa, his son Titus serving under him as lieutenant. He took Jotapa and Joppa by assault, and reduced almost the whole of Galilee, after which, he withdrew to Cæsarea, politicly looking on, while two parties among the Jews with inveterate hatred were destroying one another. He was making preparations for the siege of Jerusalem, when the death of Nero in 68 opened a new scene in the Roman affairs, and in the fortune of Vespasian. On the intelligence of that event, and of the accession of Galba, he sent Titus to pay his homage to the new emperor. On the road, his son was informed of the murder of that prince, which caused him to return to his father. Two powerful competitors for the imperial throne now appeared, Otho and Vitellius, and a civil war was to decide between them. Vespasian, though himself in the opinion of many destined to the supreme power, declared for Vitellius, and caused his army to take the oath of allegiance to him. Otho's death left Vitellius in possession of the throne, but his tenure was insecure. The empire was obviously become a prize to be contended for by the sword, and every commander at the head of a great army might with equal right put in his claim. The new emperor was both hated and despised, the name of Vespasian was high in the East, and prophecies of his future dominion were current among the superstitious. He hesitated for a time what part to take; but at length the per-

suasions of Mucianus, governor of Syria, who, though himself at the head of a considerable force, was content to be the assistant to Vespasian in obtaining the sovereignty, overcame his doubts; and in 69 he was proclaimed emperor by the legions of Judæa, Syria, and Egypt, and recognized throughout the East. The Illyrian legions, under the command of Antonius Primus, were induced to join in the same cause; and another civil war, the details of which need not be here related, as Vespasian acted no personal part in it, gave him Rome and the empire, with the destruction of his rival.

Vespasian was at Alexandria at the time when Italy submitted to his arms, and Mucianus governed the capital with supreme authority, which he exercised with a degree of rigour that kept the wounds of civil war bleeding till the close of the year. The senate and people had unanimously decreed to their new emperor all the titles and prerogatives of the rank to which he was elevated, and impatiently expected his arrival. He left Alexandria in the beginning of 70, and after visiting several of the cities of Asia and Greece, reached Rome about midsummer. He was received with general and sincere rejoicings, the reputation he had acquired promising a reign in which the empire might recover from the calamities under which it had so long been suffering, and the blessings of peace and good government might be restored. The conduct of Vespasian confirmed these hopes. His first care was to revive the ancient discipline of the army, and to controul that military licentiousness which had been the source of so many evils; and he was not afraid of provoking the resentment of this formidable body by acts of necessary severity. Assuming the censorial office, he revised the list of senators and knights, degraded those whose ignominious characters rendered them unworthy of a place, and augmented the number by recruits from the most respectable citizens. Like all the good emperors, he treated the senate with great deference, often assisting at its deliberations as a private senator, and encouraging freedom of speech and vote. He appointed a commission to terminate the vast multitude of suits which had accumulated during the late troubles, and he often sat on the bench himself, and administered justice with impartiality. Frugal and simple in his own habits of life, he was an enemy to the luxury of the table which had proceeded to such an enormous length in the late reigns; and by his example and authority he introduced a reform

which was subsisting, according to the testimony of Tacitus, in the time of Trajan. The clemency and mildness of his disposition was shown by his forgetfulness of all insults and injuries which he had received whilst a private man; and he had the generosity to take under his protection the daughter of Vitellius, and assign her a rich dowry, with which she was married into a patrician family. His natural good sense placed him above all parade. He never attempted to disguise the meanness of his origin, was averse to displays of pomp and ceremony, and regardless of high titles. The sovereign of Parthia, Arsaces, having with oriental pride written to him with the address, "Arsaces King of kings, to Flavius Vespasianus," he was satisfied with showing his contempt of this air of superiority by returning, "Flavius Vespasianus, to Arsaces King of kings." He lived upon easy and familiar terms with the senators, often inviting them to his table, and visiting them in return; and, as a historian has said of him, only acting the emperor by his vigilance for the public welfare.

Such were the good qualities of Vespasian, "the only prince of his time (says Tacitus) whom the throne changed for the better." The principal fault with which he is charged was avarice. It has been seen that this was an early trait in his character, and it was one which supreme power was not likely to alter. Indeed, the ruined state of the finances after the profusions of Nero, Otho, and Vitellius, and the waste of the civil wars, rendered extraordinary means for replenishing the treasury indispensable. His revival of old impositions and taxes, and exaction of new tributes from the provinces, were therefore in some measure excusable; but it must be allowed that a radical meanness, as well as rapacity, appeared in some of his expedients to raise money, verifying what an old slave, who in vain requested his liberty without ransom from him when become emperor, said, "The wolf may change his hair, but not his nature." He purchased commodities to vend at a profit; sold places to candidates, and pardons to criminals; employed extortioners to collect the taxes, whom he afterwards squeezed like wet sponges. As he had a turn to humour, he sometimes disguised his covetousness under a jest. The deputies of a city or province having once acquainted him that their constituents had voted a large sum for a statue to his honour, "Here (said he, presenting the hollow of his hand,) is the place for the basis." It is a well known story,

that having laid a tax upon a vile and unsavoury article, at which his son Titus expressed disgust, he held a piece of the money which it had produced to his son's nose, and asked him, if he perceived any bad smell? Sordid, however, as were the means he employed for accumulating wealth, he distributed it with great propriety and munificence. He adorned the metropolis with sumptuous edifices, among which was a new capitol in place of that which had been burnt in the civil wars; restored many towns in the empire which had been ruined by earthquakes and fires; repaired the public roads and aqueducts; gave donations to several poor senators to enable them to support their rank, and settled liberal pensions on the decayed consulars; engaged professors of eloquence both Greek and Latin at annual stipends, and invited poets and artists from different parts by bountiful offers. Hence it appears, that his passion for acquiring money was not attended with the baser propensity for hoarding it.

Among the public events of his reign, the first year was distinguished by the termination of the dangerous rebellion of the Gauls under Civilis, and the capture of Jerusalem by Titus; and in the following year, he shut the temple of Janus, and erected a magnificent temple to Peace. In the year 72 the country of Com-magene was reduced to a Roman province by the deposition of its king Antiochus. Some tumults which occurred in Greece in 73 gave a pretext for depriving the people of that liberty which Nero, gratified by their adulation, had bestowed upon them. Vespasian said, perhaps with justice, that the Greeks had forgotten how to be free; and he subjected them again to tributes and the Roman government. He treated in the same manner the islands of the *Ægean* Sea, of which he formed a province, constituting Rhodes its metropolis. The death of that virtuous patriot Helvidius Priscus, was one of the few acts of tyranny which stained this reign. The Stoic philosophy and republican principles of this eminent person had led him to assert a freedom of speech and action scarcely compatible with monarchical government; and though he had been nominated pretor in the first year of the reign, his conduct was so little conciliatory that he was sent into banishment. Continuing to display the same unsub-mitting spirit, a sentence of death was pronounced against him by the senate, which was put in execution, by the contrivance, it is said, of Mucianus, contrary to the orders of Vespasian.

sian. The tragical fate of Sabinus and his wife Eponina, who were discovered in the concealment to which Sabinus (see his article) had withdrawn after the suppression of the Gaulish revolt, was perhaps still more derogatory to his character for clemency, since he might apparently have pardoned this faithful pair without any danger to his government. His banishment of the Stoic and Cynic philosophers from Rome, whom he regarded as determined enemies to absolute power, will by some be thought an exertion of authority denoting a want of true greatness of mind. It was not from such a source that the conspiracy arose which endangered the last year of his reign, and in which two persons of rank, Cecina and Marcellus, had engaged a number of the pretorian guards. It was discovered and suppressed by the decision of Titus before the plot was ready for execution. Vespasian had now attained an advanced age with a sound constitution, when he was attacked with a slow fever in the unwholesome climate of Campania. He went to his favourite country-seat near his birth-place, and there drank copiously of a very cold mineral water. This imprudence brought on a bowel complaint, which soon reduced him to an alarming state of debility. He was sensible of his danger, and in a jest upon the usual imperial apotheosis, said, "In my opinion, I am going to become a god." He intermitted, however, none of his usual attention to public affairs, and as he found himself fainting, attempted to rise out of his bed, with the noted saying, "An Emperor ought to die standing." He expired in the arms of his attendants, in June 79, in the 70th year of his age, and tenth of his reign. He was greatly regretted by the Roman people, who under his rule had enjoyed several years of peace and good government to which they had long before been strangers. Of his two sons, Titus and Domitian, the former lived in a state of uninterrupted harmony with his father, and was the great support of his throne; the latter occasioned him much uneasiness, and gave too sure a presage of what he was destined to become. *Tacitus. Suetonius. Univ. Hist. Crevier. — A.*

VESPUCCI, AMERIGO, a person rendered memorable by the extraordinary fortune of giving his name to the largest quarter of the world, was the son of a Florentine of noble family, named Anastagio Vespucci. He was born in 1451, and received his education under a paternal uncle who was a Dominican

in St. Mark's. Of his life nothing is known, till, about 1490, he was sent by his father to carry on a commercial concern in Spain. The canon Bandini supposes that he had previously made several voyages; which is not improbable, though the only evidence he adduces of the fact is a poem written in the 17th century, in which Vespucci is made to relate to the King of Ethiopia his voyages to England and Ireland, and as far as the frozen ocean. Being at Seville engaged in merchandize, he was informed of the discoveries made by Columbus, and became inflamed with the desire of participating in his glory. This, it may be observed, seems to be a presumption that he had already been practised in nautical adventure, since it cannot be conceived that the passion for discovery should have entered the mind of a mere merchant. His story now becomes a matter of great controversy; for, claiming to be the first discoverer of the continent of America, his pretensions interfere with the just fame of the illustrious navigator above mentioned, and are therefore warmly disputed by his panegyrists. Vespucci's own account is, that having been engaged by Ferdinand King of Spain to continue the discoveries in the New World, he sailed from Cadiz in May 1497, and after touching at the Canaries, in 37 days arrived at a land which they judged to be Terra Firma; and if this narration be true, he would, in fact, have anticipated Columbus's view of the coast of Paria by a whole year. But it is remarked, that no other writer takes the least notice of such an expedition; and that it being certain that in 1497 Columbus was in Spain, and highly honoured at the court of Ferdinand and Isabella, possessing the privileges of viceroy and governor of all the newly discovered countries, it is not in the least credible that another person should be sent out for the purpose assigned. It is therefore generally concluded that Vespucci's account of his first voyage is a mere fiction, or, at least, that its circumstances are antedated in order to establish his claim.

A second disputed point is whether, in his voyage really made in 1499, Vespucci was the commander, or merely a passenger. The Spanish writers affirm that the Bishop of Badajos, an enemy of Columbus, having procured a commission for Alfonso d'Ojeda to carry on discoveries on the new continent, he appointed Giovanni de la Cosa his first pilot, and that Amerigo Vespucci interested himself in the expedition, and sailed with it. The latter,

however, speaking of this voyage, says, "By commission from His Highness the King of Spain, I departed with two caravels on the 18th of May, 1499, upon a voyage of discovery, &c.;" and he makes not the least mention in his narrative of Ojeda or La Cosa. The probability seems to be, that he was only a passenger, but that by his skill in astronomy, which was uncommon at that time, he proved of great use to the navigators, and thence was much esteemed by them. His silence, however, with respect to those whom he accompanied, indicates a disingenuous disposition.

After his return, being resident in Seville, he received repeated invitations to the court of Manuel, King of Portugal; and at length, secretly quitting Spain, he went to Lisbon, where he was engaged by that King to undertake a voyage of discovery to the new regions, with three vessels. He sailed in May 1501, and according to his account, made the land five degrees to the south of the equinoctial line, which must have been the coast of Brazil, though not so named by him. In this, however, he is contradicted by Herrera, who asserts that at this time he was with Ojeda in the gulf of Darien; and on the other hand, the discovery of Brazil is by the Portuguese assigned to Cabral in 1500. It is however certain, from the testimony of Peter Martyr, a contemporary writer, that Vespucci really sailed in the service of Portugal some degrees to the south of the line. In another voyage, commenced in May 1503, with the intention of proceeding to the East Indies, he was thrown again upon the coast of Brazil, and moored in the bay of All Saints, to which he says he gave its name; and thence returned to Lisbon in 1504. He was afterwards again taken into the service of Spain, and was placed at Seville, in 1507, with the title of Pilot Major and a yearly pension, and the office of marking out the tracks to be followed by navigators, for which purpose he had the power of examining all pilots. It was this employment which gave him the opportunity of immortalizing his name by connecting it with the new discoveries; since, it being his business to draw charts for mariners, he began to distinguish these countries by the name of *America*, as if it were *Amerigo's Land*; and thus, after a time, notwithstanding the complaints of the Spaniards and others, that the true discoverer was defrauded of his honour, the appellation of the new world became unalterable. The renown, however, has not gone with the name, for *Vespucci*

is an inconsiderable person in comparison with *Columbus*. He is supposed to have died in 1516 as he was embarked on a new voyage, and to have been buried on one of the Azores.

A compendium of the four voyages of Vespucci, written by himself, was first published by Simon Grineus in his "*Novus Orbis*," printed at Basil in 1537, and afterwards in Ramusio's collections. Bandini at length having discovered the Italian originals, gave them to the public. They consist of the compendium of the four voyages, and of accounts more at large of the second and third. They contain some judicious observations on the natural productions, inhabitants, manners and customs, of the countries he visited; but for want of particularly naming and designating the places at which he touched, they are of little use to geography. *Tiraboschi*. — A.

VETTORI, PIETRO (Lat. VICTORIUS), an eminent Italian man of letters, was born of noble parentage at Florence in 1499. He received a learned education in his native city, and at Pisa, and married at the age of eighteen. In 1522 he accompanied his relation, Paolo Vettori, general of the Pope's galleys, into Spain, and from Barcelona made excursions in the adjacent districts, from which he collected a number of ancient inscriptions, with which he returned to Italy. He visited Rome with the deputies sent to compliment Clement VII. on his accession to the pontificate; and on his return to Florence, connected himself with the party in opposition to the house of Medici, and supported it both by his eloquence and arms. The superiority acquired by the Medici caused him to retire to a villa, where he occupied himself in his studies till the death of Clement. He then returned to Florence, where he resided till the assassination of Alessandro de' Medici in 1537, after which event, apprehending new commotions, he withdrew to Rome. In the following year he was appointed by Duke Cosmo public professor of Greek and Latin eloquence at Florence, which office he sustained many years with high reputation, having for disciples a number of persons who afterwards became distinguished in the annals of letters. He was much esteemed by several popes, and he received from Julius III. the titles of count and cavalier. Marcellus II., designing to confer upon him the office of secretary of the briefs, drew him to Rome; but the untimely death of that pontiff caused him to resume his chair at Florence, which

he continued to hold nearly to the close of his life, at the same time pursuing, without intermission, his literary labours. He died in 1585, and was honoured with the regrets and eulogies of all the learned, whose esteem he had acquired as well by his virtues and amiable manners, as by his extensive erudition.

Vettori applied himself with extraordinary diligence to the useful task of improving the editions of the ancient Greek and Latin writers by comparing the different manuscripts, selecting the best readings, and explaining the obscure passages. To him were owing a fine edition of Cicero's works printed by the Giunti at Venice; and corrected editions of the agricultural writers, of Terence, Varro, and Sallust. The *Electra* of Euripides, various works of Porphyry, of Michael of Ephesus, of Demetrius Phalereus, of Plato, Xenophon, Hipparchus, Dionysius Halicarn. Aristotle, the tragedies of Æschylus, and the works of Clemens Alexandrinus, were either first published by him from the original Greek, or were given in an improved form. His commentaries upon the rhetoric, poetics, ethics, and politics of Aristotle, and upon Demetrius Phalereus upon elocution, are highly valued. In the 38 books of his various readings he examines and explains an infinite number of passages from the ancient writers, and by his own pure and elegant style he proves how well he had profited from studying them. He was besides the author of a great number of Italian and Latin letters, and some poems, which have been printed; of an elegant tract in Italian on the culture of the Olive, and of various pieces still in manuscript. From all these monuments of his industry, it would appear that there is scarcely any writer of the sixteenth century to whom Greek and Roman literature is more indebted, than to Vettori. *Tiraboschi.* — A.

VICO, ENEA, a native of Parma, of the sixteenth century, deserves to be recorded as one of the first who illustrated the medallic science. He was by profession an engraver of copper-plates, and was entertained at a large stipend by several princes, among whom were the Emperor Charles V., Albert V. Duke of Bavaria, Cosmo Duke of Florence, and Ercole II. Duke of Ferrara, in whose service he died. Vico, in 1555, published in Venice "I Discorsi sopra le Medaglie degli Antichi," dedicated to Duke Cosmo; which he affirms to have been the first work written on the subject in the Italian language, and

which was nearly so in any other tongue. It displays a degree of erudition which could scarcely have been expected from one engaged in a manual employment. He likewise published the effigies of the empresses in the Italian language, and those of the Cæsars in the Latin, adding their lives, and an explanation of the reverses of their medals. At his death in Ferrara, among other remains, he left copper-plates of all the coins in Europe, with their weight, standard, and value. *Tiraboschi.* — A.

VICQ-D'AZYR, FELIX, a physician and man of letters, was born at Valognes in Normandy in 1748. His father, who was a physician, destined him to his own profession; but in his course of education at Caen he imbibed such a taste for polite literature in general, that he was upon the point of embracing the ecclesiastical profession in order to devote himself to letters. He however at length complied with the parental wish, and went to Paris in 1765, where he engaged with all the ardour of his character in every branch of study connected with medicine. He was particularly attached to the physiological part of anatomy; and in 1773 he opened, during the vacation, a course of lectures on human and comparative anatomy at the medical schools. The extent and novelty of his ideas, and the eloquence of his language, joined to an animated and prepossessing physiognomy, rendered him very popular as a lecturer. His course was interrupted by a spitting of blood, which obliged him to retire for a time to his native place. Its vicinity to the sea induced him to apply to the anatomical examination of fishes, and he sent the result of his researches to the Academy of Sciences, which associated him as a member. In 1775, a murrain among the cattle making terrible ravages in Languedoc, Vicq-d'Azyr was sent into that province by the minister Turgot in order to discover means for remedying the evil, and he fulfilled his mission successfully. A medical society was about this time formed in Paris, of which he was one of the most zealous promoters, and was nominated perpetual secretary. This society, like many other literary institutions on the continent, adopted the rule of pronouncing an eulogy upon every deceased member; and the office borne in it by Vicq-d'Azyr caused this task to devolve upon him. He executed it in a manner which greatly conduced to his reputation, and placed him so high in the rank of polite writers, that the French

Academy elected him in 1788 to succeed the Count de Buffon. Besides the scientific value he gave to these pieces by ably drawn analyses of the works of each member, and views of the state in which they found and left the branch of knowledge on which they employed their researches, he enlivened them with eloquent description and touches of sentiment. Among the subjects of his eulogy in the French Medical Society are found many illustrious names, native and foreign, and those of Haller, Linnæus, Duhamel, Pringle, Hunter, Bucquet, Macquer, Bergman and Scheele, are such as it has perhaps scarcely ever fallen to the lot of one man in so short a period to commemorate. Besides these, and many other persons of eminence, he had occasion to panegyricize Buffon, Franklin, and Ver-gennes.

In his private character, this writer displayed, with gentle manners, much ardour and sensibility. A romantic circumstance was the occasion of his marriage. A young lady, niece of M. Daubenton, having fainted in the street, was brought apparently lifeless to the medical schools where Vicq-d'Azyr was, with several of his associates. He flew to her assistance, and her eyes first re-opened upon her deliverer. A mutual attachment was the result, and they were soon after united. He had the misfortune of losing her within 18 months, and never married again. He was a warm friend, and philanthropical citizen. Ambitious of distinction and success in the world, he did not trust solely to his merit, but employed address to acquire partizans and protectors. He obtained both fame and fortune, and expended the latter liberally in collecting all the apparatus of scientific pursuit, and a copious and well chosen library. His time was fully occupied by his profession, his studies, and the cultivation of society; and his constitution, originally weak, sunk under his constant activity. The disastrous effects of the Revolution, which deprived him of many friends, and kept his mind in continued agitation, contributed to exhaust him; and he died in June 1794, at the age of 46. The "Eloges Historiques" of Vicq-d'Azyr were collected and published with notes, and a memoir on the author, by J. L. Moreau, in 3 vols. 8vo., 1805. His other writings were Memoirs on various subjects in human and comparative anatomy, printed in the Memoirs of the Academy of Sciences and of the Medical Society; they were the result of much laborious research, and of ingenious and compre-

hensive views of nature. His work on the brain, printed separately, is considered as the most perfect and elegant description of that organ. *Vie de Vicq-d'Azyr par Moreau. Nouv. Dict. Hist.—A.*

VICTOR I., POPE, succeeded Eleutherius in the see of Rome in 192. In his time, Theodotus of Byzantium taught at Rome a doctrine different from that of the orthodox concerning the person of Christ, which Victor is said first to have approved, but afterwards to have anathematized. His infallibility has received a ruder shock from his recognizing a prophetic spirit in the heretic Montanus, and his two female followers, Prisca and Maximilla, and giving them letters of peace to the churches of Asia and Phrygia; though on a subsequent representation he was induced to revoke them. Baronius and Bellarmine, who admit that he was deceived in this matter, are put to great difficulty to defend that power of discerning truth from falsehood in points of faith, always residing in the head of the church, which seems to have deserted Victor on this occasion. His pontificate was farther rendered memorable by the controversy to which it gave birth between the eastern and western bishops concerning the celebration of Easter. The eastern churches had been accustomed to keep this festival according to the rule observed for the Jewish paschal; whereas the western, regarding it as unlawful to celebrate Christ's resurrection on any day except Sunday, had adopted a different method of computation. This difference, though it occasioned some inconvenience, had hitherto produced no breach between the churches; but Victor, with the arrogant assumption of superiority, wrote an imperious letter to the Asiatic prelates, commanding them to follow the practice of the western Christians in the time of solemnizing Easter. An answer was returned from the pen of Polycrates, Bishop of Ephesus, in the name of his brethren, expressing their resolution not to depart from the usage in this respect transmitted to them by their predecessors. Victor, exasperated by this resistance to his mandate, replied by a threat to exclude Polycrates from his communion if he should persist in his refusal. The latter, thereupon, assembled a council of all the bishops of Asia Minor, which, after deliberation, unanimously determined not to change their ancient practice. Victor now resolved to proceed to extremities; and issued a violent declaration, in which he pronounced the Asiatic prelates unworthy of the title of brethren, and excluded them from

all fellowship with the church of Rome. He at the same time, by letters to the other bishops endeavoured to cut them off from communion with the whole church, but without effect, since his violence was generally disapproved, and he incurred much censure as a disturber of peace and union among Christians. In particular, Irenæus, Bishop of Lyons, addressed a letter to him in a spirit of wisdom and moderation, pointing out the imprudence and injustice of his conduct. The event was, that tranquillity was restored, and the Asiatics retained their custom respecting Easter till the decision of the council of Nice in favour of the western practice. This transaction affords an unquestionable proof that the supremacy and universal authority of the see of Rome was not acknowledged at that period. Nothing farther of importance is recorded concerning this pope, who died at the close of 201 or the commencement of 202, after a pontificate of ten years. He is mentioned by St. Jerom as the first ecclesiastical author who composed in the Latin language, but none of his genuine writings are extant. His zeal for the authority of his church has caused him to be enrolled among the saints of the Roman calendar. *Bower. Dupin. Mosheim.—A.*

VICTOR II., POPE. Upon the death of Pope Leo IX., no person in the Roman church appearing proper to be elected his successor, Hildebrand, (afterwards Gregory VII.) who possessed great influence with the people and clergy of Rome, was deputed to the court of the Emperor in Germany, with the trust of finding a proper subject to supply the vacancy. His choice fell upon *Gebehard*, Bishop of Eichstat, a person nearly related to the Emperor Henry III., and high in his confidence; whence it was with difficulty that Henry could be induced to give his consent to the election, which was also contrary to the inclination of *Gebehard* himself. Hildebrand, however, prevailed, and accompanied the new pope to Rome, where he was solemnly consecrated in April 1055, and took the name of **VICTOR**. He soon after met the Emperor at Florence, where he held a general council, in which various abuses were corrected, and the doctrine of Berengarius respecting the eucharist was again condemned. He also sent Hildebrand as his legate into France, where he held councils at Lyons and Tours. (See **GREGORY VII.** and **BERENGER**.) Henry III. having sent ambassadors to the council of Tours to complain of Ferdinand, King of Castille and Leon, for assuming the title of Emperor, Hildebrand, gratified

with this opportunity of extending the civil authority of the papal see, persuaded Victor to interfere; and in consequence he sent legates into Spain threatening a sentence of interdict and excommunication against Ferdinand and his subjects, if he did not renounce his assumed title, and recognize that of Henry, the only true emperor. This message caused the assembling of a national council in Spain, at which, after long debates, it was determined to comply with the Pope's requisition. In 1056 a council was held at Toulouse, at which several canons were passed against simony and the incontinence of the clergy. Whilst it was sitting, the Emperor, being seized with a dangerous illness, requested Victor to come to him in Germany, where he found Henry near his end, and attended upon his last moments. Victor complied with his dying entreaty that he would recognize his young son, Henry IV., for successor to the empire; and before he left Germany, assembled a general diet at Cologne for the purpose of reconciling some powerful malcontent nobles with the Empress Agnes, nominated regent during her son's minority. After his return to Italy he held a council at Rome, and then retiring into Tuscany, died there in July 1057. One letter alone is remaining of this pope. Some miracles recorded in his pontificate are worthy of the barbarism of the age. *Dupin. Bower.—A.*

VICTOR III., POPE. When Gregory VII. in 1085 lay on his death-bed at Salerno, whither he had retired in consequence of the possession of Rome by the party of the antipope Guibert, he recommended three persons to the cardinals present, for their choice of a successor, the first of whom was *Desiderius*, Abbot of *Monte Cassino*. He was descended from the family of the Dukes of Benevento, and was born about 1027. In 1050 he embraced a monastic life, was elected abbot of *Monte Cassino* in 1058, and in the following year was created a cardinal. When he was informed of an intention of seating him in the papal chair, he withdrew from Rome, and retired to his monastery. It was with great difficulty that he was prevailed upon to be present at an assembly for the election of a new pope in May 1086; and when he was himself proclaimed, and carried by force to the church of St. Lucia, to be publicly acknowledged, he refused to be invested with the pontifical robes, and as soon as he was at liberty, withdrew to his monastery. He was, however, regarded as the lawful pope; and at a council assembled at Capua in the beginning of the following year,

at which were present Duke Roger and the Princes of Capua and Salerno, he was constrained to comply with the general intreaties, and accept the popedom, in March 1087. Proceeding to Rome, his escort expelled Guibert from St. Peter's, and he was solemnly consecrated in that church by the name of Victor III. His election was not only disputed by that antipope, but by Hugh, Archbishop of Lyons, one of those recommended by Gregory. He, however, obtained the powerful support of the Countess Matilda, whose arms replaced him in St. Peter's after he had been obliged by the opposite faction to leave Rome; but the contest being renewed, Victor thought it advisable again to withdraw to Monte Cassino. He thence engaged the Italian princes in a league against the African Saracens, who had made several destructive descents on the coast of Italy, which were afterwards severely retaliated by a fleet sent to Africa. Victor then summoned a council at Benevento, at which he anathematised Guibert, and excommunicated the Archbishop of Lyons and the Abbot of Marseilles, and renewed the decrees made by Gregory against lay investitures and simony. He was taken ill during the sitting of this council, and returning to Monte Cassino, after recommending to the cardinals and prelates Otho Bishop of Ostia for his successor, he died in September 1087, having held the see of Rome one year from his election, and less than six months from his consecration. Victor III. whilst abbot wrote four books of dialogues on the miracles of St. Benedict and the other monks of Monte Cassino, of which three are extant, and have been published in Mabillon's "*Acta Sanctorum.*" *Dupin. Bower.—A.*

VICTOR-AMADEUS II., Duke of Savoy, and first King of Sardinia, born in 1666, succeeded his father, Charles-Emanuel II., in 1675, under the guardianship of his mother. In 1684 he married Anna-Maria of Orleans, daughter to the Duke of Orleans, brother of Lewis XIV. by Henrietta-Anne of England, which marriage would have conveyed to the house of Savoy the next hereditary right to the British throne after the house of Stuart, had it not been set aside by its profession of the Roman-catholic religion. The first military transaction of this prince was his expelling with great bloodshed, assisted by the French troops, his Protestant subjects of the Vaudois. In 1687, however, he joined the grand alliance against France, and the restoration of the Vaudois was a secret article of the treaty.

He is characterised by Voltaire at that period as "a wise and politic prince, full of courage, leading his own armies, and exposing himself like a common soldier; perfectly understanding that irregular kind of war which is waged in mountainous countries like his own; active, vigilant, a lover of order, but committing faults both as a sovereign and as a general." It may be added, that being at the head of a small state, placed between powerful ones, which, in their projects, never pay regard to the rights of neutrals, he was early initiated in a system of loose and versatile politics, in some degree justified by his situation, but also apparently resulting from his character. He was at first a severe sufferer in the war against France. The celebrated Catinat defeated him at Staffarde in 1690, entered Piedmont, and took all his strongest fortresses. By way of a diversion, he made an irruption into Dauphiné in 1692, but was obliged to evacuate it, and lost another battle at Marsaille against Catinat in 1693. He still, however, appeared so formidable by his activity and resources, that the French court thought it a point of great importance to detach him from the confederacy; and in 1696 an interview taking place at Loretto between the Duke and Catinat, a treaty was concluded by which all the places taken from him were restored, with a sum of money by way of indemnification; and a contract of marriage was entered into between his eldest daughter, and the Duke of Burgundy, heir apparent to the crown of France. The Duke of Savoy then joined his troops to those of his new ally; and in less than a month, from being generalissimo of the Emperor, became generalissimo of Lewis XIV. The peace of Ryswick restored a temporary tranquillity to Europe in the following year.

Philip Duke of Anjou, grandson of Lewis XIV., having been called to the throne of Spain by the testament of King Charles II., another connection between the house of Bourbon and the Duke of Savoy was formed by the marriage of Philip to the Duke's second daughter; and he had thus the rare fortune of seeing the two principal kingdoms in Europe occupied by his immediate descendants. This close connection, however, had not the power to fix him in the interest of these courts; for at the commencement of the succession-war in 1702, Prince Eugene having penetrated into Italy, the Duke, supposing that the allied powers were likely to prove strongest, began to enter into secret negotiations with them. As soon as the French

court had ascertained that he had signed a treaty with the Emperor, the Duke of Vendôme received orders to disarm the troops of Savoy, which he in part effected in 1703. He afterwards took from him a number of towns, but Victor-Amadeus supported his losses with great constancy, and remained firm to the cause he had espoused. At length, the French in 1706 laid siege to his capital, Turin, in which the Duke himself was posted, having refused to quit it. He made a brave resistance, but was nearly reduced to extremities, when Prince Eugene marching to his relief attacked the French in their trenches, and broke up the siege with a vast loss to the enemy. The Duke in consequence recovered all the places he had lost, and assisted the Imperialists in expelling the French from Lombardy. In the next year he made an attempt upon Toulon by land, supported by an English fleet under Sir Cloudesley Shovel; but the enterprize proved unsuccessful. After the ineffectual conferences for peace at Gertruydenburg, the Duke, who had some differences with the Emperor, chiefly rested on his arms till the treaty of Utrecht in 1713. The importance he had acquired in the eyes of all parties appeared from the terms he obtained in this general pacification. He was restored to the possession of the duchy of Savoy, the county of Nice, and all their dependencies. The King of France yielded to him the fortresses of Exiles and Fenestrelles, and several vallies among the mountains; and the ridge of the Alps was rendered the boundary between France on one side and Piedmont and Nice on the other. The Emperor confirmed to him that part of Montferrat which had belonged to Mantua, with several provinces and territories in that part of Italy; and His Catholic Majesty resigned to him the kingdom of Sicily, which gave his house the royal title; and it was also agreed, that in default of heirs to the King of Spain, that crown should go to the house of Savoy, in preference to that of Bourbon. Victor-Amadeus with his spouse were crowned at Palermo in the close of that year; the Spaniards evacuated Sicily; and the inhabitants were becoming reconciled to their new sovereign, when affairs were thrown into confusion by a quarrel with the Pope and clergy on account of the ecclesiastical immunities. Difficulties also arose on account of the condition upon which the Spanish court had resigned the island to Victor, which was, that he should join his troops with those of Spain in order to dispossess the Emperor of the territories he

still held in Italy. Victor appearing backward in the performance of this agreement, a demand was made that he should send his eldest son into Spain as a kind of hostage. He offered to send his second son; but when this offer was accepted, the court of Madrid was informed that the young prince had withdrawn to France. Alberoni was then prime-minister of Spain; and in the violent spirit of his administration, he immediately made preparations for conquering Sicily from Victor, and Sardinia from the Emperor. England and France interposed in the dispute; and after some transactions which it is not necessary here to particularise, it was finally determined that Victor should resign Sicily, with his title of king of that island, and receive as an indemnification Sardinia, with the royal title appended to it. This was put in execution in 1718, and the Dukes of Savoy have thenceforth ranked among the monarchs of Europe as Kings of Sardinia.

Victor-Amadeus from that time applied himself solely to the arts of peace, and no longer embroiled himself in the quarrels of the neighbouring states. After a reign of 55 years, as duke, and as king, a distaste of the pomp and cares of sovereignty induced him in 1730 to abdicate his titles and the government of all his states, in favour of his son, Charles-Emanuel, reserving to himself only an annual pension. But soon after the public performance of this act, he had the weakness to repent of it, and endeavour to resume his royalty, instigated, it is said, by an ambitious mistress who had obtained the ascendancy over him, and to whom he was privately married. The new king and his council thought it necessary to resist this unseasonable change of inclination, and place the abdicated monarch under a degree of restraint, in which he died at the castle of Rivoli, near Turin, in 1732, in his 67th year. *Mod. Univ. History. Voltaire Siècle de Louis XIV. Nouv. Dict. Hist.* — A.

VICTOR, AURELIUS, see AURELIUS.

VICTORINUS, CAIUS, or FABIUS, MARIUS, an African philosopher, converted to Christianity, flourished in the fourth century. He taught rhetoric in Rome for many years, with so much reputation, that a statue to his honour was erected in one of the public places. The study of Plato's works, which he translated, is said to have given him the first impression in favour of the Scriptures, and to have led him to the perusal of them, by which he was convinced of their truth.

Discovering this conviction to his friend Simplicianus, he was exhorted by him to make open profession of his faith, by frequenting the Christian church. This was for a time declined by Victorinus, who said in a jesting manner to his friend, "Do the walls then make Christians." Upon farther consideration, however, he became persuaded of the duty of a public declaration; and having passed some time as a catechumen, he was baptized in the presence of all the people. Such is the account given of him by St. Augustin, which he received from St. Ambrose. Jerom affirms that Victorinus wrote some books against Arius, in the dialectic manner, very obscure, and only to be understood by learned men; and also, that he composed commentaries upon St. Paul's writings, which, however, were almost useless, the author having been entirely addicted to human learning, and unacquainted with the sense of Scripture. His books against Arius are extant, and have been printed in the "*Orthodoxographia*," and the "*Bibliotheca Patrum*," though they are judged to deserve the character given of them by Jerom. There are also remaining, in the name of this author, a tract in defence of the word "Consubstantial," three hymns on the Trinity, and a poem on the Maccabees, printed in the "*Bibliotheca Patrum*;" and Father Sirmond published separately a treatise of his against the Manichees, and another concerning the time at which day begins. None of these appear to possess any intrinsic value. Victorinus was also the author of various philosophical and philological works, some of which have been published in the Collection of ancient Grammarians and Rhetoricians: among these is a commentary on Cicero's books "*De Inventione*." The time of his death is not known, but from circumstances it must have been previous to 386.

Dupin. Tiraboschi. — A.

VICTORIUS, see VETTORI.

VIDA, MARCO GIROLAMO, a very distinguished modern Latin poet, was born at Cremona, of parents nobly descended, but in a humble condition of fortune. His birth is commonly placed in the year 1470, but Tiraboschi and others have adduced arguments to prove that it could not have occurred long prior to 1490; to which may be added, that the first date would assign him a very unusual length of life. Since, however, he appeared in print as a writer of verse in 1504, some years must be allowed him previously to 1490, though the example of many juvenile

poets renders a large allowance unnecessary. He received a liberal education, and was sent, according to his own expression, "*doctas ad urbes*," which are understood to signify a residence at Padua and Bologna. In the latter of these cities a collection of poems was printed in 1504 to the memory of Serafino Aquilano, in which were two by Vida, such as might be expected from a youth of parts. He is there called Marcantonio, which was his baptismal name, and which he changed for Marco Girolamo when he entered into orders as a canon-regular of Lateran. He was at that time engaged in the studies of philosophy and theology, for improvement in which he went to Rome in the latter years of Julius II. The poems which he had already composed were read and much applauded by the learned in that capital, and he obtained a rank among the most promising geniuses of the age. He is mentioned with high encomium by Sadolet, as one of those academicians who held frequent assemblies for the promotion of polite literature during that and the following pontificate. One of his early patrons was Ghiberti, Bishop of Verona, by whom he was made known to Leo X. That favourer of letters called Vida to his court, treated him with great regard, and bestowed wealth and honours upon him. Among other benefices, he presented him with the priory of St. Silvestro in Frascati, where, in an agreeable retreat, he might attend to his studies, and especially to his "*Christiad*," the composition in which he was engaged by Leo.

Of Vida's more considerable poems, it is probable that his work "*De Arte Poetica*" was the first written, though there is some doubt about the time when it was produced. A letter is extant from the author to the city of Cremona, dated in 1520, in which he acknowledges the honour done him by the request that he would send his Poetics in order that it might be used in the public schools of the city; and adds, that although it has been long finished, it had not been his intention yet to make it public; but being unable to resist the desire of his countrymen, he would transmit them a copy, on condition that it should be deposited in some place where the citizens might make use of it, but that it should not go from hand to hand, so as to be published without his knowledge. It further appears, that in the same year a public order was made in Cremona for the printing of this work; yet as no Cremonese edition is known by bibliographers, it is to be supposed that either

the author's interposition, or some other circumstance, prevented the intention from being carried into effect. The first known edition is in 1527. Not long after this piece, he must have composed his "*Bombyx*," or the Art of rearing Silk Worms; and his "*Scacchiæ Ludus*," or poem on the Game of Chess. The latter had been shewn to Leo, who was highly delighted with the novelty of the subject, and the felicity with which it was treated; and it first gave him an inclination to become acquainted with the writer.

Clement VII. continued to Vida the patronage which he had obtained from his predecessor and kinsman Leo, and promoted him, first to the office of Apostolical Prothonotary, and in 1532 to the bishopric of Alba. After the death of that pope, he repaired to his diocese, which he administered with the character of a zealous and affectionate pastor. He was in Alba when it was invested by the French in 1542; and by his exhortations and example he animated the citizens to so vigorous a defence, that it was preserved from the enemy. He was afterwards present at the council of Trent, on which occasion he supposes that conversation to have been held between himself, and certain cardinals and learned men, which he afterwards formed into the dialogues constituting his two books "*De Republica*;" a work which exhibits him as master of a style in prose not less correct and elegant than his style in verse, and as equally conversant with the studies of politics and philosophy, as with those of polite literature. A contest for precedence arising between the cities of Cremona and Pavia, Vida's native city applied to him for aid in its cause, decreeing that all the papers in their defence should be transmitted to the Bishop of Alba, with the request that he would give them the form of an eloquent oration. In consequence, he is regarded as the author of three famous factums of the Cremonese against the Pavese, which, with much asperity, display powers of oratory equal to those in any compositions of the time. His title to these pieces has indeed been called in question, and they have been omitted in some editions of his works; but Tiraboschi brings arguments to prove that they really came from his pen; at least it is certain that they passed under his revision, and that the Pavese accused him of having treated them with indignity. Vida retired in 1551 to Cremona, on account of the wars which desolated his diocese. He continued, however, to serve his flock, and

effectually interceded with Don Ferdinand Gonzaga, governor of Milan, who had declared an intention of marching to Alba, and putting all the inhabitants to the sword. Vida was still at Cremona in 1563, but he returned to Alba soon after, and died in that city in 1566. His remains were interred in the cathedral, with no other memorial than a simple epitaph indicating his name and dignity. An inventory of the goods in his episcopal palace is preserved, from which it appears that he was by no means opulent.

The reputation of Vida as a Latin poet was very high in his own country, and has been more generally diffused than that of most cultivators of the same branch of composition, which, at the period of the revival of letters, led to the first literary honours. For this he has been indebted partly to his subjects, and partly to the singular classic purity and dignity of his style, affording a more perfect resemblance to the most admired productions of antiquity than perhaps that of any other modern. He indeed formed himself almost entirely upon a single model, and paid nearly the same exclusive adoration to Virgil, that the prose Latin writers of that age did to Cicero. Particularly in his *Art of Poetry*, regarded as his most perfect work, he proposes Virgil as almost the sole object of imitation to the student, and elucidates a great part of his poetical precepts by Virgilian centos. To some of his contemporaries this close adherence to one writer appeared like servility and want of fire and fancy; and certainly Vida's works do not so much give the impression of a writer of original and fervid genius, as of one possessing taste, elegance, and ingenuity. His "*Christiad*," the longest and most elaborate of his poems, is praised for being free from that incongruous mixture of heathen mythology with Christian theology which appears in Sannazaro's poem on a kindred subject. Besides the poems of Vida already mentioned, he was the author of *Eclogues*, of *Sacred Hymns*, and of other small pieces, all of which are marked with his purity of diction and classical refinement. The fame of this poet in England has been greatly promoted by the well-known lines in Pope's *Essay on Criticism*, which place him in parallel with Raphael, and entitle Cremona to boast of him, as much as Mantua of Virgil; but this was the hyperbolical eulogy of a juvenile writer, which his maturer judgment would scarcely have confirmed. The candid Tiraboschi is contented with saying of him,

that his qualities, if not sufficient to rank him in the number of first-rate poets, at least give him a title to be placed much above the vulgar tribe of cold versifiers. *Tiraboschi. Roscoe's Life of Leo X.* — A.

VIETA, FRANCIS, one of the ablest mathematicians of the 16th century, or indeed of any age, was born at Fontenai, in Poitou, in 1540. He was master of requests at Paris, and notwithstanding the occupations of that office and the business he had to conduct, found means to devote a considerable portion of his time to the study of the mathematics. So close was his application, that he sometimes remained in his apartment for three days without either eating or sleeping. His writings shew great originality of genius as well as invention; and it cannot be denied that he made considerable alterations and improvements in most parts of algebra, though in certain parts and respects his method is inferior to those of some of his predecessors. His real invention of things not before known is chiefly as follows. He introduced the general use of the letters of the alphabet to denote indefinite given quantities, which before his time had been done only on particular occasions. He invented and introduced many expressions or terms, several of which are still in use; such as co-efficient, affirmative and negative, pure and adfected or affected, and the line or vinculum over compound quantities. In most of the rules and reductions for cubic equations, he made some improvements and variations in the modes. He shewed how to change the root of an equation in a given proportion. He extracted the roots of adfected equations by a method of approximation, similar to that for pure powers; and he gave the construction of certain equations, and exhibited their roots by means of angular sections, before adverted to by Bombelli. He made considerable improvements also in geometry and trigonometry. His angular sections are a very ingenious and masterly performance, and by these he was enabled to resolve a problem of Adrian Romanus, proposed to all mathematicians, which amounted to an equation of the forty-fifth degree. Romanus was so struck with his sagacity, that he immediately quitted Wirtemberg, in Franconia, the place of his residence, and went to France to visit him and to solicit his friendship. His "Apollonius Gallus," or restoration of Apollonius's tract on tangencies, and many other geometrical pieces to be found in his works, display the finest taste, and the most sublime genius for true geometrical speculations.

He gave some masterly tracts on trigonometry, both plane and spherical, which may be seen in the collection of his works, published at Leyden, in 1646; besides another large and separate volume, in folio, published in the author's life-time at Paris, in 1579, containing trigonometrical tables with their construction and use, very elegantly printed, by the King's mathematical printer, with beautiful types and rules, the differences of the sines, tangents, and seconds, as well as some other parts, being printed with red ink for the better distinction, but inaccurately executed, as he himself testifies. To this complete treatise on trigonometry, plane and spherical, are subjoined several miscellaneous problems and observations on the quadrature of the circle, the duplicate of the cube, &c. In the course of his life he had two violent disputes, one with Scaliger, and the other with Clavius. In the former he was undoubtedly right, since he refuted the pretended quadrature of the circle, which that eminent man, who was a great scholar, but a wretched geometrician, had given. His dispute with Clavius seems to have done him less honour. Having conceived that there were many faults in the Gregorian calendar, as it then existed, he composed a new form of it, to which he added perpetual canons, and an explication of it with remarks and objections against Clavius, whom he accused of having deformed the true Lelian reformation by not rightly understanding it; but, according to Montucla, his own system contained monstrous faults, which Clavius detected. Besides the works already mentioned, he composed one called "Harmonicon Celeste," the loss of which cannot be sufficiently deplored. Being communicated to Father Mersenne, it was by some perfidious person surreptitiously taken from him and irrecoverably lost or suppressed, to the great detriment of the learned world. There were likewise, it is said, some other works of his of an astronomical kind, which have been buried in the ruins of time. Vieta was also a most profound decipherer, an accomplishment which proved highly useful to his country. As the different parts of the Spanish monarchy lay very distant from each other, the King and his ministers, when they had occasion to communicate any secret designs, during the disorders of the league, wrote them in ciphers, composed of more than five hundred different characters; but their contents could not be concealed from the penetrating genius of Vieta. Some letters from the court of

Madrid to its governors in the Netherlands being intercepted, he deciphered them notwithstanding the difficulty and complication of the characters, and by these means greatly deranged the affairs of Spain during two years. The Spanish ministers depended so much on the impossibility of finding the key, that, when they perceived he had accomplished his object, they every where published that he had done it by the help of magic. Vieta lived to pass his grand climacteric, and died at Paris in the month of December 1603. He had committed to the press in his life-time various writings, which, however, were rare, because when he had printed them he kept all the copies, and only made presents of them to persons of ability or to his friends. After his death some of his manuscripts were published by a learned and ingenious Scots mathematician, named Alexander Anderson, a native of Aberdeen; and, in 1646, Schooten gave an edition of all his works, which he was able to collect. Some letters of this eminent mathematician were published among those of Casellius, printed at Frankfort, in 1687. Vieta was profoundly versed in the Greek, and seems to make a tiresome and ostentatious display of it in his works, which contain innumerable phrases in that language, or words deriving their origin from it; but such was the taste of the times. *Hutton's Mathematical Tracts. Montucla Histoire des Mathematiques. Teissier Eloges des Scavans.*—A.

VIEUSSENS, RAYMOND, a physician and anatomist, born in 1641 at a village in Rouergue, was the son of a lieutenant-colonel. Being left by his father without fortune, he planned his own way of life, and after a preliminary education at Rhodéz, pursued the study of physic at Montpellier. He graduated at that university; and in 1671 was elected physician to the hospital of St. Eloy. He made use of the opportunities this situation afforded him for dissection, in anatomical researches, which he carried on with great assiduity; and the result was a work on Neurology, by which he acquired considerable reputation. Other writings extended his name, which at length came to be known at court; and in 1690 the celebrated Mademoiselle de Montpensier chose him for her physician. He occupied this post till her death, when he returned to Montpellier, and resumed his function at St. Eloy. Turning his attention to chemistry, he thought he had discovered an acid in the caput mortuum of human blood, and he immediately founded a theory on this supposed discovery, which he

ostentatiously made known by circular letters to the different schools of medicine. In advanced life he continued to write books on various subjects, anatomical, physiological, and medical, by which he rather injured than increased his reputation. He died in 1716; and Astruc, in his History of the Faculty of Montpellier, has thus sketched his character: "Vieussens had a passion for glory, and great industry; he would have done much if he had possessed genius, and especially a critical judgment to distinguish the good, true and solid, from the bad, false, and futile. His style is prolix, and his Latin replete with Gallicisms, but clear and easy to read. Notwithstanding these defects, it would be injustice to exclude him from the number of the illustrious members of the faculty of Montpellier." Senac, mentioning a work of Vieussens on the heart, speaks of him with more severity, prefacing his censure with some just remarks on that spirit of hypothesis, which, says he, "is particularly predominant in France, so that we seem to have carried into our physical researches the same levity with which we are reproached in our actions." The most valuable work of Vieussens is his "Neurologia Universalis," Lyons, 1685, fol., which, though not exempt from errors, is represented by Haller as entitled to great merit, and exhibiting a much more accurate dissection of the brain than that of any preceding writers. Of his other anatomical publications may be enumerated his "Novorum Vasorum Corporis Humani Systema," 1705, chiefly describing certain imaginary neuro-lymphatic vessels leading from the parietes of the arteries to those of the veins, and the excretory ducts; his "Nouvelles Decouvertes sur le Cœur," 1706; and his "Traité nouveau de la Structure et des Causes du Mouvement du Cœur," 1715. Many of his works relate to his theory of ferments, and of the acid of the blood. After his death appeared a "Histoire des Maladies Internes," 4to., in which are many practical observations. He was a Fellow of the Royal Society of London, to which he addressed an anatomical epistle. *Halleri Bibl. Anat. et Med. Eloy.*—A.

VIEYRA, ANTONY, an eminent Portuguese writer, was born at Lisbon in 1608. At an early period he accompanied his father to the Brazils, and on this account he has been considered by some as a native of that country. At first he displayed very little capacity for learning, but about the age of fourteen his genius suddenly burst forth in such a manner,

that he not only outstripped all his school-fellows, but even excited the astonishment of his tutors. In 1623 he entered into the Society of Jesus, and, in consequence of his extraordinary abilities, obtained from his superiors the uncommon privilege of studying at his own pleasure, without confining himself to the lectures of the professors. Having read with great care the Scriptures, the works of the Fathers, and the Summa Aquinatis, he composed, by way of exercise, some tracts, which were so much approved by his brethren of the order, that he was commanded to give public lectures on them in the college of Bahia. While making preparations for this purpose, he was engaged as tutor to the son of the viceroy of Brazil, George Mascaregnas, Marquis of Montalvan, whom he accompanied to Europe in 1641. At Lisbon he distinguished himself so much in the pulpit, that John IV. appointed him preacher to the court. The King having soon after remarked that he possessed talents which qualified him in a peculiar manner for public affairs, dispatched him, in 1646, on important business to England, Holland and France, and afterwards to the court of Rome. As he discharged all these missions to the full satisfaction of his sovereign, he was desirous of rewarding him on his return with a bishopric; but this Vieyra declined, and requested leave to establish himself as a missionary among the savages, in the forests of Maragnan. To this proposal the King would not consent; but he permitted the Jesuits, who hitherto had only one province in the kingdom of Portugal, to divide it and to form it into two. This plan gave very little satisfaction, and suspicions being excited that Vieyra was the author of it, he incurred the displeasure of his brethren so much that some of them proposed to expel him from the society. Under these circumstances the King urged him with more earnestness to accept a bishopric, but he persisted in his refusal, and with some other Jesuits embarked in a ship in order to proceed to Maragnan. In 1653, soon after he arrived at his mission at Maragnan, he was sent to Portugal by his superiors that he might prevail on the King to issue an order that the Portuguese settled in the Brazils should in future treat the Indians with less cruelty. He soon obtained from his prince every thing that he desired, except permission to return to America; but he went thither some time after; and in less than six years, in a district more than six hundred miles in extent, formed almost a similar establishment to that in the kingdom of Paraguay.

A knowledge of the useful arts was introduced among the Indians; and these ignorant people, profiting by the instructions which they received, began not only to live like men, but to practise those virtues which were taught them by the Christian religion. The Portuguese residing in Brazil upon this took the alarm. They could not bear to see these people whom they before considered, in general, as slaves, enjoying the blessings of liberty; and while the court of Lisbon was otherwise engaged, they seized Vieyra, together with his assistants, and sent them in a ship to Portugal, under a pretence that they had formed a plan with their new converts, assisted by the Dutch, to expel all the Portuguese from Brazil. But though John IV. was now dead, Vieyra and his associates found so much attention and favour at court, that they were able fully to prove their innocence, and to obtain the re-instatement of all their brethren in the colleges and other establishments of Maragnan. Vieyra remained in Portugal; and in 1662, at the desire of the Queen and the ministers of state, drew up a remonstrance, as it was called, to King Alphonso, in regard to the irregularities and abuses which had crept into the kingdom. But this gave so much offence to the King's favourites, that in 1663 all those who had endeavoured to maintain the Queen's interest, and promote the welfare of the nation, were sent into banishment, and at the head of these was Vieyra. He was first conveyed to Oporto, but removed soon after to Coimbra; and that his fate might be sooner and with more certainty decided, he was committed into the hands of the inquisition. Here he was accused of having uttered more than once, in the pulpit, things which the Portuguese were unaccustomed to hear; and also, that in a letter, which was first printed on this occasion, he had quoted Bandarra, a person who, like the French Nostradamus, had taken it into his head to prophecy. At length, however, in 1667, when the credit of the favourites before mentioned had fallen, he was liberated from the inquisition, and sent to Lisbon; but he was neither required to abjure any of his principles, nor to recall any thing he had said. He was only commanded to abstain from preaching; but even this prohibition was revoked when the infant Don Pedro, then regent of the kingdom, and the Queen, Maria Isabella of Savoy, had expressed a desire to hear him. In 1669 the general of his order called him to Rome, where he preached before Christina Queen of Sweden, who was so well pleased with his abilities and

manner, that she not only invited him to the conversaciones which were held by some learned men in her palace, but even requested him to become her confessor. As the air, however, of that capital did not agree with him, he returned to Lisbon, after Pope Clement X., as some indemnification for the injustice done him, had granted him a letter of exculpation, which freed him from the jurisdiction of the Inquisition, and rendered him immediately amenable to the college of cardinals, who preside in the high court of that tribunal. As soon as his health was improved, Vieyra set sail for Brazil; but as he was no longer able, on account of his age, to superintend, as formerly, the mission of Maragnan, of which he had been so long superior general, he spent the remainder of his life in revising his writings, and preparing for his latter end. He died at Bahia in 1697, when he had attained nearly to the ninetieth year of his age. He was interred with great pomp and ceremony, the coffin being borne to the grave by the Viceroy, and his son, the Bishop of St. Thomas, and other persons of distinction. The Portuguese consider Vieyra as the best writer their country ever produced. His works were published at Lisbon between 1679 and 1718, in fourteen quarto volumes, the first thirteen of which are solely sermons. The last, consists of dissertations, treatises of various kinds, and translations. *Jöcher's Allgem. Gelehrte. Lexicon.* — J.

VIGILANTIUS, an ecclesiastic of the fifth century, was a native of Gaul, whence he removed to Spain, and became a parish priest in the diocese of Barcelona. He wrote some treatises on religious subjects in a polished style; but (says Dupin) "having a high opinion of himself, and not being well versed in the Scriptures, he made a very bad exposition of Daniel's visions, and published several impertinencies, which have caused him to be enumerated among the heretics." The real source of this stigma appears to have been his attack upon several of the superstitions of the time, which has occasioned him to be regarded in a very different light by many protestants. He had taken a voyage to Palestine and Egypt, and upon his return began to propagate opinions very hostile to the corrupt state of Christianity at that period. He denied that the tombs and remains of the martyrs are entitled to any kind of adoration, and censured the pilgrimages made to places reputed holy. He derided the miracles said to be wrought at the shrines consecrated to

martyrs; and condemned the nocturnal assemblies held at such places, as productive of much scandal and disorder. He asserted that the custom of burning tapers by daylight at the tombs of holy persons was a superstition borrowed from the Pagans. He held that prayers addressed to departed saints were void of efficacy; and spoke contemptuously of fastings and mortifications, the celibacy of the clergy, and the austerities of the monastic life. He also asserted, that the voluntary poverty of those who distribute all their substance to the poor, and the practice of sending donations to Jerusalem for pious purposes, are in no respect acceptable to the Deity. These opinions were favourably received by several of the bishops in Gaul and Spain; but they excited the bitterest animosity in Jerom, the great advocate for monkish discipline, who, in his letters, has left examples of the most foul and rancorous abuse of Vigilantius that theological hatred could suggest. His opposition, with that of other bigots, and the subsequent irruptions of the barbarians into the empire, put an end to all attempts for reform; and the sect of Vigilantius, if such was ever formed, had but a short duration. It is to be noted that Paulinus had recommended this presbyter to Jerom, who seems to have had a good opinion of him, till he declared himself an enemy to superstition. *Dupin. Bayle. Mosheim.* — A.

VIGILIUS, POPE. When Pope Silverius (see his article) had refused the requisition of the Empress Theodora that he should re-admit to his communion Anthimus, Bishop of Constantinople, who had been deposed as one of the party called Acephali, she resolved upon the deposition of that pontiff; and treated with Vigilius, deacon of the Roman church, then in Constantinople, an able, but ambitious and unprincipled man, upon the terms on which he was to be appointed his successor. These were, that he should condemn the council of Chalcedon, and should reinstate Anthimus and others of the same persuasion, and write letters approving their tenets. Vigilius made no scruple of agreeing to the conditions, and was thereupon sent back to Italy with a sum of gold, and an order to Belisarius, then master of Rome, to effect the deposition of Silverius, and the election of Vigilius. This measure was carried in November 537; Silverius was sent into banishment, and Vigilius, who was a Roman by birth of a noble family, was ordained to the see of Rome. Silverius, upon an appeal to

the Emperor Justinian, obtained an order for rehearing his cause, and returned with it to Rome; but through the intrigues of Vigilius he was delivered into his competitor's hands, and sent to a distant island, where he died in 538. The church of Rome considers Vigilius as an usurper or antipope till the death of Silverius, but after that period recognizes him as lawful pope, though without a new election. Immediately upon the banishment of Silverius, he had performed the articles of his agreement with the Empress; but now, through fear of the Romans, who were averse to him, he wrote a letter to the Emperor, in which he solemnly professed the orthodox faith; and in another letter to the patriarch of Constantinople, Mennas, he commended him for his zeal in favour of the council of Chalcedon, and anathematized as heretics those persons whom he had lately admitted to his communion.

Justinian, who was very fond of interposing with his authority in matters of faith, was induced in 542 to issue an edict condemning in decisive terms the writings of certain prelates inclined to the Nestorian tenets, famous under the appellation of *the Three Chapters*; and he procured the reception of his edict by almost all the eastern bishops. Those of the western churches, however, with Vigilius at their head, refused to concur with what they considered as an assumption of the authority in matters of faith which belonged only to a general council. The Emperor thereupon sent a peremptory summons to Vigilius to repair to Constantinople. He left Rome amidst the curses of the people, who charged him with enormous crimes; and after passing a considerable time in Sicily, he arrived at Constantinople in the beginning of 547. His conduct there was a singular mixture of firmness and compliance. He at first declared against the imperial edict, and excluded from his communion the patriarch, and all the bishops who had subscribed to it. The menaces of the Emperor, however, caused him to waver; and at a council held in Constantinople, he issued a decree intitled *Judicatum*, containing a formal condemnation of the three chapters. Finding that a great opposition was raised to this decree by the western bishops, he artfully got it revoked on pretence of referring the matter to a general council. It would be tedious and uninteresting to particularise all the instances of violence and coercion on the part of the Emperor, and of resistance and tergiversation

on that of the Pope, relative to this affair. In conclusion, after Vigilius had a fourth time changed his declaration relative to the three chapters, which he finally condemned by a solemn constitution, he was released from the exile in which he was detained, and was permitted to return to Rome, which in the mean-time had been sacked by Totila, and recovered by Narses. But during his voyage he was seized with a fit of the stone, which obliged him to put into Sicily, where he died in 555. A number of letters of this Pope are extant, of which a summary is given by Dupin. Other writings of his relate to the history and transactions of the fifth œcumenical council. *Dupin. Bower. Mosheim.* — A.

VIGILIUS, Bishop of Tapsus in Africa, an ecclesiastical writer, was involved in the persecution excited in 484 by Hunneric, King of the Vandals, against the Catholics. This is supposed to have been the cause which induced him to conceal his name, and publish a number of writings under the names of persons eminent in the church. Thus he composed a disputation between Athanasius and Arius, supposed to have been held at Laodiceæ by order of the Emperor Constantius, before a judge named Probus; which in another work he acknowledges to be fictitious. He also wrote, under the name of St. Augustin, a dialogue against Felicianus an Arian, respecting the doctrine of the Trinity; and to him is attributed a dispute of St. Augustin, against Pascentius and likewise the famous creed of Athanasius. These counterfeits have been the source of much confusion in assigning the writings of the fathers to their genuine authors, many of which are still left for mere conjecture to determine. After Vigilius had taken up his residence in safety at Constantinople, he published works under his own name, which have always been ascribed to him; of which are five books against Eutyches. His writings and those of which he is the supposed author, were printed at *Dijon* in 1665, 4to. *Fleury Hist. Eccles. Moreri.* — A.

VIGNE, ANDREW DE LA, a French writer of the 15th century, bore arms under Charles VIII., and was secretary to his Queen, Anne of Brittany. He was the author, in conjunction with Jaligni, of a "History of Charles VIII.," printed at the Louvre in folio, under the care, and with the notes, of Denis Godefroy. He also wrote "Vergier d'Honneur," *Paris*, 1495, folio, consisting of a very minute and exact

account of the expedition of Charles VIII. against Naples, at which he was present. *Nouv. Dict. Hist.* — A.

VIGNE, ANNE DE LA, a French poetess, born in 1634, was the daughter of a physician at Vernon-sur-Seine. She displayed from her early years a talent for poetry and facility of versification, which caused Pelisson to say of her, that she seemed to have been suckled by the muses. Menage bestowed upon her the compliment of surpassing the ancients, and giving jealousy to the moderns, by the beauty and sonorousness of her verse; and he justifies his praise by quoting some animated lines from her description of the famous passage of the Rhine. She united the study of philosophy to that of polite literature, and was well acquainted with the system of Descartes, with whose sister she contracted a friendship. Her character was not less estimable than her talents were worthy of admiration. The learned Huet says of her, "with an infirm constitution, and suffering under almost continual pain, she retained a perpetual cheerfulness. Hence all that she wrote was marked with singular amenity; and in her verses much elevation of soul was discernible. In such a state of health, she was not likely to listen to any amorous proposals." She replied to the addresses of a literary admirer in the following lines:

Ah! sur mon cœur cessez de rien pretendre;
Cessez de le faire souffrir.
Le ciel ne l'a pas fait si sensible et si tendre
Pour aimer ce qui doit perir.

She sunk under the pains of a calculous complaint in 1684, at the age of 50. Her principal pieces are an ode, intitled "Monseigneur le Dauphin au Roi," for which she received from a person unknown a lyre in gold enamelled, with a copy of verses in her praise: "Ode a Mademoiselle de Scudery;" this was written on the occasion of the prize of eloquence awarded to that lady by the French Academy, and is printed at the end of Pelisson's History of the Academy: "Reponse a Mademoiselle Descartes;" several other "Pièces de Vers," which were collected in a small 8vo. *Moreri. Huet de Rebus suis. Nouv. Dict. Hist.* — A.

VIGNE, PIER DELLE, a celebrated minister of the Emperor Frederic II., was born of mean parentage at Capua in the latter part of the 12th century. He was a mendicant scholar at Bologna; but he pursued his studies to such good effect, that having been casually brought

into the presence of Frederic II. he so much ingratiated himself with that prince as to obtain a lodging in his court, with the opportunity of farther improvement. Having rendered himself well skilled in civil and canon law, and acquired an elegant style for the time, in writing letters and drawing up papers of every kind, he was advanced successively by the Emperor to the posts of prothonotary of his court, judge, and chancellor, and became the confident of all his designs. His learning and ability raised him to the highest reputation; and the favour he enjoyed with his sovereign was such, that we are told by a writer of those times, that whatever Peter did was approved by Frederic; that the former often annulled the acts of the latter; that the government of Puglia was conferred on Peter, and that he was enabled to amass great treasures. The Emperor's esteem for him was further shewn by the honourable embassies in which he was employed. He was twice sent to Pope Gregory IX., namely, in the years 1232 and 1237, to treat on the affairs of Lombardy, then disordered by wars. He appeared with particular lustre in 1239, on the following occasion. Frederic having entered with a splendid suite into Padua, where he was received with great honour, all the people were collected on Palm Sunday in a meadow round the Emperor, who was seated on his throne, when Peter made an eloquent harangue, after which a treaty of friendship and alliance was formed between Frederic and the Paduans. At this instant, advice came that Gregory IX. had solemnly excommunicated Frederic; upon which the citizens were again assembled in the public palace, where Peter arose, and in an artful speech, justifying his master as not having deserved this sentence, obtained from the Paduans that they would not take part against him. In the same year he received an oath of allegiance from the people of Verona to Frederic and his son Conrad. In the following years he was several times ambassador from the Emperor to Pope Innocent IV. When this pontiff convoked a general council at Lyons in 1245, at which he again excommunicated Frederic, and declared him to have fallen from his dignity, Peter delle Vigne was present to plead his master's cause; and he afterwards drew up a letter in his name addressed to Lewis IX. King of France. It does not appear that after this time he was employed by the Emperor in any public business, and it is probable that he now began to lose his favour. Of the occasion of this

change various accounts have been given. Some have asserted that he was suspected of betraying his master's interests to the Pope; and Matthew Paris relates the improbable story, that being corrupted by Innocent, he attempted, in concert with a physician, to give poison to Frederic in a medicine, at a time when he was indisposed, and that the treason was discovered. They who favour Peter, ascribe the Emperor's alienation to the ill offices of his enemies at court, envious of his power and riches; and Dante, who places this minister in his *Inferno*, alleges this reason for his fall. Whatever the case were, his master's displeasure fell heavy upon him, for he was deprived of sight, and shut up in prison. His unhappy condition threw him into a state of despair, under the influence of which he put an end to his life. The year of his death is not known. The chronicle of Placentia dates his being blinded in 1248.

Six books of letters are remaining in the name of Pier delle Vigne, some written in his own name, and more in that of Frederic. These are regarded by Tiraboschi as one of the most valuable monuments of the 13th century, which would be of great use in illustrating the history of the time, provided they were disposed in chronological order, corrected by collation of the different manuscripts, and those written by Peter separated from many which could not be his; conditions which, he observes, have been entirely neglected even in the last edition printed at Basil in 1740. He also collected and arranged the laws of the kingdom of Sicily; and there is attributed to him a work "Concerning the Imperial Authority," and a book "On Consolation," in imitation of that of Boethius. He also composed some Italian poems, of which two or three have been printed; and he has had a share in the discredit of being concerned, with his master, in the noted book "De tribus Impostoribus," a work of which it is equally disputed who was the author, and whether it ever existed. *Tiraboschi.* — A.

VIGNIER, NICHOLAS, a historian and chronologist, was born of a good family at Bar-sur-Seine in 1530. He was brought up a Protestant; and having lost his property in the civil wars, withdrew to Germany, where he practised physic with reputation and profit. Returning to France, and conforming to the established religion, he was appointed physician to the King, and historiographer-royal. In the latter capacity he wrote several works which, though now obsolete, are consulted

with advantage by the students of French history. One of the most curious is his "Traité de l'Origine et Demeure des anciens Francois," 1582, 4to., which was translated into Latin by Andrew du Chesne, and placed at the head of his collection of ancient French historians. He also published "Rerum Burgundionum Chronicon," 1575, 4to.; "Discours sur l'Origine de la Royale Famille des Capets;" "Raisons de Préséance entre la France et l'Espagne;" "Histoire de la Maison de Luxemburg;" *Fastes des anciens Hebreux, Grecs, et Romains;* and a work which occupied him 25 years, intitled "Bibliothèque Historiale," 4 vols. fol., being a chronological system of general history, which, though not exempt from errors, is spoken of with great commendation by De Thou. This writer died in 1595. After his death his sons published "Recueil de l'Histoire de l'Eglise," fol., 1601, a work to which he had not put the last hand, and which is said to be little esteemed. *Thuari Hist. Moreri.* — A.

VIGNIER, JEROM, grandson of the preceding, a priest of the Oratory, was born at Blois in 1606. His father being a zealous Protestant minister, he was educated in that faith, and being brought up to the law, was made bailli of Baugenci. In 1628 he abjured Calvinism, and afterwards entered into the congregation of the Oratory, having first made trial of the Carthusian order, but found its austerities too rigorous for his constitution. He became superior of several houses in his society, and obtained a high reputation, as well for piety, as for extensive erudition. He was particularly versed in the oriental and other languages, in the knowledge of medals and antiquities, and in the genealogy of the sovereign houses of Europe. He died at St. Magloire in Paris, in 1661. Of his historical and genealogical writings, the principal are "La véritable Origine de la Maison d'Alsace, de Lorraine, d'Autriche, &c.," 1649, fol.; "L'Origine des Rois de Bourgogne;" "La Généalogie des Comtes de Champagne;" "Stemma Austriacum," 1660, fol. In his ecclesiastical capacity, he published a "Supplement to the Works of St. Augustin," 1654, fol., consisting of remains of that father, not before printed, which he discovered among the manuscripts of Clairvaux; also A French Concordance of the Gospels; "Histoire Ecclesiastique Gallicane;" "Paraphrases of some of the Psalms, in Latin," &c. On a journey to Lorrain he made a remarkable discovery relative to the famous Joan of

Arc, in a manuscript on the affairs of the city of Metz. According to a detailed account there given of that heroine, she married a gentleman of the name of D'Hermoise some years after the date of her supposed execution under the regent Duke of Bedford; and he found the very contract of marriage in the records of that family. But it does not appear that any regard has been paid to this contradiction of received history. *Moreri. Nouv. Dict. Hist. — A.*

VIGNOLA, see BAROZZI.

VIGNOLES, ALPHONSO DE, a learned Protestant minister, descended from an ancient family, was born in 1649 at Aubais in Languedoc, at the seat of his father, who was a military officer of the Calvinist sect. He received his early education chiefly under domestic tutors, and having at length determined for the ministry, he went to Saumur for the study of theology. He was settled as minister first at Aubais, and then at Cailar. On the revocation of the edict of Nantes in 1685, he went to Brandenburg, where he served different churches during 14 years. In 1701 he was elected a member of the Royal Academy of Sciences at Berlin; and upon the representation of Leibnitz he was directed by the King in 1703 to quit his church, and fix himself at Berlin, in order to be more useful to the academy by his learned acquisitions. He preached however for some years longer at a church in the vicinity of Berlin. When the members of the academy were distributed into four classes, Vignoles was placed first in that of historians, and afterwards in that of mathematicians. He likewise, in 1711, became secretary to a private literary society. In 1727 he was chosen director of the Royal Academy, which post he filled with distinguished reputation. He died in 1744, at the very advanced age of 95. Vignoles made himself known in the learned world by a number of writings, of which the greater part were dissertations on subjects of history, chronology, and antiquities, printed in the "Bibliothèque Germanique," the "Memoirs of the Berlin Academy," and the "Histoire critique de la République des Lettres." His principal separate work was "Chronologie de l'Histoire sainte, et des Histoires étrangères qui la concernent, depuis la Sortie d'Égypte jusqu'à la Captivité de Babylon," *Berlin*, 1738, 2 vols. 4to., a performance of great labour and deep erudition. *Moreri. Nouv. Dict. Hist. — A.*

VIGO, GIOVANNI DA, an eminent surgeon,

was a native of Genoa. In 1503 he was invited to Rome by Pope Julius II. who made him his first surgeon. He was also in great favour with Cardinal della Rovere, the Pope's nephew, from whom he received a considerable pension. His work intitled "Practica in Arte Chirurgica copiosa," first published at Rome in 1514, fol., became extremely popular, and was very frequently reprinted, both in the original and in translations. It is a very full compendium of the art of surgery as then known and practised, containing also a system of anatomy, and of materia medica, and was long reckoned a standard work. Various practices are recommended in it which have been ascribed to later writers; as tying the arteries to suppress hæmorrhages. Several of the preparations recommended in his works were in common use long after his time; a proof of the authority he had acquired. Another of his works, intitled "Chirurgia Compendiosa," 1517, is a kind of summary of the former, but with some new observations. It is often printed with the first. *Haller. Bibl. Chirurg. Tiraboschi. Eloy. — A.*

VILLALPANDA, JOHN BAPTIST, a learned Jesuit, was a native of Cordova. He entered the society of Jesus in 1571, and distinguished himself by an elaborate commentary upon the prophet Ezekiel, in 3 vols. folio, *Rome*, 1596. This work is pronounced by Dupin one of the most learned that has been composed on the prophetic writings; it is, however, disproportionately diffuse. The most remarkable thing in it is an elaborate description of the city and temple of Jerusalem. His architectural knowledge has led him, in describing the temple, to add a number of embellishments not mentioned in the text, upon the principle that as the model of this edifice was given to David by God himself, it could not be defective in any circumstance of beauty or grandeur, and therefore must have had all the parts and adjuncts required by architectural rules. It is evident how far this notion deviates from sound criticism; yet it is allowed that the author's technical skill has rendered him a better commentator upon this part of Scripture than most of his predecessors. Villalpanda also published in 1598 "Explanatio Epistolarum Sancti Pauli," under the name of Remi of Rheims, to whom he found it ascribed in a manuscript dated in 1067, but which is now regarded as the work of Remi, a monk of St. Germain d'Auxerre of the

tenth century. This Jesuit died in 1608. *Dupin. Nouv. Dict. Hist.* — A.

VILLANI, GIOVANNI, an early Italian historian, was a native of Florence. The year of his birth is not known; but he was old enough in 1300 to visit Rome at the jubilee. It is supposed that he afterwards travelled into France and Flanders. In 1316 and 1317, he was one of the magistrates called priors in Florence; and in the latter year was official of the mint, and to him was partly due an exact register still preserved of the money coined at Florence in and before his time. He was again a prior four years after, and superintended the building of the walls, on which occasion he was accused of unfaithfulness in his accounts, but upon examination was declared innocent. In 1323 he served in the Florentine army against Castruccio, Lord of Lucca, and has related the ill success of the arms of his country. He was employed in 1328 to find means to remedy the scarcity under which Florence laboured, and had the happiness to relieve the distress of his poor countrymen. In the following year he treated ineffectually for a peace with the Lucchese. When the Florentines in 1332 erected the fortress of Firenzuola, it was through his instigation that they gave it that name. In 1341 he was one of the hostages of Mastin della Scala in Ferrara, on which occasion he was treated with great kindness by the Marquis Obizzo, lord of that city. The failure of the company of Bonaccorsi, in which he had a share, in 1345, was the cause of much affliction to him, since, without his fault, he was committed to the public prison: the length of his confinement is not known. His life was finally brought to a close by the plague with which Florence was so severely visited in 1348.

Such are the recorded incidents in the biography of this person, who bears the character of one of the most polished writers in his native language, and the most conversant in the history of his country. His historical work relates in twelve books the events occurring in Florence from its foundation to the year of his death; it is not however confined to them, but comprehends the principal mutations in all the other Italian provinces. With respect to ancient times, like other authors of that period, he is full of errors and fables; but when he treats of his own age and that immediately preceding, especially when he describes the occurrences of Tuscany in his own time, he is a safe guide, except that his attachment to the Guelph interest may have warped him in

the narrative of party transactions. He is also charged with having copied without acknowledgment long passages from the history of Ricordano Malaspini, which has occasioned some contradiction in his relations. The history of Villani, however, has always been in great esteem, as well for the purity and elegance of its style, as for the matter. It was first printed by the Giunti of Florence in 1537. Several editions have since been published, of which the latest is that of Milan, in the great collection of Italian historians.

After the death of Giovanni, his brother MATTEO VILLANI undertook to continue his history, and brought it down to 1363, in which year, while writing his eleventh book, he was carried off by the plague. Nothing is known of his life. His history has not acquired equal reputation with that of his brother, its style being too diffuse; it is however of value, as composed by one who was contemporary with the events he relates. *Tiraboschi.* — A.

VILLANI, FILIPPO, son of Matteo above mentioned, an historical and biographical writer, was brought up to the law, and was for many years chancellor to the municipality of Perugia. He appears, however, to have chiefly addicted himself to literary pursuits; and in 1404 he was chosen a second time to give public lectures on the *Commedia* of Dante. Nothing further is recorded concerning his life. Filippo added 42 chapters to his father's continuation of the History of Florence, which completed the eleventh book. He also composed the "*Lives of Illustrious Florentines*;" and as these are almost all distinguished for learning or knowledge, the work may be regarded as the first example of a local literary history. It was originally written in Latin, but a translation was made in Italian, which was published in 1747 by Mazzuchelli with copious annotations. Some of the *Lives* have been published in the original Latin, by the Abate Mehus and the Abate Sarti. It appears that the *Lives* formed only the second book of Villani's work, the first of which treated of the origin and antiquities of Florence. Much use has been made of them by later writers. *Tiraboschi.* — A.

VILLARET, CLAUDE DE, a French writer, was born at Paris in 1715 of respectable parents. He was liberally educated, but being misled by the passions of youth, he made little advantage of his acquisitions. After composing a novel and a piece for the theatre, he found it necessary in 1748 to quit Paris, and

went upon the stage, first at Rouen, and then at other places. He renounced this way of life in 1756 at Liege, where he was at the head of a theatrical company, and returned to Paris. Becoming first clerk in the chamber of public accounts, the habits of business reclaimed him from his dissipations, and his place afforded him opportunities of becoming acquainted with the sources of French history. On the death of the Abbé Velly in 1759, Villaret was chosen to continue his historical work; and about the same time he was appointed secretary to the peerage. His close application, joined to the consequences of his early imprudences, brought his life to a termination in 1766. Villaret's Continuation of the "Histoire de France" commences in the 8th volume with the reign of Philip VI., and concludes in the 17th volume. It is replete with interesting researches and curious anecdotes, but is censured for prolixity in prefaces, digressions, and details of general history, diverting the reader's attention from the main object. The style is elegant and animated, but too oratorical for the simplicity of history. He was also the author of "Considerations sur l'Art du Theatre," 1758; and "L'Esprit de Voltaire," 1759. *Nouv. Dict. Hist.*—A.

VILLARET, FOULQUES DE, Grand-master of the order of St. John of Jerusalem, succeeded his brother William in that office in 1308. Immediately after his election he formed the design of conquering the island of Rhodes, then possessed by the Saracens. For this purpose he repaired to Andronicus II., Emperor of Constantinople, and obtained from him the investiture of the island, which was confirmed by Pope Clement V., who granted him a crusade. He then fitted out a powerful fleet, with which he expelled the Saracens from Rhodes in 1309, and occupied several islands of the Archipelago. The convent of the order was thereupon transferred to Rhodes, and the knights thenceforth assumed the title of Knights of Rhodes. The Turkish Emperor Othman made an attempt in 1310 to gain the island before the capital was well fortified, but his troops were bravely repulsed by Villaret, aided by Amadeus IV. Count of Savoy. On the abolition of the order of Templars in 1311, all their property was conferred by the Pope upon the knights of Rhodes. Notwithstanding the services rendered to his order by Villaret, he fell under the accusation of neglecting the public interests for his own; and the knights holding a chapter deposed him by their own authority, and elected another grand-

master in his place. A process before the Pope was the result, which lasted five years, till the death of the new master in 1321, when Villaret was restored. He found it expedient, however, to renounce his dignity in 1323; and retiring to the mansion of his sister in Languedoc, he died there in 1327. *Moreri. Nouv. Dict. Hist.*—A.

VILLARS, LOUIS-HECTOR, Duke of, Marshal of France, a distinguished commander, born at Moulins en Bourbonnois in 1653, was the son of Peter, Marquis of Villars. He began to bear arms at an early age as aid-de-camp to his cousin, the Marshal de Bellefons. He served in Holland in 1672, signalised his courage at the siege of Maestricht in 1673, and was wounded at the battle of Senef in 1674. After that action he obtained a regiment of cavalry, at the head of which he assisted at several sieges and engagements. Under the orders of Marshal de Créqui he attacked the rear-guard of the Imperialists at the passage of Kinche in 1678; and so much distinguished himself during the rest of the campaign, that Créqui said to him in public, "Young man, if your life is spared, you are more likely than any one to be my successor." He was sent in 1690 to the Elector of Bavaria in order to dissuade him from joining the enemies of France; and in that year he was raised to the rank of maréchal de camp. In 1693 he was made lieutenant-general, and he served in Germany and Italy till the peace of Ryswick, when he was sent as envoy-extraordinary to the court of Vienna. The war breaking out again, he was ordered first to Italy, and then to Germany, where he was directed to succour the Elector of Bavaria, who had declared for France. He crossed the Rhine, took possession of Neuburg, and in 1702 gained a complete victory at Friedlingen over the Prince of Baden, and obliged the Imperialists to abandon their lines at Haguenuau. This success obtained for him the staff of marshal of France. Having by skilful marches effected a junction with the Elector of Bavaria, they gained in concert the battle of Höchstet in 1703. On his return to France he was sent in 1704 to command in Languedoc against the fanatics of the Cevennes, who had been driven to arms by acts of cruelty. Villars said to the King, on receiving his commission, "I will endeavour to terminate by gentle means, misfortunes in which severity appears to me not only useless but dangerous." In fact, he negotiated with the leader of the rebels, and in the following year left the country in a tranquil state. The

title of duke, with the collar of the royal orders, was his recompence.

The battle of Blenheim was one cause of the speedy settlement of affairs in the Cevennes, for Villars was destined by Lewis XIV. to check the progress of Marlborough. With an inferior army he kept the victors at bay, and the campaign of 1705 passed without any further loss to France. In the following year he had the command in Alsace against the Prince of Baden. He raised the blockade of Fort Louis, crossed the Rhine, forced the lines of Stolhoffen, penetrated to the Danube, and levied contributions to a great amount in the empire. In 1708 Villars was employed in Dauphiné against the Duke of Savoy, whose plans he found means to disconcert. "Marshal Villars (said the Duke) must be a sorcerer to know all that I intend to do; never man gave me so much trouble and vexation." He was called to command in Flanders against the allies in 1709. He marched to the relief of Mons, and was attacked by Marlborough and Eugene at Malplaquet. The engagement was long and bloody, and the French were at length driven from the field, but the greatest loss of men was sustained by the victors. Villars received a wound which obliged him to withdraw; and he afterwards assured the King that had it not been for this accident he should have gained the battle. "I know (says Voltaire) that the Marshal himself was persuaded of it, but I also know that few others were so." As a farther reward for his services, he was made a peer of France, and governor and lieutenant-general of the bishoprics of Metz and Verdun. He continued to command in Flanders, where no considerable event took place, except the taking of Bouchain by Marlborough in 1711. The separation of England from the alliance in 1712 was a great relief to France; but Eugene with a superior force besieged Landrecy, and consternation prevailed at Paris. At this juncture Villars took occasion to attack a part of the allied army at Denain, which he totally broke up, and the consequence of this success was the recovery of all the places in that quarter which the French had lost, and the restoration of their superiority. The peace of Utrecht followed, and the Emperor having refused to be comprehended in it, Marshal Villars and Prince Eugene held conferences at Radstadt in 1714 for a treaty between their respective sovereigns, which they conducted with the frankness of military men, and soon brought to a conclusion. On this occasion, Villars, who had

experienced the attacks of envy and jealousy at his own court, said to Eugene, "Sir, we are not enemies; your enemies are at Vienna, and mine at Versailles."

After the death of Lewis XIV. the Marshal for a time preserved the credit at court which his services had merited. He was made president of the council of war in 1715, and admitted to the council of regency in 1718. During the party-storms of that period he preserved a neutrality: he, however, thought it his duty, when the system of Law was producing so much calamity in France, to lay before the Regent a free representation of all the evils of which it was the occasion; and he contributed to the discharge of that financier, and the appointment of his successor. When, upon the death of the Duke of Orleans, the regency devolved upon the Duke of Bourbon, Villars was consulted upon all public affairs. He was then at the height of his fortune. A marshal of France, a duke and peer, governor of Provence, a grandee of Spain, a knight of the golden fleece, and a member of the council, nothing seemed wanting that could gratify ambition. The political intrigues of the principal courts of Europe having produced a treaty between the Emperor, Spain, and England, to the exclusion of France, war broke out again in 1733, and Villars, with the title of general of the camps and armies of the King (dormant since Turenne) was sent, at the age of 80, to command in the Milanese. He took Pizighitone, but increasing debility would not permit him to make more than one campaign. On his return to France, he was seized with a mortal disorder at Turin. When his confessor observed to him, that God had favoured him with more time to prepare for death, than Marshal Berwick, who had just been killed by a cannon ball at the siege of Philipsburg, "What, (said he,) has he ended his life in that manner? I always said that he was more fortunate than I." He soon after expired, in June 1734, the 81st year of his age.

Marshal Villars was a true military genius, full of courage and confidence, who raised himself by persisting in always doing more than his duty. He was reproached with having less modesty than valour, and with speaking of himself as he had deserved that others should speak of him. Nor was he sparing of censures on others, and he employed rather defiance than conciliation towards his enemies. Though possessing integrity and lively parts, he was therefore never able to render himself popular,

or to acquire friends. In action he was always present where the danger was greatest; and he held it as a maxim "that a general ought to expose himself as much as he exposes others." He was a member of the French Academy, into which he was admitted in 1714. "Memoirs of the Marshal de Villars," were printed in Holland in 3 vols. 1734—36, of which the first alone was written by himself. A more interesting publication appeared in 1784, intitled "La Vie du Maréchal de Villars, écrite par lui-meme, et donnée au Public par M. Anquetil," 4 vols. 12mo. It contains the letters, recollections, and journal of the Marshal, properly arranged by the editor. *Moreri. Siècle de Louis XIV. Nouv. Dict. Hist. — A.*

VILLARS DE MONTFAUCON DE, a writer of some note, was a relation of the celebrated Father Montfaucon. He was brought up to the church, and came from Toulouse to Paris in order to obtain distinction as a preacher. By his talents for society he was well received in the best company, and he made himself known to the public by several works, especially by his "Comte de Gabalis, ou Entretiens sur les Sciences secretes," of which the first edition was printed at Paris in 1670. Its ground-work is said to have been a writing of the fanatical impostor Borri, who in his "Chiave del Gabinetto" has six letters on the Rosycrucian philosophy, dated from Copenhagen in 1666, though that work was not printed till 1681; and where Villars could become acquainted with these letters does not appear. The "Comte de Gabalis" is a kind of joco-serious view of that mystical and fanciful philosophy, with its system of Sylphs and Gnomes, written with much finesse and delicacy, and rendered as amusing as a romance. It is well known in England as the source whence Pope has derived his elegant machinery of the "Rape of the Lock." The work of Villars was taken in a serious light in France, as inculcating dangerous and heretical notions; and not only it was prohibited, but the writer was interdicted the pulpit. He, however, added a second part, and the book was several times reprinted: the last time in 1742, 2 vols. 12mo. He also composed a "Suite du Comte de Gabalis," which did not appear till after his death. The Abbé Villars was the author of other works, of which were "L'Amour sans Foiblesse," 3 vols. 12mo., a kind of philosophical romance; "De la Delicatesse," a defence of Bouhours' "Entretiens d'Ariste et d'Eugene," against the attack

of Barbier d'Aucour; "Reflexions sur la Vie de la Trappe;" "Critique des Pensées de M. Paschal;" "Lettre contre M. Arnaud;" "Critique de la Tragedie de Berenice par Racine." He was killed by a pistol-shot by one of his relations, on the road from Paris to Lyons, in 1675, when he was about 35 years of age. *Moreri. Bayle. Nouv. Dict. Hist. — A.*

VILLEFORE, JOSEPH-FRANÇOIS-BOURGOIN DE, a copious writer, chiefly in religious biography, was born in 1652 at Paris of a noble family. He was liberally educated; and his taste leading him to a studious and retired life, he passed several years in a community of gentlemen founded in the parish of St. Sulpice. In 1706 he was admitted a member of the Academy of Inscriptions. He, however, withdrew from it in 1708, not choosing the burden of the requisite exercises; and he shut himself up in a small apartment in the cloyster of the metropolitan church, where he passed the remainder of his life, which terminated in 1737, at the age of 85. Of the historical and biographical works of this author, are "La Vie de St. Bernard;" "Les Vies de Saints Peres des Deserts d'Orient;" "Les Vies des Saints Peres des Deserts d'Occident;" "Vie de Sainte Thérèse;" "Anecdotes ou Memoires Secrets sur la Constitution Unigenitus;" this work, undertaken at the desire of Cardinal Noailles, contains many portraits drawn with fidelity; it reveals certain practices of the Jesuit Le Tellier, and has some satirical strokes, which caused it to be suppressed by an order of council, as well as a refutation of it by Lafiteau; "La Vie d'Anne Geneviève de Bourbon, Duchesse de Longueville." Villefore also made several translations, among which were those of various works of St. Augustin, St. Bernard, and Cicero: they are accounted faithful and sometimes elegant, though occasionally negligent in their diction, and paraphrastical. He was likewise the author of some smaller pieces in classical literature and biography. *Moreri. Nouv. Dict. Hist. — A.*

VILLEHARDOUIN, GEOFFROI DE, an ancient French historian, was marshal of Champagne, an office held by his father and his descendants. He bore a considerable part in the fourth crusade, of 1198, which produced the capture of Constantinople by the French and Venetians in 1204. Of this expedition he wrote or dictated a narrative, which is extant in the rude idiom of his age and country. It is a curious and interesting relation, drawn up with much simplicity and

apparent fidelity. The best edition is that of Du Cange, folio, 1657, with many explanatory notes. *Moreri. Gibbon.* — A.

VILLIERS, GEORGE, 1st Duke of Buckingham, a powerful minister in the reigns of James I. and Charles I., was the third son of Sir George Villiers, of an ancient family in Leicestershire. He was born at Brookby in that county, in 1592, and received an education under his mother's care, with whom he was a favourite, which was more directed to ornamental than to solid accomplishments. At the age of 18 he was sent to France, where he spent three years improving himself in the academies for polite exercises; and upon his return, he passed a year more with his mother. An acquaintance which he formed with Sir John Graham, a gentleman of the King's privy-chamber, now induced him to attempt to push his fortune at court, for which he was well qualified by a handsome and elegant person, and a gay sprightly disposition. King James, who, in the choice of his favourites, was peculiarly determined by external attractions, was so much captivated by the first sight of Villiers, that he resolved to receive him among his minions; and in 1613 he gave him the post of his cup-bearer. It is said that the Queen was averse to the introduction of this new favourite; but that Archbishop Abbott, desirous of bringing in a rival to the Earl of Somerset, persuaded her not to oppose his appointment. The speedy fall of Somerset was followed by as rapid a rise of Villiers, who entirely occupied his place in the King's gross and doating affection. He was knighted in 1615, and made a gentleman of the bed-chamber, with a pension of 1000*l.* a-year. Soon after, the office of master of the horse was conferred upon him; and in 1616 he was honoured with the garter, and created a baron and viscount. In the following January he was advanced to the earldom of Buckingham, and admitted into the privy-council. He accompanied in 1617 the King into Scotland; and after his return, was created a marquis, and accumulated the posts and dignities of Lord High Admiral of England, Chief-Justice in Eyre to the south of the Trent, Master of the King's-bench office, Steward of Westminster, and Constable of Windsor Castle. He likewise became the sole dispenser of the royal favours, which privilege he used to the advancement of all his family and connections. It was in his character to be a warm and steadfast friend, and to adopt the interests of his friends

as his own; and in the same proportion, he was a vehement and implacable enemy. He was (says Lord Clarendon) "of a most flowing courtesy and affability to all men who made any address to him; and so desirous to oblige them, that he did not enough consider the value of the obligation, or the merit of the person he chose to oblige." He was, however, arrogant and insolent with those who opposed or did not yield to him, and was too impetuous to conceal his feelings.

As his pusillanimous master was to be governed by assuming a high tone, Buckingham accustomed himself to treat him with little deference. He had also displayed a degree of arrogance towards Prince Charles, which had produced a coldness between them. In order to recover the favour of this heir to the monarchy, and establish an intimacy with him, he suggested to him the romantic project of making a visit incognito to the Spanish court, and paying his personal respects to his intended bride, the Infanta. They conjunctly asked the King's consent to the journey, who, with his wonted pliancy, first granted it; but coming afterwards to reflect on the hazards and improprieties of this rash scheme, he sent for them, and declared that he had changed his mind on the subject. Buckingham, however, took up the matter with so much warmth, upbraiding the weak king with his breach of promise and his timid caution, that he wrung from him a second reluctant consent; and it was agreed that the Prince and Buckingham, with only two confidential attendants, should post it through France to Madrid. The particulars of this singular expedition need not here be related. It is sufficient to mention, with respect to Buckingham, that his familiar and forward manners, and the unguarded violence and indecorum of his behaviour, indisposed the whole Spanish court to him, and that he left the country an avowed enemy to the prime-minister Olivares. His favour at his own court was so well established, that during his absence he was raised to the ducal title, and after his return was made Lord Warden of the Cinque Ports. He gave before parliament a false account of the negotiations with Spain respecting the marriage, which inflamed the nation against the Spaniards, and rendered him popular; and finding reason to apprehend that on the arrival of Lord Bristol from his embassy in Spain a different statement would appear, he associated himself with the opposers of the court, and promoted popular measures.

James died in 1625, and the accession of Charles only augmented the power of the Duke of Buckingham, who had completely established his influence over the mind of the young king. He was honoured with a mission to France for the purpose of conducting into England the royal bride Henrietta-Maria. When in that country, where he appeared with extraordinary magnificence, he gave a proof of insolence and temerity, which would be scarcely credible were it not related by a historian of high authority. "He had the ambition (says Lord Clarendon) to fix his eyes upon, and to dedicate his most violent affections to, a lady of a very sublime quality, (Anne of Austria, Queen of Lewis XIII.,) and to pursue it with most importunate addresses; insomuch as when the King had brought the Queen his sister as far as he meant to do, and delivered her into the hands of the Duke, to be by him conducted into England, the Duke, in his journey, after the departure of that court, took a resolution once more to make a visit to that great lady, which he believed he might do with much privacy. But it was so easily discovered, that provision was made for his reception; and if he had pursued his attempt, he had been without doubt assassinated; of which he had only so much notice, as served him to decline the danger. But he swore in the instant, that he would see and speak with that lady in spite of the strength and power of France." Clarendon goes on to impute to this circumstance all the enmity which Buckingham afterwards manifested against the court of France, and his attempts to alienate the affection of Charles from his Queen; though the latter conduct might also proceed from his jealousy of her influence over her husband.

The Duke's inordinate power, and the arbitrary use he made of it, had now rendered him an object of national jealousy and dislike; and in the second parliament of the reign, May 1626, the Earl of Bristol, whom, on his return from Spain, he had procured to be committed to the Tower, and afterwards banished from court, exhibited a charge of high treason against him. He was also impeached by the Commons of various high crimes and misdemeanours, to which he put in an answer which Hume pronounces clear and satisfactory; his master, however, took the most effectual method of averting the stroke by the dissolution of parliament. A war now subsisting with Spain, the Duke went to the Hague, with the Earl of Holland,

to negotiate a treaty with the States-General for the recovery of the Palatinate. His conduct towards France soon after brought on a war with that country also. He had probably been the adviser of the hasty and unjust measure of sending away the Queen's French attendants on a quarrel with the King; and Marshal Bassompierre, who was sent over to England to remonstrate against this act, has given in his memoirs a curious account of the presumption of Buckingham at a private audience on the subject. He next encouraged the English armed vessels to make prize of French merchant-ships, the immediate condemnation of which he procured in the courts of admiralty; and he entered into connections with the French Hugonots, who were threatened by the court with an attack upon Rochelle, their principal seat. At his solicitations, a powerful expedition was fitted out for the invasion of France in 1627, in which he had the chief command. The Rochellers, against whom in the first year of the reign an English squadron had been sent, refused to admit these suspected allies into their port; and the Duke made a landing at the Isle of Rhé, from which he was at length obliged to withdraw with great loss. In order to recover part of the credit which he had lost on the occasion, he made himself known as the adviser of calling a new parliament; but this assembly passed a vote that the Duke of Buckingham's excessive power was the cause of all the evils and dangers which had been brought upon the King and kingdom; and drew up a remonstrance of grievances charging him with being their principal author. A prorogation, however, preventing farther proceedings, he resolved to regain the good will of the nation by another expedition for the relief of the Rochellers, then under close siege; and in whose safety the zealous Protestants were much interested. The Duke was at Portsmouth superintending the preparations for this expedition, when one Felton, who had served under him as a lieutenant in the army, actuated by discontent, and a fanatical spirit, took an opportunity to give him a mortal stab. He almost immediately expired, August 23. 1628, having just completed his 36th year. Though he was become extremely unpopular, his sudden and tragical death caused him to be generally commiserated. He had some of those qualities which usually attract vulgar applause; as high spirit, personal courage, ready elocution, and generosity; but he had no other title to the character of a great

man (which some have bestowed upon him) than the possession of great place and power. He married Lady Catharine Manners, daughter and sole heiress of Francis Earl of Rutland, by whom he left two sons and a daughter. Though not a faithful, he was an affectionate husband, and he appears to have been kind in his domestic relations. He is accounted the latest of the all-powerful favourites at the English court; and it is thought that his master was secretly not displeased at being freed from his overbearing authority. *Biogr. Britan. Clarendon. Hume. — A.*

VILLIERS, GEORGE, 2d Duke of Buckingham, son of the preceding, was born in 1627 at Wallingford-house, Westminster. Being an infant at his father's death, he, with his brother Francis, a posthumous child, was taken to be brought up with the King's own children under the same tutors. They were both entered of Trinity-college, Cambridge, and afterwards sent to travel abroad. Returning to England after the commencement of the civil war, they were presented to the King at Oxford, and engaged in military service under Prince Rupert, and Lord Gerard. On this account their estates were seized by the parliament, but were restored in consideration of their nonage; when they renewed their travels in France and Italy. In 1648 they came back to England, at which time there were risings in various parts in favour of the King, who was a prisoner in the Isle of Wight. The two young noblemen joined the Earl of Holland who was in arms in Surrey; but in an action with the parliament's troops near Nonsuch, Lord Francis was slain valiantly fighting. The Duke with difficulty escaped to St. Neots, where the house in which he lay was soon afterwards surrounded. Making way sword in hand through the guard, he got to the sea-side, whence he reached Prince Charles in the Downs. The parliament gave him forty days to come in, but he gallantly preferred adhering to the royal cause, and in consequence incurred the forfeiture of his estates, then among the most considerable belonging to an English subject. His chief support abroad arose from the sale at Antwerp of his father's noble collection of pictures, which had been secured for him by a trusty servant. He attended the exiled King Charles to Scotland, and was with him at the fatal battle of Worcester, from which his escape was almost as wonderful as that of Charles himself. He afterwards served as a volunteer in the French army, and signalized his courage

at the sieges of Valenciennes and Arras. He occasionally frequented the King's little court in Flanders, where his company was agreeable to Charles, though he was of a party opposite to that of Hyde and his other confidential ministers.

General, now Lord, Fairfax had at this time retired from his command in the army, and was residing upon a part of the Duke of Buckingham's estate which had been allotted him by the parliament. His generosity with respect to other forfeitures, and the circumstance of his having an only daughter, being reported to the Duke, he determined to come over and try his fortune in England. This was a matter of some hazard, for he was an outlaw, and had not made his peace with Cromwell, who was possessed of a part of his estate. His handsome person and courtly manners soon made a conquest of the daughter of Fairfax, and they were married at his lordship's seat of Nun-Appleton near York in 1657, on which occasion, an epithalamium is said to have been written by Cowley, with whom the Duke was on intimate terms, but it does not appear among his poems. The jealousy of the government caused him to be committed to the Tower in 1658, to the great displeasure of his father-in-law. After the death of Cromwell he had leave to make Windsor-castle his place of confinement; and on the abdication of Richard he obtained entire liberty. The event of the Restoration put him in possession of all his estates, and enabled him to indulge his taste for splendour and expence. He kept an open table; entertained with great hospitality the French nobility who came to visit England, and lost large sums to them at play; and besides his other profusions, threw away money upon the experiments of pretended alchemists. His vivacity and turn to ridicule made him a favourite with the King, who conferred upon him the posts of a lord of the bed-chamber, lord-lieutenant for Yorkshire, and master of the horse, but the expences in which these honours involved him, rendered them more injurious than serviceable to his fortune. Either in consequence of involved circumstances, or of a natural inclination for faction and intrigue, it appears that as early as 1662 he was engaged in practices against the court, and he is even charged with treasonable designs, tending to excite an open insurrection. He is said to have connected himself with one Heydon, an astrological impostor, whom he either employed as an instrument, or to whom

he was himself a dupe. The particulars of these transactions are obscurely related; but it is certain that in 1666 he found it necessary to abscond, and that a proclamation was issued for his apprehension. He voluntarily surrendered himself, and was able so well to justify his conduct, or to ingratiate himself with the easy monarch, that he was restored to his place in the bed-chamber and the council. He employed his influence to hasten the fall of the Lord-chancellor Clarendon, to whom he had been always an adversary. In 1668 he joined with Sir Orlando Bridgeman and Sir Matthew Hale in the laudable scheme of relaxing the severities against the Nonconformists, with whom, probably through his alliance with the Fairfax family, he had maintained a correspondence, but the plan was defeated by the opposition of the House of Commons. Being entirely void of steady principle, he was selected in 1670 as one of the five persons who formed the odious ministry known by the name of the Cabal. In order to promote its nefarious projects, which aimed at the destruction of liberty at home and abroad, he was sent ambassador to the court of France, for the purpose of dissolving the triple alliance, the great work of Temple and De Witt. His manners, and his errand, caused him to be received with uncommon marks of attention by the French King, and in return he readily concurred in all the measures proposed by that court. His profligate character occasioned him to be suspected of the daring attempt made in that year upon the life of the Duke of Ormond, by the noted Blood; and he tamely bore from the Duke's spirited son, Lord Ossory, the imputation of this villainy, accompanied with a menace, in the royal presence. The court-interest, however, procured for him in 1671 an election to the chancellorship of Cambridge; and in the same year he sealed his reputation as a man of wit by the exhibition of his celebrated comedy, intitled "The Rehearsal," to the composition of which, however, it is said that other wits of the time contributed. The work was a burlesque satire upon the ranting and unnatural tragedies of that age, and at first was principally levelled against Sir Robert Howard; but Dryden being in the meantime made poet-laureat, and having risen to high distinction, he was thought the more worthy object of ridicule. There was much justness in the satire, though joined with illiberal personality; which the poet shewed himself well able to return by his admirably drawn character of the Duke, under

the name of *Zimri* in "Absalom and Achitophel."

In 1672 the Duke was again sent to France with Lords Arlington and Halifax in order to concert measures for the war, the object of which was the ruin of the Dutch commonwealth. When in 1674 the House of Commons began to make attacks on the members of the Cabal, a motion was made for his impeachment; whereupon he desired to be heard at the bar of the House. Queries were proposed to him, which he answered in a confused and ambiguous manner, and upon the whole, endeavoured to exculpate himself by throwing the blame on Lord Arlington. The conclusion was, that the Commons voted an address for his removal. His versatile and unprincipled politics then took the turn of opposition to the court, and he joined the Earl of Shaftesbury in some of his measures, playing a kind of second part to that celebrated statesman. In 1680, having sold Wallingford-house, he purchased a house in the city, and plunged deeply into the opposition politics carrying on there; but it is of no consequence to go further into the public life of one who had no principles to make him consistent, and wanted talents for business to give him importance in any party. Hume appears to have estimated him justly in the following character: "The least interest could make him abandon his honour; the smallest pleasure could seduce him from his interest; the most frivolous caprice was sufficient to counterbance his pleasure. By his want of secrecy and constancy he destroyed his character in public life; by his contempt of order and economy he dissipated his private fortune; by riot and debauchery he ruined his health; and he remained at last as incapable of doing hurt, as he had ever been little desirous of doing good, to mankind." We might be surprized, were the inconsistencies of men less common, that with such a frame of mind, the Duke should be the author, in 1685, of "A short Discourse upon the Reasonableness of Men's having a Religion, or Worship of God." The work was, however, popular, and appears to have contained some just and liberal sentiments. The decline of his health and fortune caused him, soon after, to retire to his remaining manor of Helmsley in Yorkshire, where he passed his time in rural sports and company, and wrote a short piece, intitled "A Demonstration of the Deity." At length, after a day of fox-hunting, in which he caught cold, he was seized with a fever, which obliged him to

remain at a tenant's house at Kirkby-moor-side, where his accommodations might probably be mean, though there is apparent exaggeration in Pope's description of the scene in his "Epistle to Lord Bathurst." When his dangerous state was known, he was visited by his friend Mr. Fairfax and some neighbours, at whose suggestion he consented that the parish clergyman should be sent for, from whom he received the sacrament according to the rite of the church of England. He died on the third day of his illness, in April 1688, in the 61st year of his age, and was interred in the family vault in Westminster-abbey. The Duke had no issue by his wife, to whom he was very far from being faithful. His amours were numerous; the most noted was with the Countess of Shrewsbury, whose husband he killed in a duel, the Countess at the same time, it is said, holding his horse. A miscellaneous collection was made of his writings, consisting of essays, speeches, poems, &c. in two volumes 8vo., of which there have been four editions. He has the credit of having introduced the art of making crystal glass from Venice,—one fruit of his chymical pursuits. *Biogr. Brit. Hume.* — A.

VILLIERS DE L'ISLE-ADAM, PHILIP DE, descended from an ancient French family, was born in 1464, and was elected Grand-master of the order of St. John of Jerusalem in 1521. He had previously been Grand-hospitaler, chief of the tongue of France, and ambassador at the French court. In the year after his election, the island of Rhodes, in which he held his residence, was invaded by a great naval and land force of Turks, estimated at 200,000 men. It was defended by the Grand-master with so much vigour that Sultan Solymán in person came to superintend the attack; and he was upon the point of renouncing the attempt, when he was encouraged to persevere by traitors within the town. At length, no succours arriving from the Christian princes, after a siege of six months, in which the Turks are reckoned to have lost 100,000 men, L'Isle-Adam found it necessary to surrender. He was treated with great respect by Solymán, who knew how to honour bravery in an enemy; and is said to have observed to one of his officers, that it was not without regret that he obliged this Christian to leave his house at his age. The Grand-master quitted Rhodes in the beginning of 1523 with 50 vessels, in which were embarked his remaining knights and about 4000 of the inhabitants, and arrived at Rome, where Clement VII. was then Pope.

From him he received the town of Viterbo as a residence till a new seat should be found for the order. In 1527 he held a general chapter, in which it was resolved to accept the offer of the Emperor Charles V., of the island of Malta. He then went to Syracuse, where, in 1530, he received the donation by letters-patent of Malta, Gozo, and Tripoly in Barbary. He repaired to Malta in that year, which he began fortifying; and from that period the knights of St. John assumed the title of Knights of Malta. After a life distinguished by piety, courage, and prudence, he died in 1534 at the age of 70. Upon his tomb was inscribed the appropriate and comprehensive eulogy, "Here reposes Virtue victorious over Fortune." *Moreri. Nouv. Dict. Hist.* — A.

VILLOISON, JOHN-BAPTIST GASPARD D'ANSE DE, an eminent classical scholar, descended from a family originally Spanish, and the son of an officer of musqueteers, retired from the service, was born in 1750 at Corbeille-sur-Seine. He received his education successively at the colleges of Lisieux, Duplessis, and des Grassis, in Paris, at the latter of which he attended the Greek lectures of M. le Beau. Having made a progress in the critical knowledge of the Greek language, which placed him beyond improvement from this master, he removed to the higher instruction of M. Capperonier, Greek professor in the royal college of France; by whose assistance, added to his own intense application, and a most retentive memory, he acquired at the age of fifteen an exact acquaintance with almost all the writers of antiquity in every class. As it was his ambition to attain the very first rank as a scholar, he now carried his researches to manuscripts; and finding in the library of St. Germain-des-pres a collection of inedited Greek lexicons, among which was that of Homer by Apollonius, he published the latter in 1773, with an accompaniment of prolegomena, notes, and remarks, which displayed a depth and extent of erudition that would have appeared extraordinary in a literary veteran. The Academy of Inscriptions and Belles Lettres, to whom this work was communicated before its publication, testified their sense of Villoison's uncommon abilities, by electing him a member at an age which required a dispensation from their rules, for his admission.

He now became generally known to the classical world; and entered into a corre-

spondence with many of the most eminent scholars at home and abroad. His next considerable undertaking was an edition of the Pastoral of Longus, for which he accumulated such a vast mass of philological quotation and remark, that the person to whom the examination of his labour was committed persuaded him to retrench half, lest the author should be overwhelmed in elucidations. This work was published in 1778. Having fruitlessly searched the libraries of France for more inedited Greek manuscripts, he entertained a great desire to examine that of St. Mark in Venice for the same object; and in 1781 obtained a mission at the King's expence, with an unlimited time of residence and extent of journey. He soon in that repository discovered several unpublished works of rhetoricians, philosophers, and grammarians, from which he formed a collection, which was printed in the same year in 2 vols. 4to., with the title of "*Anecdota Græca*." In that library he also found a manuscript of Homer's Iliad, with a great number of scholia, and its margins filled with asterisks, obelisks, and the other marks by which the ancient grammarians were accustomed to distinguish the verses suspected of being spurious, from those acknowledged to be genuine. He further discovered that the scholia were an abridgment of those of the grammarians who had employed the greatest attention upon the text of Homer; and on the whole he found reason to regard this manuscript as a most valuable literary treasure. It was committed to the press in 1788, accompanied by elaborate prolegomena, and was received by the learned throughout Europe with general applause. The editor was however somewhat mortified to witness the use made of this edition of Homer, in supporting the systems of certain critics concerning the great interpolations of ancient rhapsodists in the poems of that venerable bard, so as to leave it wholly doubtful which were his genuine compositions.

About this time Villoison received an invitation from the Duke and Duchess of Saxe-Weimar to pay a visit to their court, then the most literary in Germany. He complied; and during his residence at Weimar employed himself in making a collection of various readings and emendations of the text of several Greek authors, which he printed at Zurich in 1783, under the title of "*Epistolæ Vimarïenses*," being in the form of letters addressed to different persons of eminence. In this publication he paid his homage to the young

Duchess, a lady who did not picque herself upon any acquaintance with the learned languages, in a manner more like a scholar than a Frenchman. He addressed to her a Latin epistle full of Greek quotations and critical disquisitions, the topic of which was an examination of the Dionysiaca of Nonnus. Another publication of Villoison was that of a translation of part of the Old Testament by a Jew of the ninth century, which he found in the library of St. Mark. As he had made himself acquainted with the Hebrew, he gave an edition with notes of this manuscript, at Strasburg in 1781.

He had not long returned to Paris, where he had married a young and interesting woman, before his expectation of discovering unknown manuscripts in the monasteries of the East engaged him in a much more extensive and distant course of travel. He accompanied M. de Choiseul Gouffier, ambassador from France to the Porte, on his return to that mission, and reached Constantinople in 1785. He afterwards visited Smyrna, many of the islands in the Archipelago, and Greece; and though he was disappointed in the principal object of research, he made a great number of observations concerning the remains of antiquity, the inscriptions, the manners and customs of Greece, a summary account of which he gave in a memoir read before the Academy of Belles Lettres at Paris on his return in 1787; and he announced his intention of preparing a voluminous publication on the result of his enquiries. At the commencement of the Revolution he retired from the storms of the capital to Orleans, where he shut himself up in the public library, indefatigably occupied in his literary plans; and the fruits of his consultation of ancient and modern authors were fifteen great volumes in 4to., of extracts and remarks, the substance of which was to be inserted in the relation of his journey. At the same time he made preparations for another laborious work, which he had long meditated, a new and much enlarged edition of Father Montfaucon's "*Palæographia Græca*." When the revolutionary tempest had finally subsided, he returned to Paris with his learned treasures, but with the reduction of his moderate fortune to one-fourth; to supply which deficiency, he opened a course of lectures on the Greek language. But although his name at first attracted a confluence of auditors, his strain of instruction proved too erudite for his hearers, and he was soon deserted. At this time, the govern-

ment having appointed a professorship of modern Greek, it was offered to Villoison, who gladly accepted the post, and fulfilled its functions till its suppression by Napoleon. As a token, however, of particular esteem for this great scholar, a professorship of ancient and modern Greek in the college of France was specially created for him alone. He did not live to realize the hopes of farther reputation and usefulness to be derived from this appointment, being carried off by a lingering malady in April 1805, at the premature age of 55.

Villoison was certainly a very profound scholar as far as the acquisition of an immense mass of verbal knowledge can entitle a man to that appellation; but to the higher qualities of intellect he seems to have had little claim. "Nature (says his biographer) had endowed him with a quick and penetrating mind; but his memory, which was in truth a prodigy, and which he had perhaps exercised too exclusively, appears in some degree to have checked the developement of his other intellectual faculties. Insatiably desirous of knowledge, he had never too much time for reading, and he rarely appropriated any to thought and reflexion; hence the incoherence, the sudden digressions, the want of proportion and entireness which are to be remarked in some of his works; hence the want of consistency and steadiness in conduct and conversation of which he sometimes incurred the charge." It is, however, remarked that these imperfections do not prevent his being esteemed as one of the greatest contributors to what is termed erudition in the age in which he lived. *Mem. of Villoison by M. Dacier, Secretary to the French National Institute.* — A.

VINCENT OF BEAUVAIS, a Dominican monk of the 13th century, was held in great esteem by St. Lewis King of France, who gave him the title of his reader, and the inspection over the studies of his children. He composed about 1244 a summary of knowledge, or encyclopedia, celebrated in those times, under the title of "Speculum Majus," in four parts, distinguished by the heads of "Speculum Naturale, Doctrinale, Morale, et Historiale." It is an ill digested farrago, filled with gross errors, as might be expected from that age; and its chief value consists in quotations from authors now lost. Many editions were given of it, the first at Strasburg in 1476, the last by the Benedictines of St. Waast, at Douay in 1624. There have been likewise published of this Vincent a

"Letter to St. Lewis on the Death of his eldest Son;" and a "Treatise on the Education of Princes." He died in 1264. *Moreri. Brucker.* — A.

VINCENT FERRIER, or FERRER, a Dominican, born at Valencia in Spain in 1357, entered into the order of preachers in 1374, and obtained the degree of doctor in theology at Lerida in 1384. He accompanied the Cardinal de Luna, the Pope's legate, to France; and after his return to Valencia, in the church of which city he was lecturer on the Scriptures, he was summoned in 1394 to Avignon by the same cardinal, then elected Pope by the name of Benedict XIII. That pontiff appointed Vincent to be his confessor and master of the sacred palace. Conceiving, however, that he had a divine call to preach the word of God, he commenced his mission in 1397, and travelled through various countries, not omitting Great Britain and Ireland, exercising his function with extraordinary fervour, and practising great austerities. He also zealously interested himself in the attempts to terminate the schism in the papacy which then divided all Europe, and personally applied to many princes for that purpose. Finding his patron Benedict obstinately bent against that renunciation of his see which was a necessary preliminary to restoring the unity of the church, he abandoned him, and assisted at the council of Constance. In 1417, on the invitation of John Duke of Brittany, he fixed the seat of his mission at Vannes, where he died in 1419, at the age of 62. His pious labours and holy life, with the report of miracles wrought at his tomb, procured him the honour of canonization from Pope Callixtus III. Vincent was the author of a number of devotional tracts, of which a "Treatise on the Spiritual Life, or the Interior Man," was several times reprinted. Some of his letters have also been published. A collection of sermons printed in various places under his name is charitably judged to be spurious, as not worthy of his gravity and piety. *Dupin. Moreri.* — A.

VINCENT OF LERINS, an ecclesiastic of the fifth century, was a Gaul by nation, and originally followed the military profession; but feeling a vocation to quit the world, and adopt a religious life, he retired to the monastery of Lerins in Provence, where he entered into priest's orders. He obtained a high reputation for piety and learning; and after his death, in the reign of Theodosius and Valentinian, he was canonised by the Roman church. This honour was conferred upon

him chiefly on account of a work, intitled "*Commonitorium adversus Hæreticos*," which has obtained high praise from the orthodox of different communions. In his confutation of heresy, he begins with establishing two foundations for the true faith, the authority of Scripture, and the tradition of the Catholic church. He anticipates the question, that the former being sufficient of itself to settle all religious points, why should the latter be called to its aid? by observing, that "the holy Scripture, having a sublime sense, is differently explained, one understanding it after this manner, another after that; so that there are as many opinions about the true meaning of it, as there are persons. It is absolutely necessary, therefore, on account of the subtle evasions of heretics of all sorts, to take the Catholic church for our rule in the interpretation of Scripture." He admits, however, that the appeal to tradition answers better with respect to new heresies, than to those of long standing, "which have had time to cover themselves with an appearance of antiquity." The work of Vincent seems to be acutely written, and it is no wonder that it has been much applauded by Roman Catholics; but Dr. Mosheim's praise of it has called forth a note of censure from his translator, Dr. Maclaine, who says he can see nothing in it but a blind veneration for ancient opinions. The "*Commonitorium*" has been printed in the "*Bibliotheca Patrum*," and also in several separate editions, one of which is of Cambridge, in 1687. *Dupin. Mosheim.*
— A.

VINCENT DE PAULE, see PAULE.

VINCI, LEONARDO DA, a distinguished painter, born at the castle of Vinci in the duchy of Tuscany in 1452, was the natural son of Pietro, a notary of Florence. At an early age he gave indications of uncommon genius, which appearing peculiarly to point to the arts of design, he was placed in the school of Andrea Verrochio, an eminent artist at that period. He could not, however, be confined to a single object of pursuit; and sculpture, painting, architecture, geometry, mechanics, hydrostatics, poetry, and music, were almost at the same time studied by him, and in all he is said to have attained excellence. To this felicity of talent, nature joined beauty of countenance, graceful speech, and pleasing demeanour, so that he inspired universal love and admiration. His proficiency in painting was so rapid, that while yet the disciple of Verrochio, being employed by him to paint an angel in a picture of the baptism of Christ,

his performance so far eclipsed that of his master, that the latter threw aside his pencil, and did not resume it. He executed various works in Florence, which gave him so high a reputation, that Lodovico il Moro, then Regent of Milan, and a splendid patron of the arts, invited him to that capital about 1489, and settled upon him an annual stipend. As that prince greatly delighted in music, Leonardo treated him with the strains of an instrument of his own invention, of extraordinary power; and he also exhibited himself as the best extemporaneous poet of his time. Lodovico, who justly appreciated his rare talents, employed his services in the institution of his academy of the fine arts. During his residence at Milan he painted many excellent pictures, among which was the famous Last Supper in the Dominican convent of Sta. Maria. Concerning this piece it is recorded, that Lodovico having mentioned to the artist the complaint of the prior of the convent of the unfinished state in which it was so long left, the places only for heads of Christ and of Judas being marked out; he replied, that with respect to the former he had not been able to form an idea which satisfied him; but as to the latter, he could not better fill it up than with the head of the prior himself. Lodovico wishing to honour the memory of his father, Duke Francis I. with an equestrian colossal statue of bronze, Leonardo made a model for it upon so grand a scale that it could never be executed. His plaster cast, however, was preserved as a work of extraordinary beauty, till it was broken by the French on their entrance into Milan, under Lewis XII.

Leonardo returned to Florence in 1500, where he executed many of his best pieces, among which was his celebrated portrait of Monna Lisa, the wife of Francesco del Giocondo, a work said to have been the labour of four years, and finished with all the minuteness of the Dutch or Flemish school. He was employed by the senate of Florence to paint the grand hall of the council, in conjunction with Michael Angelo, a much younger man, and his admired cartoon of Piccinino's Battle of Cavalry was a product of the emulation between these great artists. On the elevation of Leo X. to the pontificate in 1513, Leonardo, according to Vasari, accompanied Giuliano de' Medici to Rome, where he painted several pictures, but was not much employed by the Pope, who was disgusted by the slowness of his execution. The rivalry of Michael Angelo is said also to have disquieted him; so that he willingly

accepted an invitation to France from King Francis I. He appears to have exercised his art but little in that country, where he died in May 1519, at the age of 67. In his last illness he was visited by the King, and had the singular honour of dying in the arms of that great monarch, who was in the act of raising his head when he expired.

Leonardo da Vinci is allowed to have been one of the greatest geniuses of his country, and few men in any country or profession have united more excellencies. As a painter he possessed correctness of design, taste and judgment in disposition, and great powers of expression. His ideas of perfection, and his solicitude to finish with the utmost nicety, rendered him slow, and were the cause that many of his pictures were left incomplete. As he was a great experimentalist, it is probable that his failure in colouring was owing to the subsequent effects of his chemical mixtures. Like all who grasp at too much, he wanted steadiness and equality. Mr. Fuseli says of him, "To a capacity which at once penetrated the principle and real aim of the art, he joined an equality of fancy that at one moment lent him wings for the pursuit of beauty, and the next, flung him to the ground to crawl after deformity. We owe to him *chiaro-scuro* with all its magic; but character was his favourite study; character he has often raised from an individual to a species, and as often depressed to a monster from an individual. His notion of the most elaborate finish, and his want of perseverance, were at least equal. His line was free from meagreness, and his forms presented beauties, but he appears not to have been ever much acquainted, or to have sedulously sought much acquaintance, with the antique. The strength of his conception lay in the delineation of male heads; those of his females owe nearly all their charms to *chiaro-scuro*; they are seldom more discriminated than the children they fondle; they are sisters of one family." It is with apparent justice that both Michael Angelo and Raphael have been said to owe part of their glory to this master; the latter having derived from him his grace and the divine expression of his countenances; and the former the terrific boldness of his designs. Leonardo was an assiduous student of the anatomy both of men and of horses; and the English anatomist Cowper has published some figures of his of the different motions of the human body, with fragments of his annexed explanations, being a small part of a great work on

the subject. He has the reputation of a great mechanist and engineer; and certain works for the improvement of internal navigation in the Milanese have been attributed to him, but, as Tiraboschi proves, erroneously, though he probably may have given plans for other works. He was the author of a Treatise on Painting, which was published by Du Fresne, and is still in much esteem. It manifests a close attention to every thing appertaining to his art. He left a number of manuscript-books, containing figures relative to architecture, mechanics, anatomy, and other sciences, with his thoughts on various subjects, and other miscellaneous matter exhibiting the wide compass of his enquiries. Of his poetry, a moral sonnet has been preserved, of considerable merit for the age. *Tiraboschi. D'Argenville. Pilkington. — A.*

VINDEX, C. JULIUS, the leader of a revolt against Nero, was an Aquitanian Gaul by birth, descended from the ancient kings of that country. His father had been made a Roman senator by Claudius, and the same dignity had been conferred on himself. He was by character active, intelligent, experienced in war, full of courage and enterprize, a hater of slavery, and possessed with an ardent ambition of signalizing his name by some laudable exploit. A good person and noble presence were added to his other advantages. Indignant at the scandalous excesses and crimes of Nero, and knowing that his countrymen impatiently bore the impositions by which they were burdened, he convoked, by virtue of a command with which he was invested, an assembly of the Gauls, before which he delivered a warm invective against the Emperor, particularly dwelling on the disgrace of being subject to a musician and a player. He readily persuaded his countrymen to join in an attempt to throw off the yoke, and multitudes of them flocked to him from all parts. Sensible, however, that it would be of great importance to engage a Roman commander in the design, he made a private application to Galba, then governor of Tarraconensian Spain, who gave him no answer, but did not betray his secret. Vindex then, placing himself at the head of a number of Gaulish tribes, openly proclaimed his revolt, and about the same time Galba separately declared against Nero. That prince affected to treat the defection of Vindex with contempt, though he showed himself stung by his reproachful edicts. He set a high price upon the head of the Gaulish chief, who coolly retorted by offering his own head to any

one who should bring him that of Nero. A more formidable opponent to the designs of Vindex was Virginius Rufus, governor of Upper Germany, who had under his command the most warlike legions of the empire. He marched against the revolted Gauls, to which were joined many of the Celtic Gauls who adhered to the imperial party. Advancing to Besançon, he met Vindex, with whom he had a conference, in which it is said that they agreed in opposition to Nero. What farther passed is not known; but in the result, Vindex, attempting to enter Besançon, was attacked by the Roman legions, who were unacquainted with the compacts between the leaders; and an action ensued, in which the Gauls were defeated with great slaughter. Vindex, reduced to despair by this misfortune, died by his own hand after the battle, A.D. 68. *Univ. Hist. Crevier.*—A.

VINET, ELIAS, a man of learning in the 16th century, was the son of a labourer at Vinets, a village of Saintonge. He received a literary education at Barbesieux and Poitiers, and after having gained a little money by tuition, he went to Paris, where he acquired a knowledge of mathematics, and improved himself in classical studies. His merit becoming known to Govea, principal of the college of Bourdeaux, he invited him to that city in 1541, and procured him a professorship. Govea being engaged by the King of Portugal in 1547 to found a college at Coimbra, took Vinet with him; but after his death in the following year, the latter returned to Bourdeaux. He taught classics and mathematics in that university till 1558, when the place of principal becoming vacant, he was appointed to it. He filled that office with great reputation during 25 years, performing all its duties with the utmost assiduity, and employing all his leisure in composing learned works. When become aged and infirm, he was released from his functions, retaining his salary; and he died at Bourdeaux in 1587, at the age of 78.

Vinet was the editor of various authors of antiquity, to whom he added notes and commentaries, displaying profound erudition and critical skill. He also translated some ancient writers into French; and he published some original works, of which were treatises "On the Art of making Dials," and "On Mensuration;" and the "Antiquities of Saintes and Barbesieux," 4to., 1571, and "Antiquities of Bourdeaux and Bourg," 4to., 1574. *Thuan Hist. Moreri.*—A.

VINNIUS, (VINNEN,) ARNOLD, an emi-

nent jurist, was born in Holland in 1588. He studied at Leyden under Gerrard Tuningius, and afterwards taught the classics at the Hague till 1633, when he was invited to the professorship of law in the University of Leyden. He had previously edited the Commentaries of his preceptor Tuningius on the Institutes. After he became professor, he distinguished himself by various works on jurisprudence, in which he displayed a solid and penetrating judgment, with extensive erudition, and a thorough acquaintance with the Greek and Latin languages and antiquities. He wrote in an elegant and ornamented style, which has rendered his compositions more agreeable to read than most of those on legal topics. Of his publications the principal are "Commentarius Academicus et Forensis in quatuor Libros Institutionum Imperialium," first printed at Amsterdam in 1642, 4to., and often reprinted. A valuable edition of this work was given by Heineccius, with a preface and annotations, *Lugd. B.* 1726, 4to. "Notæ ad Institutiones," printed with the above; "Introductio ad Praxim Batavam;" "Jurisprudentia contractata;" "Quæstiones Juris selectæ;" "Tractatus de Pactis, &c." Vinnius died at Leyden in 1657, or, according to another account, in 1668. *Moreri. Saxii Onom.*—A.

VIO, see CAJETAN.

VIRET, PETER, an eminent Calvinist minister, was born in 1511 at Orbe, in the canton of Bern. He studied at Paris, where he became acquainted with Farel, whose coadjutor he was in propagating the reformed doctrine in several towns of Switzerland. It was probably during this service that his life was brought into danger by the blows of a priest, who having waylaid him, left him for dead upon the place. He accompanied Farel to Geneva in 1534, and was an able second to him in his efforts for the abolition of popery in that city. Lausanne having embraced the Reformation in 1536, Viret was invited to exercise the ministry there, in which office he gave so much satisfaction, that it was with reluctance the inhabitants suffered him to go for six months to Geneva, to supply the place of Calvin in a temporary absence. That reformer would gladly have engaged Viret for a colleague, but he was recalled to Lausanne. During one of Viret's residences in Geneva, his life was put to another hazard, according to the Protestant writers, by poison administered to him through the instigation of the Popish canons of that church; and these injuries to his naturally delicate constitution are thought to have shortened his days.

From Lausanne he was called to serve the churches of the reformed at Nîmes and Montpellier, and at length he settled at Lyons. He fulfilled his ministerial duties there with zeal and fidelity during the difficulties arising from civil war and pestilence, till he was obliged to quit his station in consequence of the edict of Charles IX. in 1563, prohibiting his subjects of the reformed religion from having ministers not born in the kingdom. He then retired to Orange, whence he was invited by the Queen of Navarre into Bearn. It appears from D'Aubigné's History that he was at one time imprisoned by the opposite party; for that writer mentions his being exchanged in 1569 for the governor of a town. He died, probably at Pau, in 1571, at the age of 60.

Viret was a little man of a lively disposition, considerably learned, and an eloquent preacher. Beza, in a Latin epigram upon the different talents of Calvin, Farel, and Viret, characterizes the latter by his eloquence. He was the author of a great number of works, many of which were attacks upon the doctrines and superstitions of the Roman Catholic church, in a style of ludicrous sarcasm, which would doubtless be highly irritating to the members of that communion, and were probably of great effect in making converts from it; and this may account for the violence offered to his person, and the severity with which his memory has been treated. Some of his writings, however, were serious. He published a work at Geneva in 1560, intitled "On True and False Religion," in which much reading is displayed concerning superstitions, ancient and modern. His largest work is "An Exposition of the Doctrine of the Christian Faith," which is thus characterised by Dupin: "It is divided into twenty-four dialogues, and contains the discipline and morality of the pretended reformed; but is ill written, without learning, and full of common-place thoughts." That author adds, "His small tracts of controversy are full of invective and raillery, and most of them have insulting titles. He particularly attacks in them the mass, the adoration of the eucharist, the ceremonies of the Roman church, prayers for the dead, and the primacy of the pope." *Dupin. Bayle. — A.*

VIRGIL. PUBLIUS VIRGILIUS MARO, the most eminent of the Roman poets, was born in the consulate of Crassus and Pompey, B. C. 70, at Andes, a village near Mantua. His father was probably the owner of a small estate cultivated by himself. The high rank in literary fame attained by this poet has ren-

dered him the subject of a variety of anecdotes, transmitted by the tribe of grammarians, many of which are puerile or evidently fictitious. The few certain incidents of his life will be comprised in the following narration. Virgil enjoyed the benefit of a liberal education; and Cremona, Milan, and Naples, are said successively to have contributed to his instruction. The system of philosophy which he studied was the Epicurean, under a master named Syro, and he appears to have had for a fellow-disciple that Varus to whom he inscribes his sixth eclogue. It has been generally supposed that he wrote at an early age the poems which go by the title of "Catalecta Virgilii," but of these, some are undoubtedly not of his composition, and of others the date is uncertain. That, however, he exercised his poetical talents previously to the appearance of those which constitute his acknowledged works, can scarcely be doubted. If, as is generally agreed, Virgil relates his own adventures in the person of Tityrus in his first eclogue, his first visit to Rome, for the purpose of recovering his lands which were occupied by the soldiery of Octavius and Antony after the war against the republicans, must have been when he was in his 30th year. Some of his eclogues, however, had probably been written before this time; but that productions of this kind should have been his chief distinction to a mature period of youth, certainly denotes that he was characterised by no precocity of genius. In Rome he obtained an introduction to Octavius, by means of Pollio, or of some other protector, and also became known to his great patron Mæcenas; and through their influence his farm was restored to him. On going back to take possession of it, his life was endangered by the violence of the veteran occupier, and he was obliged to fly to Rome, where an application to the source of power procured his re-instatement.

He proceeded in the composition of his eclogues, of which the tenth and last, dedicated to Gallus, is referred to his 33d or 34th year. They appear to have been popular, and were commended by contemporary poets. The commencement of his Georgics, at the instigation of Mæcenas, is by the grammarians dated in his 34th year, and they allow seven years to the completion of this work, which he passed chiefly at Naples. These dates are very uncertain; and the genuineness of the lines printed at the conclusion of the Georgics, in which he mentions his own residence in Naples, and speaks of the public events then transacting,

is questionable; there is no doubt, however, that the *Æneid* was the latest of his performances, and that it occupied many of the latter years of his life. He was now in high favour with Augustus, with whom he corresponded upon those terms of familiarity which that prince, at the height of his power, permitted to his friends. The fragment of a letter from Virgil to Augustus is preserved by Macrobius, which is to the following effect: "I frequently receive letters from you. With respect to my *Æneid*, if I had any thing at present worthy of your hearing, I would send it. But I have made a commencement of so great a design, that it seems to me almost insanity to have entered upon it; especially since, as you know, I must bring other studies, and those much more important, to such a work." After the death of the lamented Marcellus, B.C. 23, Virgil wrote that fine commemoration of him in the sixth book of the *Æneid*, concerning which Donatus relates the anecdote, that when it was recited before Augustus in the presence of Octavia, the mother of the deceased, as soon as the words "*Tu Marcellus eris*" were pronounced, she fainted away; and afterwards rewarded the poet with ten sesterces (above 80*l.*) for each line of the passage. When he had finished his *Æneid*, Virgil went to Greece, for the purpose of revising and polishing it at his leisure; and on this occasion it is supposed that his friend Horace wrote his ode beginning "*Sic te Diva potens Cypri*," in which he expresses the warmest affection for his brother poet. Having however at Athens met Augustus on his progress from the East, he resolved upon returning in his company; but at Megara he was attacked with an indisposition which became more serious during his voyage to Italy. On his arrival at Brundisium, or, as others say, at Tarentum, he was unable to proceed, and within a few days expired, B.C. 19, in the 52*d* year of his age. His remains, according to his request, were conveyed to Naples, where they were interred on the Puteolan way. From the concurrent testimony of various writers, among whom are Pliny the elder and A. Gellius, it appears that on his death-bed he wished to commit his *Æneid* to the flames, regarding it as an imperfect performance; but that it was saved, either by the interposition of his friends Tucca and Varius, who persuaded him to bequeath it to them on the condition that they should make no alterations in it, or by the injunctions of Augustus to his executors. This circumstance is a convincing proof of that modest self-estimation,

which is ascribed to the character of this great poet. It was accompanied with the other qualities belonging to such a disposition. He was mild and gentle in his manners, unassuming in conversation, sincere and faithful in friendship, whence he was singularly beloved by Augustus, Mæcenas, and all the most distinguished persons of that period.

In his poetical capacity, he confessedly stood at the head of all who lived in that age, though it abounded in men of talents, and he obtained in Rome all those honours which his modesty led him to shun. We are told that some of his verses being recited in the theatre when he was present, all the audience rose up, and paid him the same respect which was usually shown to the Emperor. Scarcely any poet has more occupied the critics, ancient and modern, in the discussion of his particular and comparative merits; and the greater part have concurred in placing him upon one of the highest seats in Parnassus. He has indeed been treated by many with a species of adoration which almost precludes any distinctness of estimate; yet perhaps few poets are more capable of being characterised. Of the faculty of invention he seems to have been more destitute than almost any of the profession who have attained great eminence. His *Bucolics*, *Georgics*, and *Æneid*, are full of imitation and even of translation; and scarcely can a simile be found in the latter which may not be traced to Homer or some other writer. It is in the diction and phraseology of poetry, in all that constitutes the artist, that his chief excellence consists; and his admirers will not allow that the Virgilian splendour and majesty of style have ever been equalled. He possessed an exquisite taste of all poetical beauties, and knew how to vary his language according to the occasion through all the forms of expression, from dignified simplicity to rich ornament. Hence his select passages are dwelt upon with more pleasure and admiration than those of almost any other classical poet; and he has ever been regarded as the exemplar of all that the *art of poetry* is able to effect in creating new sources of delight. In two species of composition Virgil has afforded models to almost all succeeding poets, the didactic and the epic. His *Georgics* have been the object of imitation to all who have attempted to ally instruction in a practical art with the beauties of description. His *Æneid*, though itself manifestly formed upon the *Iliad*, and confessedly its inferior in point of genius, has yet been regarded as presenting the finest example of the epic reclaimed from the barba-

rism of an early age, and adapted to periods of refinement. Quintilian speaks of this composition as without doubt next to that of Homer, among all the Greek and Latin productions of the kind down to his time; and in the general estimation of men of letters it holds the same rank at the present day. The fame of Virgil is testified by the almost innumerable editions, commentaries, and translations, of his works which have been made from the revival of literature to modern times. Of the manuscripts and editions a large account is given by the learned Professor Heyne, in his edition of Leipsic, 1788, which may be accounted the most complete and valuable. *Vita Virgilii Ruæi et Heynii. Tiraboschi. — A.*

VIRGINIUS RUFUS, L. an eminent and excellent Roman commander and citizen, was the son of a Roman knight. Of his early years we have no particular information, but his civil and military merit must have been distinguished to have raised him to the consulate in the reign of Nero, A. D. 63. He was afterwards entrusted with the important command of the legions stationed in Upper Germany. At the time of the revolt of the Gauls under Vindex, A. D. 68, (see his article,) he marched to Besançon in order to oppose that leader's designs, which terminated in his defeat and death. The legions, upon that event, proclaimed Virginius emperor, but he refused the title, firmly declaring to the soldiers that it did not belong to them, but to the senate and people, to dispose of the empire. Galba was at this time in revolt against Nero, and he solicited Virginius to make common cause with him; but he declined the proposal, apparently waiting for the determination of Rome. After the death of Nero and the succession of Galba, Virginius was a second time urged by the army under his command to declare himself a candidate for the empire; and one of the tribunes forced his way into his tent with a drawn sword, threatening him with instant death if he should continue to refuse compliance with the wishes of his soldiers. Nothing, however, could shake his constancy; and by his persuasions he at length with difficulty brought them to acknowledge the new emperor, whose election had been ratified. He gave a farther proof of submission to lawful authority by quietly resigning his command to Hordeonius Flaccus, whom the jealousy of the new reign had appointed to succeed him. He then went to pay his homage at the imperial

court, where he was coolly received; for though Galba esteemed him, and would gladly have placed him in a high office, the powerful Titus Vinius opposed a design which would have given him a rival, and Virginius was condemned (kindly, as Plutarch observes,) to a life of tranquil retirement.

When Otho became the short-lived master of Rome, he thought proper to court the favour of the Germanic legions by conferring a second consulate, A. D. 69, on their old commander, for whom they preserved a high veneration. In the following civil war, Virginius being with Otho at Brixellum, was brought into great danger by the fury of the soldiers, who suspected him of intending to desert their favourite, but he was preserved by the interposition of Otho himself. After the death of that Emperor, Virginius received a third offer of the empire from the soldiery, which he rejected; and he eluded their demand that he should go and negotiate with the Vitellian leaders. When Vitellius had entered Rome, and taken possession of the throne, the city being full of mutinous and licentious soldiers, Virginius incurred a new danger. Vitellius was sitting at table with him, when some of the mutineers fancied that a slave of Virginius was posted for the purpose of assassinating the Emperor; and rushing into the banquetting room, they loudly demanded the immediate execution of Virginius. Vitellius, though timid and suspicious, had no doubt of the innocence of a man whose character had always been honourable. Yet it was with much difficulty that he saved him. From this time, nothing of a public kind is recorded of Virginius till the reign of Nerva. He appears to have passed his declining years in a country retreat, which he possessed near Alsium, and which he termed "the nest of his old age." He seldom left it, and appeared at Rome only for necessary business, or the offices of friendship. To Pliny the younger, who relates these circumstances of him, he was guardian, and a constant and affectionate friend, and in return, was regarded by him with almost filial veneration. He was also universally considered as one of the greatest Roman citizens, and a genuine specimen of ancient manners. "He read (says Pliny) verses and histories, of which he was the subject, and lived, as it were, with his own posterity." Of his love for historical truth and freedom, the following instance is related by Pliny. Cluvius Rufus, an eminent historian, once

said to him, "You are sensible, Virginius, of the fidelity required from a writer of history; if, therefore, you meet with any thing in my work which is displeasing to you, I request that you will pardon it." "Are you ignorant, Cluvius, (he replied,) that my purpose in doing what I have done was that you writers might freely say what you should think fit."

In this manner Virginius had reached his 83d year, steering safely through difficult times, and preserving a sound constitution; when the virtuous Nerva chose to decorate his reign, and to throw additional splendour on this eminent citizen, by raising him to a third consulate as his own colleague in that office. Virginius had prepared a discourse on the occasion, to be delivered before the senate, when on preparing himself at home for the recitation, a large book which he held in his hand fell upon the floor. On stooping to take it up, his foot slipped, and in the fall he broke his thigh. The fracture could not be brought to unite, and after lingering some time, he died, A.D. 97. His remains were honoured with a public funeral, which Pliny mentions as the most memorable spectacle that Rome had witnessed for many years. His eulogy was pronounced by Cornelius Tacitus; the felicity of his life (observes Pliny) being thus crowned by the most eloquent of panegyrists at his death. He had composed for himself an epitaph of two lines only, recording one of his principal actions, with its motive:

Hic situs est Rufus, pulso qui Vindice quondam
Imperium asseruit, non sibi, sed patriæ:

"Here Rufus lies, who, by the repulse of Vindex, secured the empire not for himself, but his country." *Univ. Hist. Crevier. Plinii Epist. — A.*

VIRIATHUS, a Lusitanian, eminent for his bravery and conduct in resisting the Roman arms, was originally a famous hunter, from which condition he became a leader of outlaws. When the tyranny of the Roman governor had driven the Lusitanians into rebellion, Viriathus, B.C. 146, was nominated their commander. This was during the third Punic war; and the pretor Vetilius, who was at the head of ten thousand men in that province, lost 4000 of them and his life in an engagement with the Lusitanian chief. C. Plautius, who was sent with a reinforcement, and was joined by a large body of Spanish allies, underwent a total defeat from Viriathus,

who remained master of the field, and took possession of the whole open country. He successively defeated different armies which were led against him, till the Roman senate thought it necessary to commit the war in Lusitania to a consular general with a suitable force, and Q. Fabius Æmilianus, a son of Paulus Æmilius, was chosen for this command. He gained two victories over Viriathus, and recovered some important places; but after his year was expired, the pretor Q. Pompeius was defeated and driven from the field by the Lusitanian. The war continued with various success, till the proconsul Servilianus, having laid siege to Erisana, a strong town in Lusitania, was by the skill and activity of Viriathus entirely surrounded without the possibility of escaping. In this state, an offer was made to him by Viriathus of concluding a peace, upon the condition that he should remain master of the country now in his power, and that the Romans should retain possession of all the rest of Spain. This was too favourable a proposal to be refused by one in the pretor's circumstances, who accordingly signed the treaty, and afterwards procured its ratification by the Roman senate and people. Viriathus was then enabled to put in execution his noble design of erecting an independent kingdom for himself in his native country, which he had conquered from its invaders. But it was the usual policy of Rome to take the first opportunity of annulling every treaty disadvantageous or disgraceful to itself. Q. Servilius Cæpio, a consul of the next year, to whom Farther Spain fell by lot, a man devoid of honour or probity, obtained directions from the senate to employ every means of exasperating Viriathus, in order to provoke him to some hostilities. The Lusitanian chief, however, was resolved to disregard petty affronts; whereupon the senate did not scruple to order the consul to declare war against him, on no other pretext than that of his being an enemy to Rome. Cæpio, thus authorized, marched against him, and by superior force reduced him to sue for peace, which he obtained only by agreeing to give up all those who had been instrumental in producing revolts against the Romans, among whom was his wife's father. These were treated with great severity; and the consul next demanded that Viriathus should disarm his troops. This condition was rejected with great indignation by the army itself, and hostilities were renewed. Viriathus, however, desirous of establishing his sovereignty, continued to negotiate with the

consul, who had the baseness to engage his deputies to murder their chief. This they effected in the night whilst he was sleeping; and thus, B.C. 140, fell one of the ablest and bravest commanders ever produced by Lusitania, who had for several years defied the power of Rome, and would probably never have been subdued by its arms. He was deeply regretted by his army, who honoured his remains with a solemn funeral. *Univers. Hist.* — A.

VITALIANUS, Pope, a native of Segnia in Campania, was elected to the see of Rome in 657, on the death of Eugenius. After his consecration, he sent legates to Constantinople, with his confession of faith, to be presented to the Emperors Constans and his son Constantine, according to custom. At this time the Monothelite doctrine was favoured at the imperial court, and was held by the patriarch of Constantinople; whence the Pope prudently avoided any declaration which might either involve him in contention there, or give displeasure at home. In 663 Constans entered Italy with an army, and advanced to Rome. He was met by Vitalian with his clergy, and treated with great respect; which, however, did not prevent him from stripping the capital and the churches of all the treasure he could lay his hands upon. In 667, Wighard, Archbishop-elect of Canterbury, was sent by the Kings of Kent and Northumberland to Rome to receive ordination from the Pope. This compliment to the holy see was very acceptable; but Wighard dying of the plague in that capital, Vitalian availed himself of the occasion to extend the prerogatives of the papacy, and nominated a new prelate, one Theodore, a monk, to supply his place, who proved extremely zealous in establishing the rites and ceremonies of the Roman church throughout the kingdom. The Pope, in the same year, on application from a Cretan Bishop, reversed the sentence pronounced against him by his metropolitan, and sharply rebuked the latter for proceeding in the cause after an appeal had been made to the holy see. He likewise excommunicated Maurus, Bishop of Ravenna, for refusing to obey a summons to Rome in order to give an account of his faith and conduct; but Maurus retorted by an excommunication of the Pope, and remained contumacious to his death, supported by the exarch of Ravenna.

These are the principal acts recorded of Vitalianus, who died in 672, after a pontificate of 14 years and a half. He is praised

as a strict disciplinarian; and his exertions to support the authority of his see have caused him to be ranked among the canonized pontiffs. He has left some letters relative to the affairs above mentioned, and other ecclesiastical matters. *Dupin. Bower.* — A.

VITELLIO or **VITELLO**, a Polish mathematician, must have flourished towards the end of the 13th century, as William de Morbeta, the Pope's penitentiary, who encouraged him to write on optics, and to whom he dedicated his work on that subject, lived about 1296. He says he was first led to make optical experiments by viewing clear and bright water at a place in Italy, between Padua and Vicenza; and that the sight of a waterfall, which projected itself over a rock near Viterbo, induced him to turn his attention to the properties of the rainbow. Vitellio was the first optical writer of any consequence among the modern Europeans. He collected every thing that had been given by Euclid, Archimedes, Ptolemy, and Alhazen; but his work is not of much value at present. Montucla says, he is to be considered rather as a translator than an original writer, as his treatise is superior to that of Alhazen only in the merit of being less prolix, and of having the matter arranged in better order. It shews, however, in its author a knowledge of geometry uncommon for the period in which he lived. His work was published together with that of Alhazen under the following title: "*Opticæ Thesaurus. Alhazeni Arabis Libri septem nunc primum editi. Item, Vitellonis, Thuringo-poloni, Libri X. Omnes instaurati, Figuris illustrati et aucti, adjectis etiam in Alhazenum Commentariis.* A. Federico Risnero, *Basilia*, 1572, folio. *Hutton's Mathematical Dictionary. Montucla Histoire des Mathematiques. Kästner Geschichte der Mathematik.* — J.

VITELLIUS, **AULUS**, Roman Emperor, born A.D. 16, was the son of L. Vitellius, thrice consul, and censor, but who debased his dignities by vile adulation of his imperial masters. Aulus passed the latter years of his childhood, and the first of his youth, at Caprea, infamous for the residence of Tiberius. He was admitted at the court of Caligula by virtue of the name he bore, and he ingratiated himself with that prince by his skill as a charioteer, and with Claudius by his passion for play. This Emperor raised him to the consulate in the year 48. He was also worthy to please Nero, in whose reign he presided at the games in which that disgrace to royalty

appeared on the stage as a musician. At this time he is represented by Tacitus as one who in his servility made insulting attacks upon all the best of the senators, but, like a coward, was reduced to silence, if they retorted upon him. He obtained, however, some credit in the post of governor of Africa, which he occupied one year as proconsul, and another as his brother's lieutenant. During this period he was unstained by the crimes of private rapine or pillage; but his profusions having at length brought him to indigence, he was said to have practised fraud with respect to the offerings and ornaments of the temples, by substituting base metal to real silver and gold. On the accession of Galba to the empire, in 68, Vitellius, through the interest of Vinius, was appointed to the command of the legions in Lower Germany; Galba assigning as a reason for this important trust, that one so addicted to gluttony was not a man to be feared. His circumstances were at this time so low, that in order to fit himself out, he was obliged to pawn a jewel of great value belonging to his mother, and to let his house, sending his family into lodgings. His creditors opposing his departure, he treated them with violence and insolence. The choice of Galba, however, immediately placed him, despicable as he was, in a very prominent situation. The German legions, confident in their strength, and eager to partake of the gainful trade of making emperors, were full of disaffection to Galba; and they received with transport a commander of an illustrious family, and of an age well fitted for the highest dignity. Sensuality and extravagance were no vices in their eyes; and the gross familiarity of his manners rendered him popular among the common soldiers. He had also the prudence to display some better qualities on his arrival at the army. He carefully visited the winter-quarters of the legions; re-established in their rank some officers who had been severely degraded; and shewed himself wholly averse from the scandalous avarice of his predecessor in selling posts and privileges. While men's minds were in this state, the day arrived, Jan. 1., on which the troops were called upon to renew the oath of fidelity to their emperors. The army which Vitellius commanded performed this ceremony, though with manifest tokens of ill will. But in the army of Upper Germany, in which Hordeonius Flaccus, a man of no resolution, had succeeded Virginus in the command, two legions openly renounced allegiance to Galba. When the intelligence of this event reached the Lower army, Valens, one of the general officers, came to Cologne,

where Vitellius then was, and saluted him Emperor; and so contagious was the example, that not only the other Vitellian legions, but those of the upper army, and all the German colonies, concurred with the greatest zeal in the nomination; and not long after, the troops in the neighbouring provinces of Belgica and Lyones Gaul, and even those in Britain, joined in recognizing Vitellius.

In the mean-time the murder of Galba by the soldiery at Rome had raised Otho to the imperial dignity in that capital, and whatever of authority remained in the constitution was engaged in his party. But in reality, the throne was a prize to be contended for by the armies of the state; and the sole question was, which competitor could bring the most powerful force to support his claim. Neither of them possessed personal qualities which could add weight to their scale. Vitellius, in particular, by his sluggish inactivity and gross sensuality, was only an obstruction to the zealous efforts of his troops; and he left the conduct of the war entirely to his lieutenants, of whom the principal were Cæcina and Valens. It is unnecessary here to enter into a detail of events in which he had no active share, and the summary of which has been already given in the article of Otho. The two competitors chiefly displayed their characters in a correspondence with each other, consisting of reciprocal offers by way of buying off hostilities, and mutual reproaches and recriminations. The close of negotiation was followed by attempts against each other's life, which were frustrated. The mother, wife and children of Vitellius being left in Rome, he provided for their safety by menaces to the brother of Otho and his son, should any harm befall them. Otho at length, after the defeat of his troops at Bedriacum, put an end to his life, and the remains of his army submitted to the victor. Vitellius, then in Gaul on his march to Italy, was recognized without opposition at Rome, in April A. D. 69, the passive senate by one decree heaping upon him all the rights and prerogatives of the preceding emperors, and ordering a deputation to lay their homage at his feet.

One of the first acts of Vitellius after receiving intelligence of his accession, was to confer the order of knighthood upon a vile freedman, named Asiaticus. On his progress, he was met by the generals both of his own and of Otho's party; and he treated the latter with a clemency which would have done him honour, had he not sullied it by the execution of several of the inferior officers. He also caused Dolabella, a man of rank, who had married his divorced wife, to be put to death

on a false accusation. He did not, however, in general display a revengeful spirit; and indeed a kind of stupid insensibility, and a frame in which appetite predominated above passions, seem to have been his characteristics. The indulgence of his insatiable gluttony was the object on which he chiefly delighted to exercise his imperial power. The choicest and most uncommon delicacies were brought to him from Rome and the provinces; and it was no light tax upon those whom he honoured with his company, to provide him with a dinner or supper. Those whom he admitted to his table were thrown into a surfeit by the number of dishes of which they were obliged to partake; and Vibius Crispus, whom a timely fit of sickness dispensed from attending at these immoderate banquets, pleasantly said, "I should have been dead if I had not fallen ill." The details of his luxury given by Suetonius and Dio are curious, as affording an example of the extravagancies to which appetite pampered by uncontrouled power can proceed. At an entertainment given by Vitellius to his brother, two thousand fishes and seven thousand birds of the rarest kinds were served up. The Emperor solemnly consecrated a silver dish, which from its size he called the buckler of Minerva, and filled it solely with the livers of a small and delicate fish, the brains of peacocks and pheasants, the tongues of flamingoes, and the roes of lampreys. The expences of his table during the eight months of his reign have been estimated at five millions sterling; Tacitus, indeed, states this sum as the cost of all his profusions.

As he advanced towards Rome, he prudently gave orders for separating the conquered legions, and sending them out of Italy. The discipline of his own soldiers, however, was ruined by the licence in which they were indulged, and many disorders were committed by them, which he had no means of remedying except by the discharge of a great number. On arriving at Cremona, he visited the field of battle at Bebriacum, still covered, after forty days, with dead and mangled bodies. He showed not the least feeling at the view of this shocking spectacle; and when some of his attendants complained of the stench arising from the carcasses, he made the detestable observation, that "A dead enemy smells well, especially a dead citizen." He entered Rome in great pomp at the head of his troops, who had massacred a number of the populace who had gone to meet them; and in a harangue before the senate and people he pronounced a panegyric on himself, which was applauded by

the servile crowd. In his subsequent conduct he affected popular manners, and even seemed to favour senatorian liberty; but those acts which would have been thought to augur well in a new sovereign of a different character, bore no value in one immersed in sensuality and devoid of every virtue. What, indeed, could be expected from a professed admirer of Nero, whose memory he honoured by funeral solemnities soon after his arrival? Gladiatorial shows, and prodigalities of every kind, soon exhausted the treasury, which could be filled only by exactions; and every evil which Rome had suffered under the worst emperors seemed to be its destiny in the reign of Vitellius.

But a tempest was collecting which was to sweep away this mass of corruption, and purify the polluted atmosphere of Rome. The eastern armies and provinces of the empire, disdaining a rule equally odious and contemptible, brought Vespasian into the field of competition, and another and more formidable conflict was to determine the possession of the throne. Vespasian was proclaimed Emperor, and the van of his army began its march for Italy. On its advance, the legions of Illyria, headed by Antonius Primus, declared for him. The intelligence of this defection roused Vitellius from his lethargy. He sent orders to different provinces to assemble and put in motion their forces, but was ill obeyed. Africa alone, in which he had left a better name as its governor than Vespasian had done, displayed ardour in his cause. At length the Germanic legions were marched into the field; but their abode in the capital, in the midst of disorder and licentiousness, had rendered them no longer the soldiers they had been; and Cæcina, one of their leaders, meditated treachery. Antonius Primus entered Italy, and attacked and defeated two Vitellian legions posted at Cremona. In a second combat the whole army of Vitellius was routed with great slaughter, and the fugitives were obliged to surrender in Cremona, which city was burnt to the ground. In the mean-time Vitellius was plunged in thoughtless luxury. "He neither (says Tacitus) prepared arms, exercised or exhorted the soldiers, or showed himself to the people; but lurking in the shade of his gardens, like the lazy animals which, when full-fed, lie torpid on the ground, he consigned the past, the present, and the future, to equal oblivion." In this emergency, when faithful friends were so much wanted, he was led by mean suspicion to cause poison to be administered to Junius Blæsus, an eminent person of incorruptible fidelity, and he took a savage pleasure in seeing him dead from

its effects. When the fatal news of the battle of Cremona arrived, his first care (like that of all weak tyrants) was to suppress the intelligence. At length, as if awakened, he dispatched troops to close the passes of the Apennines, and then seemed to flatter himself that danger was over. He not only indulged in his usual luxuries, but nominated magistrates for six years to come, declared himself perpetual consul, granted new treaties to the allies of Rome, and lavished privileges and exemptions, as if he had been capable of making them good. With every little change of fortune, he, as well as the mob of Rome, varied from hope to fear; but loss following loss, and his last troops in the field being compelled to surrender, he came to the resolution of abdicating, and negotiated respecting conditions with Flavius Sabinus, brother of Vespasian, who was prefect of Rome. He left the palace in a mourning habit, with all his household plunged in affliction, and his young son carried in a litter; and read in public his act of renunciation, tears choking his utterance. The people, always actuated by present emotion, could not bear this scene. The consul refused to receive his act, and the populace obliged him to return to his palace. A paroxysm of fury succeeded, in which the city-guards made an attack upon Sabinus, who fled for safety with his adherents to the capitol. Following the impulse, the Vitellians stormed that sacred place, and in that tumult the temple of Jupiter Capitolinus was consumed by fire. Sabinus was seized, and dragged before Vitellius, who in vain attempted to save him, and he was massacred with every circumstance of ignominy.

These outrages, of which Vitellius was the object but not the actor, were soon dreadfully revenged. The victorious army approached, and its leader, Primus, rejecting every proposal of accommodation, prepared to force his way into the city. The mob of people was soon driven in; but the Vitellian soldiers, conscious that they could expect no mercy, made a desperate resistance, and Rome, then in the midst of the licentious festivities of the Saturnalia, was filled with blood and slaughter. The unhappy Emperor took no part in the defence; and when he saw that all was lost, he withdrew secretly from the palace to the house of his wife on mount Aventine. Unable to rest in one place, he returned to the palace, and found it entirely deserted. He concealed himself in the porter's lodge, where being discovered and recognized, he stooped to the most abject entreaties, that his life might be spared. They were in vain; — with his hands tied

behind him, and a cord about his neck, he was dragged like a common criminal in the midst of insults of every kind. On his way, a German soldier, moved either by resentment or compassion, drawing his sword, attempted to kill him, but missed his stroke. He was at length taken to the Gemonian stairs, down which the body of Sabinus had been thrown, and being dispatched in a barbarous manner, his head was cut off and stuck upon a spear to be carried through the city, and his trunk was thrown into the Tiber. Such was his miserable end in the 55th year of his age, A. D. 69, after a short and ignominious reign. It was followed by the deaths of his brother and son. His daughter was spared, and afterwards honourably married by Vespasian. *Tacitus. Suetonius. Crevier. Univ. Hist. — A.*

VITRINGA, CAMPEGIUS, an eminent Dutch divine, was born at Leuwarden in 1659. He received his academical education first at Franeker, and then at Leyden, in the latter of which he took the degree of doctor in 1679. He was admitted to the ministry in 1680, and in that year was made professor of the oriental languages at Franeker. In 1682 he was advanced to the chair of theology, and in 1693 to that of sacred history, in the same university. He died of an apoplectic stroke in 1722. Vitringa made himself advantageously known in the republic of letters by several learned publications in theology and scriptural history, of which one of the most esteemed is his "*Observationes Sacrae, Lib. VI.*" 4to., *Franek.*, 1683, and 2 vols. 4to. 1712.

Vitringa had two sons, *Horace* and *Campegius*, both of great promise in literature, but cut off at an early age. *Horace* died at the age of 18, after having published some *Animadversiones* on Vorstius's work on the Hebraisms of the New Testament. *Campegius* was a professor of theology at Franeker, and wrote several works, among which was "*A Summary of Natural Theology.*" He died in 1723, at the age of 31. After his decease, Herman Venema published a collection of his "*Sacred Dissertations,*" treating on several subjects of criticism and theology. *Moreri. Saxii Onom. — A.*

VITRUVIUS, M. POLLIO, a celebrated Roman writer on architecture, is commonly supposed to have flourished in the times of Julius Cæsar and Augustus; but as he is mentioned by no contemporary, we are destitute of almost all biographical information concerning him, except such as can be deduced from his writings. Of his parentage or birth-place we have no account. Verona claims him by virtue of an old tradition, but it is thought that Formia, now Mola de Gaeta, has a preferable claim,

since various inscriptions belonging to the Vitruvian family have been discovered at that place. That he enjoyed a liberal education is apparent from his work; indeed, if he himself possessed the knowledge which he requires from the complete architect, his studies must have embraced almost the whole circle of sciences. From the acquaintance he displays with foreign nations and their public edifices, it seems probable that he spent much of his time in travel. He intimates that he had acquired some property as well as reputation by the exercise of his profession; yet, in another part, he says it was no wonder he was so little known, since he had never, like the generality of architects, pushed for employment by solicitations. He had the post of inspector of the military engines under the emperor to whom he dedicates his work, and who has commonly been understood to be Augustus: but some arguments have been adduced to prove that it was more probably one of the succeeding princes. Since, however, the name of Vitruvius appears in the list of authors to whom Pliny the Elder refers in his Natural History, composed in the reign of Vespasian, his book must have been made public before that period. He is not recorded by writers as the architect of any public building, but he himself mentions having constructed a Basilica at Fano.

The work of Vitruvius is the only one on the subject which has come down to us from antiquity, and has, therefore, ever since the discovery of the manuscript by Poggio in the 15th century, been regarded as of high value, and has very frequently been edited and commented upon. It is a very complete treatise on the art which is its subject, and indeed takes a wider compass than would now be thought necessary in a work on architecture. The ten books into which it is distributed, not only treat on every thing belonging to buildings public and private, their site, materials, forms, ornaments, conveniences, and the like; but include much of what would now be termed engineering, civil and military, and even digress to geometrical problems, and astronomical inventions. Besides the instruction that may be derived from it, it has afforded much important matter to the antiquary relative to the state of art and science, and the detail of private life, among the Romans.

Of the editions of Vitruvius, some of the most esteemed are Dan. Barbari, *Venet.*, fol., 1567; J. de Laet, *Amst.*, fol., 1649; Galiani, *Neap.*, fol., 1758, with an Italian translation and notes. There is a good French translation by Claude Perrault, *Paris*, fol., 1684; and an English one by Mr. Newton, *Lond.*, 1791. *Tiraboschi. Felibien Archit. Bibliogr. Dict.—A.*

VIVES, JOANNES LUDOVICUS, an eminent man of letters, was born at Valencia in Spain in 1492. After receiving his early education in his own country, he went to Paris, where he studied the scholastic philosophy then in vogue, of the futility of which he became perfectly sensible. In disgust he quitted that capital, and went to Louvain, where he diligently occupied himself in Greek and Latin literature, and published a work "*Contra Pseudo-Dialecticos*." He was made a professor of belles-lettres in that university, and obtained a degree of reputation which caused him to be chosen preceptor to William de Croy, afterwards Cardinal. He also engaged in the study of divinity, and wrote a commentary on St. Augustin's book "*De Civitate Dei*," which, in 1522, he dedicated to Henry VIII. King of England. This was so well received, that an invitation was sent to him in 1523, through the medium of Wolsey, to come over and undertake the instruction of the Princess Mary, with which he complied. During his residence here, he composed for the use of his pupil a tract, "*De Ratione Studii puerilis*;" and at Queen Catharine's command, his piece "*De Institutione Fæminæ Christianæ*." He passed much of his time at Oxford, where he was admitted to the degree of doctor of laws, and read lectures in that faculty, and also in the classics. The King conceived a high regard for him; but Vives, having ventured to oppose in discourse and writing the divorce of Queen Catharine, not only lost the royal favour, but was confined six months in prison. After his liberation, he returned to the Low-Countries, and took up his residence at Bruges, where he married. He passed the remainder of his days in the capacity of a teacher of the belles-lettres, and in the composition of a number of learned works, by which he acquired a high reputation. He was in correspondence with many of the most eminent scholars of that time; and the estimation in which he was held appeared from his being popularly named, with Erasmus and Budeus, as one of the triumvirate then at the head of literature. The time of his death is not certainly known: an epitaph mentions it as having occurred after he had completed his 48th year.

The writings of Vives were of various kinds. In divinity, his work "*De Veritate Fidei Christianæ*," in five books, is analysed by Dupin, who regards it as a learned and judicious performance. His Commentary on St. Augustin displays much erudition, ecclesiastical and profane. Some passages in it incurred the censure of the Louvain doctors, as too bold and free, and were omitted in their

edition of the Commentary. Scaliger's judgment of this performance was, that it might pass for excellent with regard to the time in which it was written, but was of little modern value. Of his other theological and devotional writings, Dupin says that they display more of the orator than of the divine. And whereas, in characterising the literary triumvirate, the palm of judgment was awarded to Vives, he thinks Erasmus as a divine much excelled him in this quality. Of his grammatical and critical works, his "*Exercitatio Linguae Latinae*" was popular, and went through numerous editions. The principal, however, in this class, are those entitled "*De corruptis Artibus*;" and "*De tradendis Disciplinis*," comprising in twenty books a great number of learned and judicious remarks on the decline of solid and useful literature, and the means of restoring it. In this and other publications relative to the instruction and education of youth, Vives shows himself a worthy auxiliary to Erasmus and other liberal spirits in their attempts to dispel barbarism and promote mental improvement. Brucker says of these works, "They discover great strength of judgment, an extensive knowledge of philosophy, much enlargement of conception, uncommon sagacity in detecting the errors of ancient and modern philosophers, particularly of Aristotle and his followers, and, in fine, a mind capable of attempting things beyond the standard of the age in which he lived." The style of this author is accounted pure, but somewhat hard and stiff, and he is censured for a mixture of certain Græco-Latin words, displaying his erudition at the expence of his taste. Dupin reckons him too close an imitator of the heathen philosophers; and says that his logic is something like that of the ancient Stoics, not so obscure as that of the schools, yet not without its difficulties and subtleties. The works of Vives were printed collectively in 2 vols. fol. at Basil in 1555. *Nic. Antonio. Dupin. Moreri. Brucker.* — A.

VIVIANI, VINCENTIO, an eminent mathematician, was born at Florence, of noble parents, in 1622. He devoted himself at an early period to the study of the mathematics, and gave such proofs of a great and sublime genius, that he soon attracted the notice of Ferdinand II., Grand Duke of Tuscany, who recommended him to Galileo. Under the care of that celebrated man, he made a rapid progress both in geometry and the new philosophy; and on the death of his preceptor, which took place after he had resided with him three years, he was invited by Toricelli to assist him in the experiments in which he was

then engaged on the barometer. By this means he had an opportunity of making himself well acquainted with the principal phænomena of the air; and Campani acknowledged that he was indebted to Viviani for the greater part of what he published on that subject. His chief attention, however, was directed to geometry, and particularly that of the ancients, which led him to the design of restoring Aristeus. This ancient geometrician, who was contemporary with Euclid, had written, according to the account of Pappus, besides five books of conic sections, another work entitled "*De Locis Solidis*," all of which have been lost. Viviani, then only twenty-three years of age, undertook to supply the latter; but met with so many interruptions, that though this work was the first he began, it was the last that he completed. Soon after he formed a similar design in regard to the "*Conics of Apollonius*." Being filled with regret that of the eight books originally written by that ancient mathematician, only four had been saved from the hand of time, he conceived that he could restore the fifth, the contents of which had been preserved by Eutocius Ascalonita. While collecting materials for this purpose, the celebrated Golius returned from the East, bringing with him a great many Arabic manuscripts, among which were the first seven books of the Conics. Being sufficiently acquainted with geometry to know the value of this discovery, he hastened to announce it to the mathematicians of his time; but it seems to have been forgotten, till 1658, when Borelli, on his way through Florence, found in the Medicean library an Arabic manuscript, the Italian title of which announced the eight books of Apollonius. Having a great taste for the ancient geometry, and conjecturing from the figures that this work of the Greek mathematician was more complete than any in existence, he caused the title of the fifth part, which, according to the division of Apollonius, treated "*de Maximis et Minimis*," to be translated by a Maronite monk. The Grand Duke of Tuscany generously entrusted Borelli with the manuscript, which he carried to Rome; and, assisted by Abraham Eccellensis, who was deeply skilled in the oriental languages, he translated it into Latin, and published it with learned notes in 1661. It is to be observed that this manuscript had the same fault as that of Golius; it wanted the eighth book, which in all probability is for ever lost. Viviani, however, being advised by his friends not to suffer the fruits of several years labour to be taken from him by this circumstance, made preparations for publishing the result of his reflexions on the fifth book of

Apollonius. He accordingly obtained an attestation from the Grand Duke, who signed all his manuscripts in the state in which they were, and Borelli was ordered not to communicate to the public any thing of what he might discover as he advanced in his translation. Viviani, who was unacquainted with the Arabic, continued his labour with great diligence, and in 1659 published his divination of Apollonius. The comparison, made some time after, between this work and that of the Greek mathematician, was not unfavourable to the Italian, who, equally profound in those questions on which they both treat, launched out into a wider field. He not only formed new theories, but discovered a great many new properties of the conic sections; so that his work may be considered as a supplement to the ancient theory of these curves. In 1664 and 1665 he was engaged with Cassini in endeavouring to accommodate some disputes between the Pope and the Grand Duke, in regard to the means of preventing inundations of the Tiber, by altering the course of certain rivers. While surveying the country for this purpose, these two celebrated men employed some part of their time in making observations on the insects found in the gall-nut; on marine shells, partly petrified and partly in their natural state, dug up in the mountains; and they even directed their attention to antiquities, and the examination of Etruscan vases and inscriptions. Cassini, at the same time, shewed Viviani eclipses of the satellites of Jupiter; and the disciple of Galileo had the pleasure of observing the progress made in the science of astronomy, by treading in the steps of his illustrious master. In 1666 the Grand Duke honoured him with the title of his mathematician, which was the more flattering, as it had before been enjoyed by Galileo; and in 1673 he began to print his *Aristeus*, but was obliged to suspend the impression, partly by his public occupations, and partly by infirmities. In the year following he collected some works of Galileo, and particularly a *Treatise on Proportion*, to illustrate the fifth book of Euclid, which were published in a small quarto, in 1674. In 1676, M. de Comiers, provost of the collegiate church of Ternant, proposed three problems, the first two of which related to the trisection of an angle; and as this problem was famous among the ancients, Viviani, who had three new methods of solving it, determined to make them public by solving the problems of M. de Comiers. His work on this subject, dedicated to the memory of his friend Chapelain, appeared in 1677. In 1692, he proposed in the Acts of Leipsic, a curious problem, which related to

the art of piercing a hemispherical arch with four equal windows, in such a manner that the remainder of the surface should be absolutely squareable. This geometrical enigma, as he called it himself, was solved by Leibnitz, the same day that he saw it; and various methods of solution were given both by him and by James Bernouilli at Basle. Three solutions were given also by the Marquis de l'Hopital in France; it was solved in England by Dr. Wallis and David Gregory; and, as Fontenelle observes, though profound in a geometrical point of view, it was not calculated to create much difficulty to the geometers who employed the new analysis. But all these solutions were inferior, in some respects, to the geometrical one given by Viviani himself. This problem formed part of a work published by him in the same year, in which he treats, both as a geometer and architect, of the arches of the ancient Romans, and proposes a new arch to be called the Florentine. In 1664, Louis XIV., in consideration of his high merit, had settled upon him an annual pension; and in 1669 he received a new mark of the esteem of that monarch, by being appointed one of the eight foreign associates of the Academy of Sciences. This induced him to think seriously of his divination of *Aristeus*, which he published, in 1701, in three books, with a dedication to his benefactor. Viviani employed part of the pension given to him by the King of France in erecting a magnificent edifice at Florence, which he called "*Ædes a Deo datæ*," and over the gate he placed a bust of Galileo, with various inscriptions in honour of that great man. In his old age he is said to have amused himself in solving various problems relating to chances at dice; a subject which some eminent mathematicians, such as Huyghens, Frencicle, Montmort, James Bernouilli, Demoivre, and others, have not thought unworthy of their notice. To facilitate the study of geometry, he published also an edition of Euclid's Elements, both plane and solid. He lived in celibacy, and died of an apoplexy, in the eighty-first year of his age, in October 1703. One of Viviani's chief objects was to apply mathematics to the arts, and to render them conducive to general utility. On this account, no public works in Tuscany were undertaken without his advice and assistance. He was, therefore, held in great esteem by his superiors, and was frequently consulted even by foreigners. Among the services done by him to his country, it is stated that he contributed to render the Tuscan language more copious; for in writing on mathematical and philosophical subjects, he found it necessary to introduce

new or foreign words, with great care, however, in the selection, so that his writings were considered by his countrymen to have the same authority as those of Galileo, and particularly in regard to the language of geometry; but his style is inferior in elegance to that of his great master. Bayle has accused Viviani of being an atheist; but this charge appears to be unfounded, and has been sufficiently refuted by Fabroni. Fontenelle says, he had that innocence and simplicity which are commonly preserved by persons who have more intercourse with books than with men, without that haughtiness and boisterous rudeness which are often acquired by them. He was affable, modest, sincere, and faithful in his friendship; and what includes many virtues in one, he was grateful, in the highest degree, to those from whom he received favours.

Viviani's works are: "De maximis et minimis geometrica divinatio in V Conicorum Apollonii Pergæi adhuc desideratum libri duo." *Florentiæ*, 1659. fol. "Quinto libro degli Elementi d'Euclide, ovvero scienza universale della proporzioni spiegato colla dottrina del Galileo, &c. aggiuntevi cose varie e del Galileo e del Toricelli." In *Firenze* 1674, 4to. "Diporto Geometrico preso da Vincenzio Viviani intorno alla soluzione di dodici problemi d'Autore incognito," 1676. 4to. "Enodatio problematum universis geometris propositum a D. Claudio Comiers Canonico Ebredunensi, &c. præmissis harum occasione tantamentis variis ad solutionem illustris veterum problematis de anguli trisectione." *Florentiæ* 1677, 4to. "Problema quod in ratione perforandi fornicis hemisphærici quatuor fenestras sic habentis, ut reliquus fornix quadrari adamussim possit, comperienda versatur;" published in the Acts of Leipsic for the year 1683. "La struttura e quadratura esatta dell' intero e delle parti d'un nuovo cielo ammirabile, e d'uno degli antichi, delle regolari degli Architetti." In *Firenze* 1692. "De locis solidis secunda divinatio geometrica in V libros injuria temporum amissos Aristæi Senioris geometræ, &c. Opus Conicum." *Florent.* 1701. fol. "Elementi piani e solidi d'Euclide," 12mo. To these must be added "Discorso intorno al difendersi da' riempimenti e dalle corrosioni dei fiumi applicato ad Arno in vicinanza della Città di Firenze;" and "Relazione intorno al riparare per quanto possibil sia la città e Campagne di Pisa dalle inondazioni," &c. both printed in "Raccolta d'Autori che trattano del moto dell' acque." *Vita Italorum Doctrina excellentium auctore A. Fabronio.* *Montucla Histoire des Mathematiques.* *Eloges des Academiens par Fontenelle.*—J.

VLACQ ADRIAN, a Flemish mathematician of Ghent, is, next to Napier and Briggs, the person to whom trigonometry was most indebted. Informed of the discovery of Napier, by a copy of Briggs's work, he immediately began to labour on the same plan, and to supply what the latter had left imperfect. He filled up the vacuity between the numbers 10,000 and 90,000, as Briggs had recommended; and calculated logarithms for the sines, tangents, and seconds, of the quadrant, reducing them to ten places. This important addition to the work of Briggs appeared in the new edition of "Arithmetica logarithmetica," published by Vlacq in 1628. But he did not confine himself to this work alone. He soon engaged in a larger, by extending his tables to sines, tangents, and secants, and their logarithms from ten to ten seconds. These new and ample tables were published in 1633, with the logarithms of the natural numbers from unity to 20,000. *Hutton's Mathematical Tracts.* *Montucla Histoire des Mathematiques.*—J.

VOET, GISEBERT, an eminent Dutch divine, and the head of a sect in the theological schools of the United Provinces, was born in 1589 at Heusden. He pursued his studies at Leyden during seven years, after which he had the care of some churches taken from the Catholics. In 1617 he settled in his native place, where he assiduously performed the duties of the ministry, and was sometimes led by his zeal to follow the armies, and give religious instruction to the soldiers. His reputation caused him in 1634 to be invited to the university of Utrecht to occupy the chair of theology and the oriental languages, and in the same year he was made a co-pastor in one of the churches. About this time the philosophy of Descartes, who was then a resident in Holland, was making great progress in that country, and was particularly favoured at Utrecht. Voet, who, with profound and extensive learning, possessed little enlargement of mind, was alarmed by the encroachment of a new philosophy, in which he thought he discerned the seeds of impiety; and in 1639 he made an open attack upon its principles, charging them with an atheistical tendency. Descartes defended himself with his usual acuteness, and not without expressions of contempt against his antagonist; his followers joined in the controversy, and war was formally declared. Voet had on his side the greater part of the Dutch clergy, especially those most distinguished for the soundness of their orthodoxy; and not only the ecclesiastical assemblies, called classes, made resolutions against Cartesianism, but the States of Holland issued an edict, prohibiting the teaching of its

principles by the professors of theology and philosophy. The theological system of Cocceius (see his article) being held by the same persons who were votaries of the Cartesian philosophy, though not at all connected with it, the sect of *Cocceians* was considered as opposite to that of the *Voetians*; and those designations were applied to two parties in the schools of Holland, which were long engaged in violent contests, and are said still to subsist, though in a moderated form. Voet continued in the exercise of his functions at Utrecht till his death in 1677, at the age of 88. Besides his writings against Descartes, he was the author of various theological works.

PAUL VOET, son of the preceding, born in 1619, was professor of law at Utrecht, and published various works on juridical topics. He died in 1667. JOHN VOET, son of Paul, was a professor of law, at Leyden, and was the author of a much esteemed "Commentary on the Pandects," 2 vols. fol. 1698—1704. He died in 1714. *Moreri. Mosheim.* — A.

VOISENON, CLAUDE-HENRY DE FUSÉE DU, a literary character of the peculiar stamp of his country, was born at the chateau of Voisenon near Melun in 1708. Brought up to the ecclesiastical profession, he began with being grand-vicar to the see of Boulogne; but having fought a duel with an officer, and feeling himself in other respects little fitted for the clerical function, he limited himself to the abbacy of Jard, probably a family-benefice, and commenced a man of the world and a writer for the stage. He had a vivacity and a talent for pleasant trifling, which rendered him acceptable in gay society, and, together with his birth, gave him admittance into the best company, and rendered him fashionable. He laughed and made others laugh, played on words, and dealt in the sportive gallantry then in vogue, and, with the figure and tricks of a monkey, contributed to the amusement of the women as a man *sans consequence*. He was often the subject of satire, but disregarded it. A poet once had the impudence to present him with an epigram levelled against himself, but without a name. He read it, and having written for the title "Against the Abbé de Voisenon," returned it to the author, saying, "you may now publish your epigram; the little alterations I have made will render it more piquant." This indifference disconcerted the poet, who tore his epigram, and asked the Abbé's pardon. He was not without religion, such as it was. He read his breviary with great exactness, marking the places with song couplets. Being once ill enough to think of confession, he sent for the celebrated Father de

Neuville. "Father," said he, as he approached his bed-side, "I have no mind to go to hell; it too bad a lodging." "You are in the right, my dear Abbé," replied the Father, "but the thing is likely enough to happen, if you persist in writing comic operas. And going to hell is not all; my good friend, you will be hissed there."

Voisenon published several romances, of which the best known is a kind of moral tale entitled "L'Histoire de la Felicité." It is agreeably told, and is intermixed with moral sentiments happily expressed. His comedies of "Marriages assortis," 1744, and "la Coquette fixée," 1746, are reckoned to contain humour which Moliere would not have disavowed. Several of his other pieces were applauded at their first appearance, though they are now forgotten. He was also the author of a great number of fugitive poems, which are sprightly, but sometimes marked with the affectation of appearing witty on all occasions. He must be supposed to have had some real literary reputation, since he was elected a member of the French academy; but it seems strange that the Duke of Choiseul should have settled on him a pension of 6000 livres to write French history. The Abbé died in 1775. He bore the almost ludicrous title of minister-plenipotentiary of the Bishop of Spire. His works were collected in 1782 by his friend Mad. de Turpin in 5 vols. 8vo., which, it is said, were four too many. *Nouv. Dict. Hist.* — A.

VOISIN, JOSEPH DE, a theological writer, born at Bordeaux of a family distinguished in the law, was for some time a counsellor in the parliament of that city. His devotional turn, however, caused him to abandon the legal for the ecclesiastical profession, and he obtained priest's orders and the degree of doctor in theology. Armand, Prince of Conti, nominated him his preacher and almoner. He was well versed in the learned and the Hebrew languages, and in the writings of the Rabbins; and in 1635 published a Latin version of a rabbinical work on the soul. In 1647 he published "Theology of the Jews," in Latin, 4to., which was followed by a "Treatise on the Jewish Jubilee," and other works on similar topics. He had a considerable share in the work of the Prince of Conti against theatrical spectacles, of which he was the editor in 1666; and after the death of that Prince, he published a defence of it against the Abbé d'Aubignac. The most memorable circumstance relative to him was the result of his translation of the Roman Missal into French, printed in 1660, with the approbation of some bishops and

doctors in theology. At the instigation of Cardinal Mazarin, an assembly of the French clergy pronounced a condemnation of this work, as if it were an attempt to prepare for celebrating the mass in French, and it was suppressed by a decree of the council, and an order was given to the lieutenant of the police for the seizure of the copies. Upon a request from M. de Vosin to the grand vicars of Paris, they sustained their former permission for the printing and sale of the work; and on the other hand, the King issued his letters-patent for enforcing the Pope's brief, which forbade the translation of the missal. Several writings were published relative to this affair, and De Voisin having afterwards translated the office for the holy week, in which he inserted his version of the mass, he obtained a royal privilege for its impression, without any further interruption. This pious and learned person died in 1685. *Moreri.*—A.

VOITURE, VINCENT, a celebrated French wit, was born in 1598 at Amiens. His father was a wine-merchant, who followed the court, lived freely, and was well known to the great. The son was of a delicate constitution, and only drank water; but his agreeable talents and conversation gave him introduction to good company, and he was a distinguished visitor at the Hotel de Rambouillet, where he shone by his lively sallies. He was well received at court, and Gaston Duke of Orleans, brother of Lewis XIII., made him his master of the ceremonies, and introducer of foreign ambassadors. On one of these occasions, having repeated as from the ambassador some finer things than he uttered, when the infidelity was remarked to him, "If he did not say so, (replied he,) he ought to have said it." When that prince, in the public disturbances, retired to Languedoc, Voiture followed him thither. Apprehending lest his attachment to the Duke might bring upon him the displeasure of Cardinal Richelieu, he courted the favour of that minister by flattering him. In 1634 he was admitted into the French Academy. He was well acquainted with the Latin, Italian, and Spanish languages, and wrote with facility in them all. He had the office of interpreter to the Queen-mother, and was employed in several court-commissions, among which was that of carrying to Florence the news of the birth of the Dauphin. Being at Madrid, he ingratiated himself with the Count d'Olivares; and he gratified his own curiosity by a tour to Africa. He composed Spanish verses which were taken for those of Lopez de Vega; and at Rome his Italian literature caused him to be elected a member of the Academy degli Umoristi. After

his return to France, he was made maître d'hôtel to the King; and M. d'Avaux, superintendant of the finances, gave him the sinecure place of his *commis*. With these appointments, and various pensions, he might have lived in opulence, had it not been for a passion for play, and an immoderate inclination for gallantry. His originally weak frame was debilitated by his indulgences, which brought his life to a close in 1648, at the age of 50. The French Academy testified its respect for him by going into mourning; an honour never since paid to a member. Voiture was a man of a naturally good heart, but the commerce of the great had rendered him vain, and with the manners, he had imbibed the vices, of a courtier. It was remarked that whilst Balzac, with his lofty and artificial style in writing, was easy and affable in society, Voiture, his contrast as a writer, affected airs of superiority among his equals. He loved to rally, but he could not well bear retorts. As he had the littleness to be ashamed of his origin, he was extremely sensible to any pleasantries in allusion to his father's trade, which his vanity brought upon him; so that Bassompierre said, "Wine, which raises other people's spirits, flattens those of Voiture." He wanted courage to support the rank he was fond of assuming, and did not scruple to escape from a danger by a buffoonery. Having once offended a court lord by a keen sarcasm, the latter bid him draw his sword. "The match (said Voiture) is not equal: you are tall, and I am short; you are brave, and I am a poltroon; you want to kill me: well then! I reckon myself dead." His antagonist laughed, and was disarmed. A great part of Voiture's literary reputation was derived from letter-writing, of which he and Balzac were the most celebrated masters of the time. Though differing in every other quality, they agreed in being very slow in composing, a short letter often costing them a fortnight—a proof of the extreme irksomeness of the task. The manner of Voiture's letters is that of a perpetual attempt to display wit; sometimes successful, and deservedly placing the writer high in that class of writers; often degenerating into affectation, plays on words, insipid pleasantries, and far-fetched allusions. Neither real feelings nor true painting of characters and manners are to be found in them: art is always apparent, and the attention is drawn to the writer rather than to his subject. They were, however, extremely admired in their day, and a letter from Voiture was a passport into the politest companies. They were not nice in the point of delicacy; but this was the fault of the age as much as of the man. Voiture

also wrote many poems, which bear a character similar to that of his letters. They are occasionally easy and sprightly, with a delicate turn of thought, of which it is said Voltaire has sometimes availed himself; but for the most part they fall into false wit and strained sentiments. They consist of Epistles, Elegies, Sonnets, Rondeaux, Ballads, and Songs, and have revived some forms of composition which had been laid aside after Malherbe's reform of French verse. His Epistle to the Prince of Condé is applauded by Boileau, as affording an example of that decent and noble familiarity which a man of letters may assume with the great; and another critic regards *Voiture* as the first who seasoned the insipid compliments formerly paid to beauty with a lively and humorous gaiety. The want of nature and of good taste, however, has nearly consigned his works to oblivion, and he is one of those writers whose names, being connected with literary history, are well known, when they have almost ceased to be read. The latest edition of *Voiture* is that of Paris, 2 vols. 12mo. 1729. *Moreri. Nouv. Dict. Hist.*—A.

VOLPI, GIANANTONIO, an elegant modern Latin poet, was born at Como of a noble family in 1514. He studied jurisprudence at the University of Pavia, which he afterwards practised in his native place with so much reputation, that he was appointed to draw up the municipal statutes of the city, and was deputed by it to the court of the Emperor Charles V. The hope of preferment drew him to Rome, where he was for some time an attendant on Cardinal Alessandro Farnese; but his expectations being frustrated, he returned to Como, and for several years acted as the substitute of Bernardino della Croce, bishop of that church, whom he succeeded on his renunciation in 1559. He was present at the council of Trent, and was sent nuncio into Switzerland by Pius IV. and Gregory XIII. After having governed the diocese of Como with much assiduity for thirty years, he died in 1588. The poems of Volpi were collected and published by Giannantonio Volpi the Younger, at Padua in 1725. They are much praised for their elegance; and in particular two satires of his composition are said to be the first modern pieces of the kind in which the style of Horace was happily imitated. Three of his Letters are added to the collection; which also contains some poems of Girolamo Volpi. *Tiraboschi.*—A.

VOLTAIRE, MARIE FRANÇOIS AROUET DE, the most celebrated literary character of his time, was born at Chatenay, near Paris, in 1694. His father, Francis Arouet, had been a

notary of the Chatelet, and was treasurer of the chamber of accounts. The young Arouet showed a singular fondness for verse almost from his cradle, which was fostered by his godfather, the Abbé de Chateauneuf, who caused him at three years of age to recite *La Fontaine's* fables. He was also made to get by heart a little poem, intitled "*La Moïsade*," the mediocrity of which probably gave him the first prepossession against the Mosaic history. He received his literary education at the Jesuits' college de Louis-le-Grand, under Father Porée, an eminent preceptor, where, at the age of twelve or fourteen, he distinguished himself by some compositions above his years. Being presented to the celebrated Ninon de l'Enclos, she left him a legacy of 2000 livres for a juvenile library. On quitting college, being destined by his father for the bar, he was sent to the schools of law, with the dryness of which study he was completely disgusted, and poetry alone engaged his attention. He obtained admission to a society of wits and epicureans, among whom were Chaulieu, the Marquis de la Fare, the grand-prior de Vendome, the Marshal de Villars, and others imbued with the taste and refinement of the age of Lewis XIV., and his mind took a bent never to be altered. His father, seeing his danger of becoming a mere poet, requested the Marquis de Chateauneuf, ambassador from France to Holland, to take the youth with him in quality of page. The Marquis complied; but Arouet falling in love with the daughter of Mad. du Noyer, a refugee, he was sent back to his family. Returning to Paris, he was excluded from his father's house; and no other condition was offered to him as the price of being readmitted, than that of entering an attorney's office. M. de Caumartin, his father's friend, pitying his situation, obtained leave to carry him to his country-house, a quiet abode, where the youth had the advantage of meeting with the elder Caumartin, a very respectable man, and a great admirer of Henry IV. and Sully, who inspired him with his own enthusiasm for these distinguished characters. He was not, however, cured of a disposition to write lampoons; and it is said that having complained to the Regent Duke of Orleans of the personal consequences of one of these compositions, and demanded justice, the Regent replied, "It has been done." Being afterwards accused of having written a piece against the government, and jested upon its conductors, he was imprisoned for a year in the Bastille. He had already composed his tragedy of "*Œdipe*," which was brought on the stage in 1718, and received with the greatest applause. The Re-

gent himself was so much charmed with it, that he permitted the poet to return to Paris from the place to which he had been exiled after liberation from the Bastille. He immediately waited on the Prince to make his acknowledgements, who said to him, "Be prudent, and I will take care of you." "I am infinitely obliged to Your Highness, (he replied,) but I humbly request that Your Highness will not again take the trouble of providing me with diet and lodging." His father, who had hitherto refused to see him, having been present at one of the representations of his tragedy, was moved by it to tears; and embracing his son, amidst the congratulations of the court-ladies, no longer spoke of making him a lawyer.

In 1722 he made an excursion to Brussels, where the poet Rousseau then resided. The two poets saw each other, but their meeting was followed by mutual aversion. Rousseau was jealous of a rival, and was irritated by some bons mots which Voltaire (he is henceforth to bear that name) launched against him; and they were enemies for life. After his return, he brought on the stage his tragedy of "Mariamne," which was rendered unsuccessful by a trifling pleasantry uttered by one of the audience, — such is the power of ridicule over a frivolous people! In 1726 he had the misfortune again to be lodged in the Bastille. He had given offence by a free speech to the Chevalier de Rohan, a young man proud of his birth, who caused him to be chastised in open day. Voltaire sought to take his revenge by the sword; upon which the Cardinal de Rohan solicited M. le Duc, then regent, to send him to the Bastille; at the same time showing him some verses which Voltaire had addressed to the Marquise de Prie, the Duke's mistress, turning upon his misfortune of wanting an eye. The order was given; and Voltaire, after a confinement of six months, obtained his liberty only upon condition of leaving the kingdom. He chose England for his place of exile, as the proper country in which to think and write with freedom, and he took with him his poem of the "Henriade." The first edition of that work was printed in London by a subscription which the patronage of the King, George I., and especially of Caroline Princess of Wales, rendered extremely productive, and which laid the foundation of his fortune. In England he was introduced to many persons of rank and eminent literary characters, but it appears that his manners did not well suit those of the nation. His style of conversation was highly licentious; and it is said that Pope's mother was sometimes driven by him from her son's table. Having obtained permission to return to France in 1728,

he put the money he had acquired into a lottery established by the comptroller-general of the finances, by which, and by other fortunate speculations, he realised a large capital, which economy enabled him still to augment; for he was not one of those poets who are characterized by negligence in money concerns.

In 1730, Voltaire brought on the stage his tragedy of "Brutus," a piece written with energy, but which did not prove very popular. At this time his dramatic reputation was so ambiguous, that Fontenelle and La Motte advised him to renounce this class of compositions, as not suited to his genius. His reply was the production of his "Zaïre," regarded as the most affecting piece on the French stage after the "Phèdre" of Racine. By his "Lettres Philosophiques" he had now openly ranked himself among the opposers of revealed religion, and the enemies of ecclesiastical authority; and had drawn upon himself a decree of the parliament of Paris, condemning his work to the flames, and ordering the arrest of his person. He thereupon quitted the capital, and passed some years in retirement at Cyrei, near Vassi, in Champagne, the seat of the Marquise du Chatelet, with whom he was intimately associated. They made philosophical experiments together; and he occupied himself in writing his "Elements of the Newtonian Philosophy," then scarcely known in France, where the Cartesian system was predominant. "It is supposed (said Voltaire, in a letter to a friend,) that the French are fond of novelty, but it is in cookery and fashions." His work attempted no more than a slight sketch of the principles laid down by Newton. "It is my endeavour (says he) to bring down that giant to the level of the dwarfs, my countrymen. I give Briareus in miniature." The attempt was certainly laudable, and was an useful prelude to those more profound expositions of the same philosophy which at length rendered it not less triumphant in France than in England. He continued to write tragedies, of which, his "Alzire" appeared in 1736, and his "Mahomet" in 1741. The free strokes in the latter against fanaticism gave room for denouncing it as a work against religion; and the author, by the advice of Cardinal Fleury, withdrew it from the stage: it remains, however, one of his most admired pieces. His "Merope," acted in 1743, gave an example of what was then almost unprecedented on the French theatre, pathos without the intermixture of love. It was received with the greatest applause, and gave origin to the French custom of calling for the author of an approved play. In this instance, Voltaire was

brought by force (probably without reluctance) into the box of the Marshal de Villars' lady, and the pit insisted that her daughter-in-law, the Duchess de Villars, should favour him with a salute. What a trait of national manners!

Before this period, Voltaire had made his peace at court by a political service. He had for some time been in correspondence with Frederic, then hereditary Prince of Prussia; on whose accession to the throne in 1740, he was thought by the French ministry a proper person to be sent on a secret mission to Berlin, in order to dispose the new King to an alliance with France. He had the address to discover the cause of Frederic's hesitation with respect to the part he was to take, which was obviated by the declaration of France against Austria; and the desired alliance followed. As a recompence for his services, Voltaire required some marks of court-favour which might protect him against the attacks of his enemies, who were numerous, and had hitherto prevented his admission into the French Academy. He was seconded by the Marquis d'Argenson, then minister, and by Mad. d'Etoile, afterwards Pompadour, the King's favourite mistress, for the poet was by no means above soliciting such aid. He was in consequence employed to compose a piece for the festivities on the marriage of the Dauphin, and he produced "*La Princesse de Navarre*," which, though little applauded by the public, answered his purpose of ingratiating himself with the royal family. He was rewarded by the post of gentleman of the chamber in ordinary, and the office of historiographer of France, which last he did not propose to render a mere title; and under the direction of D'Argenson he drew up a history of the war of 1741, then subsisting in all its force. He was employed in various political affairs during the subsequent years, and wrote the manifesto of the French court in favour of the Pretender on his expedition to Scotland. In 1746 the doors of the French Academy were at length opened to him. It was to his honour on that occasion that he was the first who in his discourse at reception deviated from the custom of repeating the stale praises of Cardinal Richelieu. He was not, however, less the object of satire and sarcasm on account of becoming an academician; and these irritations so much disquieted him, that he accompanied Mad. du Chatelet to the court of King Stanislaus at Luneville. After the death of this lady in 1749, he returned to Paris, in which he did not long continue. "Men talk (said he) of the jealousies and manoeuvres of courts, but there are more

among the literary body." He had long received the most urgent invitations from the King of Prussia, who "would give any thing but Silesia to possess him;" and, thinking that the interests both of his glory and his fortune might be served by such a change of situation, he determined to comply with them.

Voltaire arrived at Potsdam in June 1750, having been assured of a pension of 22,000 livres, with the expectation of greater benefits. He was received in the most distinguished manner, had an apartment beneath that of the King, with permission to see him at stated hours, and was allowed free use of the royal cooks and coachmen. In short, scarcely ever was a man of letters so well treated at court. He was at work two hours in the day with His Majesty, correcting his works, when (as he says) he never failed to praise what was good, while he drew his pen over the bad. He gave his reasons in writing for every alteration, and thus composed an art of rhetoric and poetry for the King's use. This was all the duty imposed on him, and in other respects he was entirely at his own disposal. But such a state of tranquillity was not long to last at court, especially a court open to literary cabals. Maupertuis, president of the Royal Berlin Academy, a Frenchman of a singular character, had a quarrel with Koenig, another mathematician, and procured his expulsion from the Academy. (See their articles.) Voltaire, notwithstanding the King's desire that he would remain neuter, took part against Maupertuis, between whom and himself some jealous bickering already subsisted, and employed his powerful raillery to render him ridiculous. Frederic, in his displeasure, sent him his dismissal. Voltaire returned his chamberlain's key and the cross of his order, with some lines, comparing himself to a lover who returns his mistress's portrait; and the King sent him back his key and ribbon. Voltaire paid a visit to the Duchess of Saxe-Gotha; and during his absence, Maupertuis (as he asserts) took every occasion to injure him in the King's estimation. He published the anecdote, that Voltaire being once employed with General Manstein in revising the Memoirs of the latter, a copy of verses was brought to him from the King; upon which he said, "My friend, another time. The King has here sent me his dirty sheets to wash.—I will wash yours afterwards." This story was sufficient to prevent his return to Berlin. He resolved to take the road to France, and was arrived at Frankfort, when a worse disgrace befel him. He had carried with him a collection of Frederic's poetical compo-

sitions, and through fear lest he should publish some severe criticism upon them, the King was induced to direct his resident at that city to arrest Voltaire, and oblige him to restore the poems, with his key, cross, and the brevet for his pension. This was executed with very little politeness, and the breach was for the present irreparable.

It was now Voltaire's object to obtain permission to reside at Paris; but a very indecent and licentious poem of his (*La Pucelle d'Orleans*) having caused a great outcry against the author, he met with a refusal; and after a year's stay at Colmar, he purchased a country-house near Geneva. He was at first much pleased with this retreat, and its republican freedom; but his petulant disposition having induced him to interfere in the political disputes at Geneva, and to throw ridicule upon both parties, he thought proper to quit his house, and bought an estate at Ferney in the Pays de Gex. Here he sat down for the remainder of his life, like a petty prince in his own territory; and certainly no man of letters upon record either maintained more consequence in his immediate domain, or was a more important personage in the eyes of Europe. He began with improving his own village by encouraging colonists and introducing manufactures, which through his influence obtained a sale in many countries of the continent. A declared enemy to tyranny and oppression of every kind, he undertook the protection of several sufferers from injustice, among whom were the family of Calas, a noted victim of religious bigotry. He made the enormity of these abuses of power known throughout Europe, and set himself up as a kind of general censor, to whose tribunal the highest ranks were amenable. That his motives in these cases were not always perfectly pure, may reasonably be suspected, since his principles were far from correct: yet it may be allowed, that with his other warm feelings, those in favour of virtue took their turn, and influenced his conduct. He continued from an inexhaustible vein to pour out works of a great variety of kinds, which were eagerly received wherever his language was read; and he exercised an extended sway over the opinions of the civilized part of mankind. This was in general directed to the subversion both of civil and ecclesiastical tyranny; but his attacks on the latter included hostilities against religion in general, at least of the revealed class; and, whilst he admitted natural religion, he destroyed its moral efficacy. Some of the greatest sovereigns of the age might be considered as his pupils. The King of Prussia

renewed his correspondence with him, and presented him with his own statue in porcelain, on the base of which was inscribed "Immortali." The Empress Catharine of Russia sent him magnificent presents with the most obliging letters. No distinguished persons passed near Ferney without paying him their respects; and it was an object of ambition to humbler characters to obtain his notice. He was, however, far from happy. An impatience and restlessness of disposition, and a morbid irritability of temper, continually tormented him; and he had been so much accustomed to be an object of public interest and admiration, that he could not bear a repose which tended to obscurity. Paris is a point from which no Frenchman who has made a figure in the world, wherever he may be situated, turns his eyes; and Voltaire in his old age determined once more to experience the effect his appearance in it might produce.

In February 1778 he arrived, very unexpectedly, at the capital. From the progress his principles had been making, and the literary fame which had been so long accumulating about him, Paris was full of his admirers; but there was also a powerful party by whom he was regarded with aversion and alarm. He felt his situation; and when his carriage was stopped at the barriers by the custom-house officers, and he was asked if he had any thing for which duty was to be paid, he replied, with his constitutional vivacity, "No, gentlemen; here is nothing contraband — but myself." A question asked by the King on the report of his arrival, — whether the decree of the parliament against Voltaire was still in force, — gave him some uneasiness; it seems, however, to have been wisely determined by government to suffer the public feeling to take its course unchecked. The scenes it produced were highly characteristic of the national enthusiasm and spirit of parade. The French Academy deputed three of its members, instead of one, as was usual on such occasions, to carry him its compliments; the Prince de Beauvau, Marmontel, and St. Lambert. The actors paid their homage to him in a body. "We are come (they said) to beg you, Sir, to breathe upon us." His answer was, "I only live for you, and by you:" — a reply, it may be observed, which seems to prove, that in his own estimation, his character as a dramatic writer was that on which his fame was the most solidly based; and indeed, compositions in that class were the last employment of his pen. The congratulatory visits he received were so numerous, that he was almost overwhelmed by them. "I am

stified, (he said,) but it is with roses." He had brought with him his new tragedy of "Irene," which, after he had read to the players, was acted for the first time on March 16. to a most splendid audience, among whom were all the royal family, and received with unbounded applause. The French Academy complimented him on his success, and placed his bust by the side of that of Corneille. They also, at a private meeting, seated him in the director's chair, and by acclamation voted him to that office for the next quarter. On the sixth representation of his Irene he went to the theatre, where he was welcomed with reiterated plaudits; and as soon as he was seated in his box, an actor appeared with a crown, which he placed upon his head. When the play was concluded, the curtain drawing up, displayed all the actors and actresses surrounding a bust of Voltaire, and by turns crowning it with garlands of laurel; and Mad. Vestris, advancing to the front of the stage, pronounced some verses to his praise, composed on the spot by a nobleman, amid the shouts of the audience. Dramatic glory could not be carried to a greater height; and it might be said to Voltaire, as it was to the Rhodian athlete Diagoras of old, "Die now, for you cannot be made a god." In fact, his days were drawing to a close. This excess of mental stimulus, joined to continued literary labour, and alteration in his mode of living, exhausted his feeble frame, and it became apparent that he had not long to live. He was sensible of his situation, and was plunged by it into deep melancholy. "I am come to Paris (said he) to find glory and a tomb." He was unable to sleep; and a large dose of opium which he took without consulting his physicians, is supposed to have hastened his death. When near his last moments, the Marquis de Villette, with whom he resided at Paris, sent for the rector of St. Sulpice, to try if he could not dispose him to submit to those ceremonies which are essential to quitting the world as a Catholic Christian. Of the circumstances of this visit different accounts have been given: it is, however, certain, that he expired without the last sacraments on May 30. 1778, in the 85th year of his age. It is said that the Archbishop of Paris absolutely refused to allow him Christian burial, and that his body was secretly conveyed for interment to Sellieres, an abbey of Bernardines, between Nogent and Troyes. It was thence brought, by a decree of the National Assembly in 1791, to be repositied in Sainte Geneviève's at Paris.

The anecdotes and observations relative to this extraordinary person have been innumerable, and this article would swell to a dispropor-

portionate bulk were a detail of them entered upon. Some general remarks on his moral and literary character will therefore bring it to a conclusion. The physiognomy of Voltaire was indicative of his disposition. It is said to have partaken of the eagle and the monkey; and to the fire and rapidity of the former animal, he united the mischievous and malicious propensities of the latter. With strong perceptions of moral excellence and elevation, he was little and mean in conduct, a victim to petty passions and caprices. Never at rest either in mind or body, never tranquil or sedate, if he was a philosopher, it was in his opinions, not in his actions. He had been accustomed from his youth to pay as much homage to rank and wealth as his vanity would permit; his tastes of life were vitiated, and his manners corrupted; he could not therefore be a consistent friend to virtue and liberty, though he might occasionally be captivated with their charms, and even zealous in their support. He was habitually avaricious, though he performed some generous acts, which, however, he took care to make known. He was too selfish to inspire love, and too capricious to merit esteem. He had numerous admirers, but probably not one friend.

In the capacity of a writer, Voltaire may first be considered as a poet. His "Henriade" is undoubtedly at the head of epic poems in the French language, or rather the only one which obtains readers. It displays justness and elevation of thought, well drawn character, striking description, and harmonious versification; but its subject, taken from well known history, precludes the exercise of that invention which is the highest quality of the epic poet, and which, indeed, was not Voltaire's distinguishing faculty. The tragedies of this writer are numerous, and the greater part of them are become stock plays. They have more variety of style and subject than those of Corneille and Racine; and, to a foreigner at least, are more interesting. They exhibit beauties of all kinds; and if they have not taken place of the masterpieces of the tragedians above mentioned in the opinion of the French critics, they appear without dispute to have occupied a rank immediately next to them. With respect to comedy, it is admitted that Voltaire, like many other men of wit, disappointed the public expectation. In lyric composition he was not more successful. He writes to a friend, "I have had the great folly to compose an opera; but I was led away by the desire of doing something for such a man as Rameau. I thought only of his genius, and did not consider that my own was not at all adapted to the lyric

strain." His light and fugitive pieces are numerous, and certainly among the happiest of their class. No man better understood the art of trifling gracefully and ingeniously, of being natural without coarseness, and familiar without vulgarity. His moral epistles are also excellent in their manner, though their morality may often be objected to.

As a writer in prose, Voltaire was master of a style which may be regarded as perfect of its kind; namely, of the middle species, which, without aiming at eloquence, or **what is** termed fine writing, is pure, unaffected, lively, precise, and always in good taste. The vast variety of topics on which he employed it has rendered his writings almost a library, of which the articles are of very different value. As a historian, his principal work is the "Essai sur Histoire Generale," with the "Siècles de Louis XIV. et de Louis XV.;" in which he takes rapid glances over general and particular history, often just and enlightened, often also tinged by his partialities, and distorted by errors. A liberal and humane philosophy in general directs his pen; but it is often made the instrument of his systematic hostility against established opinions and forms, in which he does not scruple to employ the arts of misrepresentation. His "Histoire de Charles XII." is a model of royal biography, and the most entertaining work of that class ever composed: of its exactness different judgments have been given.

To the class of his witty writings may be referred the multitude of miscellaneous pieces under the title of tales, romances, dialogues, &c.; the general purpose of which is to expose and ridicule what he would term usurpations on human reason and liberty, and many of which are really such; but under this denomination he included all the books of revealed religion, which were therefore the objects of his incessant attacks and sarcasms. In this warfare he makes use of every advantage he can derive from his talent of placing things in a ludicrous light, unrestrained by a regard to truth or decency. It was said by Montesquieu, "When Voltaire reads a book, he makes it, and then he writes against what he has made;" and this is the real secret of much of his wit, which, however, from its natural air, and his supreme art of raising a laugh and making it stand for argument, was highly successful with light and frivolous minds. Among his prose pieces are also some serious and well-reasoned tracts on important topics, and some critical dissertations displaying taste and sound sense. The mass of his works of all kinds, and in verse and prose, amounts to 30 vols. 4to. of the Genevan edition; and 71 vols. 8vo. in the

more complete edition of Basil. What proportion of these will go down to posterity is a very doubtful question; but there can be no doubt that the name of Voltaire will ever fill a large space in the literary history of the eighteenth century.—A.

VOLTERRA, DANIELE DI, whose proper name was RICCIARELLI, an Italian painter and sculptor, was born at Volterra in Tuscany, in 1509. He was educated in the schools of Peruzzi and Razzi in Siena, but derived his principles of art chiefly from Michael Angelo, to whom he was an assistant. He was very slow in execution, and owed his reputation chiefly to two or three great works, of which it is doubtful how much of the designs were his own, and how much those of his great patron and adviser. Having removed from his native place to Rome, he was employed by Cardinal Trivulzi to paint the story of Phaethon for his country-house. Perino del Vaga then engaged him in several works in conjunction with himself; but the most noted of the performances under his name was the fresco in a chapel of the Trinita del Monte, representing the mysteries of the cross, and reckoned among the master-pieces of art in Rome. It employed the labour of seven years, and is judged to exhibit many tokens of the superintendence and corrections of Michael Angelo. Of the eight pieces which composed this work, the descent from the cross was most admired, and engravings have often been made from it. After the death of Perino del Vaga, Volterra was nominated by Pope Paul III., superintendant of the paintings at the Vatican, of which place he was deprived by Julius III., disgusted, it is said, by his slowness of working. He then quitted painting for sculpture, and went to Carrara for the purpose of chusing marbles. On his return to Rome, he was employed in the humble and invidious task of covering the nudities of Michael Angelo's pictures, whence he acquired the ludicrous appellation of *Braghettone*. He was engaged by Catharine de' Medici to cast a horse in bronze for an equestrian statue of Henry II. of France, in which he succeeded, but he did not live to execute the figure of the King. The horse afterwards served for the statue of Lewis XIII. in the Place Royale at Paris. This artist died at Rome in 1566, at the age of 57. His principal works are in the churches of that capital. *D'Argenville. Pilkington.*—A.

VONDEL, JOOST VANDEM, an eminent Dutch poet, was born at Cologne in 1587 of parents of the Anabaptist or Mennonite sect. He received no other education than such as might fit him for an humble line of trade, and

having married in 1610, he opened a hosier's shop in Amsterdam. Perceiving in himself, however, a natural talent for poetry, he left the care of his business to his wife, and attended solely to the cultivation of his mind. He engaged, among other studies, in religious enquiries; and in the disputes between the Arminians and Gomarists, took part with the former, and went over to their communion. He had composed a number of poems from the suggestion of his untaught genius, without rules, and without suspecting that there were any rules, when, at the age of thirty, he was made to understand that the perusal of the ancients would be serviceable to him. He thereupon set himself to learn Latin, and when he had accomplished that task, he added the knowledge of French, and the study of logic. It is however said that even his later poems, though marked with lofty flights of the imagination and noble sentiments, display the irregularity and extravagance proceeding from his original deficiency of proper instruction. His attachment to the Arminian party induced him to expose the injustice of the sentence undergone by the celebrated Olden Barneveldt, in an allegorical tragedy, intitled "Palamedes, or Innocence oppressed," which so much irritated the opposite party, that he was prosecuted, and condemned to pay a fine. It was probably the attachment of the Dutch established ministers to the Orange faction that gave him a prejudice against the reformed religion, and caused him to become a Roman Catholic, though perhaps he might also prefer the latter as better adapted to poetry. In his tragedy of "Gisbert van Amstel," on the subject of the capture of Amsterdam by Florence V. Count of Holland, he makes the catastrophe happen on Christmas eve, which gives him the opportunity of introducing groups of bishops, abbots, monks, and nuns, who all speak in a manner suitable to their profession; and the whole concludes with an exhortation from the angel Raphael to the auditors, that they should not abandon the faith of their ancestors. He chose also for the subject of one of his poems, "The Mysteries, or the Secrets of the Altar." Vondel acquired sufficient knowledge of Latin, and taste for the classics, to translate into Dutch verse Virgil, Horace, and Ovid's *Metamorphoses*, by which performances he appears to have gained much credit; but Burmann, in the preface to his *Lucan*, promises that he would prove him to have committed gross errors in his version of Virgil, — a fact not at all improbable. This poet appears to have fallen into pecuniary embarrassments through neglect of his affairs. His life, however, which closed in 1679, was protracted to

his 92d year; and his memory is honoured as one of the principal literary ornaments of his country. His works were printed collectively in 9 vols. 4to. *Moreri. Saxii Onom.* — A.

VOPISCUS, FLAVIUS, a Latin historian, flourished in the time of Dioclesian and Constantius Chlorus, about A.D. 304. He was a native of Syracuse, and began his historical writing with the reign of Aurelian. It was followed by those of Tacitus and his brother Florianus, and Probus, which last he addressed to Rufus Celsus. He then published an account of the four tyrants, Firmus, Saturninus, Proculus, and Bonosus; and also of the three emperors, Carus, Numerianus, and Carinus. These are extant, and compose a part of those which are generally termed the "*Historiæ Augustæ Scriptores.*" Of these writers he is regarded as one of the best, as well on account of his learning, as his superiority in point of chronological order. He mentions having an intention also to write the life of Apollonius Tyaneus, in whose excellencies and wonderful works he declares himself a believer. *Vossii Hist. Lat.* — A.

VORAGINE, see JAMES DE VORAGINE.

VORSTIUS, CONRAD, (VON DEM VORST,) an eminent divine of the Arminian sect, born at Cologne in 1569, was the son of a dyer, with a numerous family, who had not at that time seceded from the church of Rome, but soon after, with his wife, secretly went over to the Protestant communion. Conrad, who was destined to a literary life, passed five years in a village grammar-school, after which he was sent for classical instruction to Dusseldorp. In 1587 he was entered at the college of St. Laurence in Cologne, which he quitted a year after without taking a bachelor's degree. The chief reason of this omission was, that he would have been obliged to take an oath of adherence to the decrees of the council of Trent, which his conscience would not permit. Moreover, the reduced circumstances of his family caused his destination to be altered for that of a commercial employment; and he spent two years in fitting himself for trade by learning arithmetic, and the French and Italian languages. At length circumstances caused his studies to be resumed, and he was sent to Herborn in 1589. He there studied theology under Piscator, and qualified himself to become an instructor of others, in which capacity he accompanied some young men of rank to Heidelberg in 1593. At that university he was created a doctor of divinity, after which he visited the academies of Switzerland and Geneva. In this latter city, at the

instigation of Beza, he gave lectures in theology, and acquitted himself so well that the place of professor was offered to him. This he declined in consequence of an invitation to the same situation at Steinfurt, which he accepted in 1596; and he fulfilled its duties with so much reputation, that he became celebrated, and was invited to the theological chair in other Protestant universities. It appears that some suspicions had been raised concerning his orthodoxy, in consequence of which he repaired to Heidelberg, where he had taken his degree, and obtained a certificate of his soundness in the faith, after he had made a protestation against the opinions of Socinus, and apologized for some incautious expressions he had used which seemed to favour them. He remained at Steinfurt, where he also officiated as minister, till 1610, when he received a call to succeed Arminius in the professorship of theology at Leyden. This, after considerable hesitation, he accepted, and was thereby at once involved in the controversial war then raging in the United Provinces. Although he had brought with him the fullest attestations to his orthodoxy, as well as to his morals, the Gomarists, or rigorous Calvinists, could not bear to see a man of sentiments different from their own in possession of a chair in so distinguished a seminary; and taking advantage of a book which Vorstius had lately published at Steinfurt, intitled "*Tractatus theologicus de Deo, sive de Natura et Attributis Dei*," they accused him of a number of heresies, and engaged several foreign universities in their party. In particular, they obtained the aid of that powerful theologian King James I., whose supreme gratification was to exercise his dictatorial authority in religious controversy. The King was hunting when Vorstius's book was brought to him, which he perused with so much diligence, that in an hour's time he drew up a catalogue of heresies from it, which he sent to his resident at the Hague, with orders to notify to the States how much he detested these errors, and those who should tolerate them. He also caused the received mode of condemning a book, by committing it to the flames, to be practised on several copies of Vorstius, at London, Oxford, and Cambridge. The States having replied to the English resident, that if Vorstius was found guilty of the errors imputed to him, they would not retain him, His Majesty's zeal was by no means satisfied; and he wrote in person to the States, vehemently urging them to dismiss the Professor, even were he to equivocate about his blasphemies;

for were he to maintain them, there could be no doubt that he would deserve to be burnt. He added, "that if they did not proceed with ardour to extirpate these germs of atheism, he would publicly separate from such false and heretical churches, and in quality of Defender of the Faith, would exhort all the other reformed churches to take common council for extinguishing and sending back to hell these abominable heresies; and would forbid all his own subjects to haunt so infected a spot as the University of Leyden." Such was the despotic violence of this pacific monarch, when he had only men of the robe and gown to contend with! James, moreover, employed his controversial pen against Vorstius, who wrote a short and respectful reply to his royal adversary.

The States appear not to have been much moved by these menaces; for although they suspended the Professor from the exercise of his charge till he should have justified himself from the accusations against him, yet after a conference held at the Hague in April 1611, between six ministers of each of the opposite parties, in presence of the curators of the University of Leyden, at which Vorstius pleaded his own cause, the States determined, that nothing appeared to prevent the vocation which had been addressed to him from having its full effect. He was thus about to triumph, when an unfortunate circumstance raised a storm against him which he could not resist. Some of his disciples printed a small tract "*De Officio Christiani Hominis*," which contained several Anti-trinitarian doctrines. A great clamour was raised against it; and in order to implicate Vorstius himself, his works were minutely examined, to find matter of charge of a similar kind against him. He was called upon publicly to explain himself on these topics; and although he signed a profession of faith conformably to the Trinitarian system, such a load of suspicion and odium rested upon him, that he found it expedient provisionarily to renounce his professorship, and withdraw from Leyden till a definitive judgment should be given on his case. In 1612 he retired to Tergou, where he passed more than seven years in retreat, comporting himself in an irreproachable manner. The synod of Dordrecht was at length held in 1619, in which the party opposed to the Arminians bore sway. That assembly thought fit, without hearing Vorstius, to declare him unworthy of the professorship, in consequence of which he was deprived of it by the States of Holland, and for ever banished from their territories. For two years more he lived in secrecy, fre-

quently changing his abode, and often in danger of his life from the bigotted animosity of his foes. At length the Duke of Holstein, having collected the dispersed relics of the Arminians, and assigned them a place for a town, Vorstius repaired thither in 1622; but being soon taken ill, he died at Tonningen in the month of September, at the age of 53, with every mark of pious resignation. His body was conveyed to Fridrichstad, the new Arminian settlement, where it was interred with great solemnity. Besides the work above mentioned, he was the author of a number of theological writings, chiefly in controversy both with the Roman Catholics and his Protestant antagonists.

WILLIAM-HENRY VORSTIUS, son of the preceding, was the Arminian minister of Warmond, a village in Holland. He published some works chiefly in rabbinical literature. *Freberi Theatr. Bayle.* — A.

VORSTIUS, JOHN, a learned German theologian, was a native of Ditmarsh in Holstein. He became a licentiate in divinity, and quitting the Lutheran church in which he was bred, for the Calvinist, was made librarian to the Elector of Brandenburg, in whose service he died in 1676. Vorstius was well versed in the Latin, Greek, and Hebrew languages; and published several works, of which the earliest, printed at Rostock in 1641, was intitled "Quædam de Stylo Novi Testamenti excogitata." The first part of this work, on the Hebraisms of the New Testament, was reprinted at Leyden in 1658, 4to., under the title of "Philologia Sacra;" and the second part, at Amsterdam in 1665, 2 vols. 4to., and at Frankfort in 1705. Various other tracts of this author relative to scriptural topics, were published in the "Fasciculus Opusculorum Historicorum et Philologicorum," *Rotterd., 1693. Moreri.* — A.

VOS, MARTIN DE, an eminent painter of the Flemish school, was born at Antwerp, according to common accounts in 1531 or 1534, but according to Pilkington in 1520. He studied under his father, Peter, an able artist, and then attended the school of Francis Floris. After having painted some pieces for one of the churches at Antwerp, he went to Rome, in which capital he passed a considerable time. He then visited Venice to improve himself in colouring, and worked with Tintoret, who employed him to paint the landscapes of his pictures. Thus becoming an accomplished artist, his fame spread throughout Italy, and he was employed for the portraits of several of the Medici family. Returning to Antwerp in 1559, he was admitted into the society of

painters in that city, and executed several altar-pieces which were much admired. He possessed a fertile invention, a ready pencil, a correctness and elevation in design, and a tone of colouring approaching to that of Tintoret, though colder, but his contours were somewhat monotonous, and the folds of his draperies too much broken. He also painted many portraits which were greatly esteemed; and the number of prints engraved from his pictures and designs is a proof of his high reputation. He died at Antwerp in 1604.

Two other artists of this name, *Simon de Vos* of Antwerp, a painter of history, portraits, and huntings; and *Paul de Vos* of Hulst, a painter of battles and huntings; attained distinction. *D'Argenville. Pilkington.* — A.

VOSSIUS, GERARD-JOHN, an eminent man of letters, was the son of JOHN VOSSIUS or Vos, a native of Ruremonde, who settled as a minister, first in the Palatinate, and then in Holland. Gerard-John was born near Heidelberg in 1577, and being brought in his infancy to Holland, studied first at Dordrecht, and afterwards at Leyden, where he perfected himself in the classics, mathematics, philosophy, and theology. His father, who died when he was eight years old, had left him a well furnished library, of which he made such good use as early to acquire a great reputation for learning. He was appointed director of the college at Dordrecht, where he married twice, and had a numerous family. About 1614 he accepted the post of director to the theological college at Leyden; and he was afterwards made professor of eloquence and chronology in the university of that place. Having, in the disputes concerning grace and predestination, which were then carrying on with so much acrimony in Holland, expressed himself favourably respecting the Remonstrants or Arminians; and also, in his history of Pelagianism, affirmed that the sentiments of St. Augustin were not the most ancient; he incurred the resentment of the bigoted Gomarists, who, at the synod of Tergou in 1620, caused him to be dismissed from his professorship. Another synod held in the next year at Rotterdam passed a decree for reinstating him, provided he would agree neither to say nor do any thing against the synod of Dordrecht, and retract the errors advanced in his history of Pelagianism; and in order to secure his compliance, he was prohibited from taking private pupils. Necessity brought him to make some promises of this kind in 1624. In the meantime, Arminianism was making a triumphant progress in England under the auspices of Archbishop Laud, who highly esteeming the

writings of Vossius, procured for him from the King a presentation to a prebend in the church of Canterbury. He thereupon came over in 1629 to be installed, and took the degree of LL.D. at Oxford. After his return, the city of Amsterdam having founded a *Schola Illustris*, he was invited to occupy in it the chair of history. This he accepted in 1633, and he continued to hold that situation with the greatest credit till his death in 1649, at the age of 72. This professor was a valuable contributor to learning by numerous writings, the fruit of deep erudition and indefatigable research. Of these, the most useful and best known are two books on Greek and on Latin historians, and two others on Greek and Latin poets, in which he has cleared up many doubtful points in chronology and biography. Among his other works are "De Origine Idolatriæ;" "De Scientiis Mathematicis;" "De quatuor Artibus popularibus;" "Historia Pelagiana;" "Institutiones Rhetoricæ, Grammaticæ, Poeticæ;" "Etymologicon Linguae Latinæ;" "De Vitiis Sermonis;" "De Philosophorum Sectis." The whole collectively were printed at Amsterdam in 6 vols. folio, 1695—1701. The character of Vossius as a writer is that of a laborious compiler, who brings together every thing which he has met with in his reading on a subject, with no great regard to method, or acuteness of criticism, but always attentive to instruction. His works, therefore, though not brilliant, have a solid value, and are still consulted by scholars with advantage. He was the father of five sons, all of them men of letters, of whom the most distinguished is the subject of the following article. *Moreri.* — A.

VOSSIUS, ISAAC, youngest son of the preceding, was born at Leyden in 1618. He was educated under his father; and by diligent reading, with the help of quick parts and an extraordinary memory, early acquired a high reputation among the learned. His name having reached Christina Queen of Sweden, she engaged in a correspondence with him, and employed him in various literary commissions. She also invited him to her court, and placed herself under his instruction for the Greek language; and, according to Huet, who visited Sweden in his company in 1652, she did not suffer a day to pass without devoting some hours to reading with him. Vossius, on the death of his father in 1649, had been offered the professorship at Amsterdam which he had occupied; but he declined that situation, preferring an unshackled life, devoted to study. When, therefore, he quitted the court of Christian, he employed himself in the composition

of learned works, by which he rendered himself so eminent, that he was one of the foreigners chosen to partake of the ostentatious bounty of Lewis XIV. to men of letters, in 1663. He visited England in 1670, and received the degree of LL.D. at Oxford, at which university he took up his residence for some time. King Charles II. presented him in 1673 with a canonry of Windsor, and assigned him lodgings in the castle; and in this comfortable retreat he passed the rest of his days, with his nephew Francis du Jon, or Junius, as a companion, and continually immersed in his studies. St. Evremond, who was then an attendant on the English court, and often saw Vossius, gives the following account of him. "Vossius understood almost all the languages in Europe, without being able to speak one of them well; he was thoroughly acquainted with the manners and customs of antiquity, but was an utter stranger to those of his own times. He expressed himself in conversation as a man would have done in a commentary upon Juvenal or Petronius. He published books to prove that the Septuagint version was divinely inspired, yet discovered in private conversation that he believed no revelation at all; and his manner of dying, which was far from being exemplary, shewed that he did not; and yet, to see the frailty of the human understanding, he was in other respects the weakest and most credulous man alive, ready to swallow, without chewing, any extraordinary and wonderful thing, though ever so fabulous and impossible." Of this credulity, which led King Charles to say of him, "that he would believe any thing but the Bible," he gave numerous instances in his writings, of which may be mentioned as a specimen, that he assigned fourteen millions of inhabitants to ancient Rome, and twenty millions to a town of modern China; and also, that he admitted for truth the extravagant relations of the Chinese respecting the antiquity of their nation. The allusion to the unedifying manner of his death, relates to the fact, that when he was on his death-bed, Dr. Hascard, Dean of Windsor, visited him, and urged him to receive the sacrament, if not for the love of God, at least for the honour of the chapter; to which he replied, "I wish you would instruct me how to compel the farmers to pay what they owe me, — that is the service I desire of you at present." He left the world in this disposition in February 1688, at the age of 70. His library, supposed to be one of the best then belonging to a private person, was purchased by the University of Leyden.

The literary character of Isaac Vossius is drawn by the journalists of Trevoux in the way

of contrast to that of his father; and they assign to him a warm imagination, fondness for bold conjecture, love of novelty and wonder, a propensity to impose his own sense upon authors, and make them testify as he wished, a dazzling turn of style, singular thoughts, vivacity which pleases when it does not convince; in short, genius preponderating over judgment and regard to truth. The more particular objects of his researches were ancient geography and chronology. Some of the most important of his publications are the following. "Periplus Scylacis Caryandensis, et Anonymi Periplus ponti Euxini," Gr. et Lat. cum Notis, *Amst.* 1639, 4to. "Justini Historia cum Notis," *Leyd.* 1640; "Ignatii Epistolæ, et Barnabi Epistola," *Amst.* 1646, 4to. He was the first who published the genuine Epistles of Ignatius, from a Greek MS. in the Florentine library. "Pomponius Mela de Situ Orbis," *Hagæ Com.* 1658, 4to.; "Dissertatio de Vera Ætate Mundi," *ibid.* 1659. In this work, and in his "De Septuaginta Interpretibus eorumque Translatione et Chronologia Dissertationes," 1661, he attempted to establish the preference of the chronology of the Septuagint to that of the Hebrew text. This opinion was attacked by various writers, and defended by himself in other tracts. "De Poematum Cantu et Viribus Rhythmi," *Oxon.* 1675; "De Sybillinis aliisque quæ Christi natalem præcessere Oraculis," *ib.* 1679.; "Variarum Observationum Liber," *Lond.*, 1685, 4to. containing a miscellany of curious and wonderful observations; "Catulli Opera cum Comment.," *ib.*, 1684. All the writings of Isaac Vossius display erudition and ingenuity, whatever be their defects. *Biogr. Britain. Moreri.* — A.

VOUET, SIMON, a painter, chiefly memorable as the founder of the French school of the art, was born in 1582 at Paris. He first studied under his father, an artist of little merit; but improved himself from the works of the great masters in the collections of that capital so as to acquire a considerable degree of skill. He accompanied the French ambassador to Turkey in 1611, where obtaining a sight of Sultan Achmet at an audience, he made a very exact portrait of him from memory. Returning by Venice, he copied several pieces of Paul Veronese. He visited Rome in 1613, where

he was much caressed by the Pope and his nephews, and executed a great many works during a residence of 14 years. The artists whom he principally took for models were Caravaggio and Valentino; but he afterwards formed a style for himself, which was more expeditious in the execution, though less forcible. After his return to France, he was nominated first painter to the King, Lewis XIII., and was employed in great works at the Louvre and other palaces. He is considered as the introducer of a correct taste into that country; and D'Argenville does not scruple to assert, that painting in France owes as much to Vouet, as the theatre does to Corneille. Yet lightness and facility seem to have been more the characteristics of his pencil than any of the higher qualities of the art; and his colouring was confessedly bad, having abundantly too much of the white. His school was frequented by a great number of disciples, among whom were Le Sueur, Le Brun, and almost all the artists who obtained distinction at that period. His own works were extremely numerous, but none are mentioned as of superior excellence. Many of them have been engraved, as he had two sons-in-law who were artists in that branch. Vouet died at Paris in 1641, at the age of 59. *D'Argenville. Pilkington.* — A.

VULSON, MARC DE, Sieur de la Colombière, a writer in the heraldic science, was of the reformed religion, and a gentleman of the King's bed-chamber. Living at Grenoble in 1618, he surprized his wife in the act of adultery, and having killed her and her gallant on the spot, rode post to Paris to solicit a pardon, which he obtained. He was the author of "La Science Heroique, traitant de la Noblesse, de l'Origine des Armes, &c.," 1644, fol., reprinted with augmentations in 1669. This is accounted the most learned and complete French work on heraldry. Also, "Le Theatre d'Honneur et de Cavalerie, ou le Miroir Historique de la Noblesse," 2 vols. fol., 1648; a work very useful for the knowledge of all the ceremonial belonging to ancient chivalry, and for the understanding of the old romances: "Recueil de plusieurs Pièces et Figures d'Armoiries," fol., 1689. This writer died in 1658. *Nouv. Dict. Hist.* — A.

END OF THE NINTH VOLUME.

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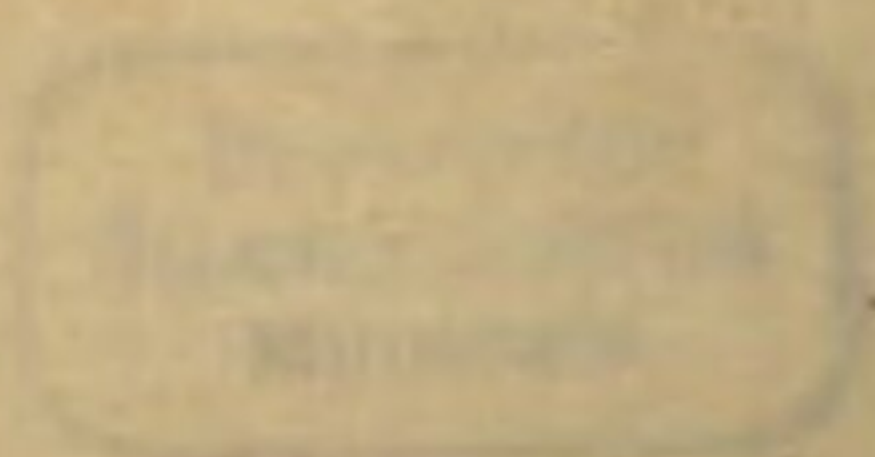
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END OF THE NINTH VOLUME



Aikin, John,

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According To Alphabetical Order
Bd.: 9

London (1814)

4 Biogr.c. 6-9

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